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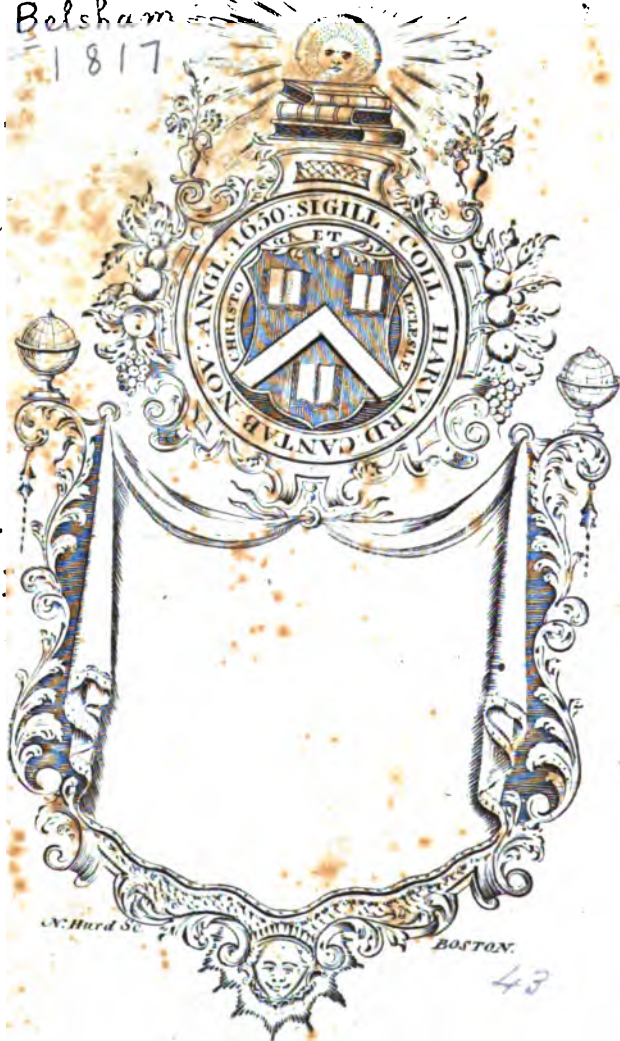
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THE
NEW TESTAMENT,
IN
AN IMPROVED VERSION,

UPON THE BASIS OF
ARCHBISHOP NEWCOME'S NEW TRANSLATION:
WITH
A CORRECTED TEXT,
AND
NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY THE UNITARIAN SOCIETY FOR PROMOTING CHRISTIAN KNOW-
LEDGE AND THE PRACTICE OF VIRTUE, BY THE DISTRIBUTION OF BOOKS.

THE FOURTH EDITION,
WITH CORRECTIONS AND ADDITIONS.

Biffle - H. F.
(Eng. 1877)
No offence can justly be taken for this new labour; nothing prejudicing any other man's
judgement by this doing; nor yet professing this so absolute a translation, as that hereafter
might follow no other who might see that which as yet was not understood.

Archbishop Parker's Preface to the Bishops' Bible.

London :

Printed by Richard and Arthur Taylor, Spoe-Lane.

SOLD BY ROWLAND HUNTER, ST. PAUL'S CHURCH-YARD; LONGMAN,
HURST, REES, ORME, AND BROWN, PATERNOSTER-ROW; AND D. KATON,
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1817.

JUN 16 899

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INTRODUCTION.

SECTION I.

Origin, Progress, and Design of the Work.

IN the year 1791, a Society was formed in London, the professed design of which was to promote religious knowledge and the practice of virtue by the distribution of books. Of that Society, from its first origin, it has always been a principal object to publish an Improved Version of the Holy Scriptures, and particularly of the New Testament. With this view a deputation of the Society was commissioned about twelve years ago to wait upon the late pious and learned Gilbert Wakefield, to request his permission to republish and to circulate his new and accurate Translation of the New Testament at the expense of the Society; to which that gentleman most readily expressed his assent, and at the same time promised to revise his translation with great care, and to give it to the Society in its most perfect state. It appeared, however, in the sequel, that the engagement into which he had entered with his bookseller upon the publication of his second edition precluded him from fulfilling his promise to the Society till that edition was disposed of. In the mean time those unfortunate events took place which are but too well known to the public; and, to the great and irreparable loss of religion and literature, the life of that eminent scholar was closed in the midst of its career.

After the decease of Mr. Wakefield, it being found impracticable to make use of his Translation, the design for some time lay dormant, till it was resumed by another Society in the West of England, which was formed upon the same principles with the Society in London. This effort proved abortive in consequence of the sudden and much lamented removal of that active, zealous, and persevering advocate of pure and uncorrupted christianity, the late reverend and learned Timothy Kenrick of Exeter.

The design, however, of publishing an Improved Version of the New Testament was never totally abandoned: and it was resumed with great unanimity and spirit at the annual meeting of the London Society, in April 1806, when a Committee was appointed, consisting of all the ministers who were members of the Society, together with some gentlemen of the laity, to carry the intentions of the Society into

effect with all convenient dispatch. To this Committee it appeared on many accounts more eligible to adopt as the basis of their Work a known and approved translation already existing, than to make a new and original Version. And Mr. Wakefield's being unattainable, they fixed their choice upon the excellent Translation of the late most reverend Dr. William Newcome, Archbishop of Armagh and Primate of all Ireland, a worthy successor of the venerable and learned Archbishop Usher. And to this choice they were induced not only by the general accuracy, simplicity, and fidelity of the Primate's Translation, but principally because he professes to have followed the text of Griesbach's edition, which, having been formed from a careful collation of many manuscripts and versions, exhibits a text by far the most correct of any which have been published since the revival of learning in the fifteenth century.

Having selected Archbishop Newcome's Translation as their basis, it became an object with the Committee to guard as much as possible against giving their Improved Version a motley appearance by departing unnecessarily from the Primate's text. To this end they assumed it as a principle, that no alteration should be made in the Primate's Translation but where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense. And so closely have they adhered to this rule, that, in some instances, they have rather chosen to place what appeared to them the more eligible translation, at the foot of the page, than to alter the Primate's text where some judicious readers might think it unnecessary. In justice to the Archbishop, they have placed the words of his Translation at the bottom of the page wherever they have deviated from it in the Improved Version; and where it was thought necessary a short note has been subjoined, assigning the reasons for the alteration, which, to the candid and discerning, they flatter themselves will generally appear satisfactory. Also, in every instance in which either the Primate's Version or their own differs from the Received Text, they have placed the words of the Received Text at the foot of the page: and in all important cases they have cited the authorities by which the variation is supported.

The Committee have also added Notes for the illustration of difficult and doubtful passages, which are chiefly collected from critics and commentators of the highest reputation. They cannot flatter themselves with the expectation that these Notes will be equally acceptable to all readers: but they hope that they will be of use to the inquisitive, the liberal, and the judicious. These notes, having swelled to a greater number and magnitude than was originally expected, have considerably increased both the labour of the Committee, and the expense of the Work;—but, it is hoped, not without a due equivalent.

Two very correct and highly finished Maps have been added to this Version; one of Palestine, and the other of the countries bordering upon the Mediterranean, which were the principal scenes of the journeys and the labours of the first Missionaries of the christian faith.

The encouragement which this Work has received from the subscriptions which have been raised to defray the expense of carrying it through the press has far exceeded the most sanguine expectations. The exemplary liberality and the active zeal of some generous individuals would well deserve to be entered upon record. But they seek not honour from their fellow-creatures. The consciousness of their own pious and benevolent views and feelings, and the hope that whatever they have contributed to this important object may be a sacrifice of grateful odour to that Being who is witness to all that passes within the temple of the heart, are to them of far greater value than human applause. The great liberality of the subscriptions has enabled the Society to print two editions with Notes, one in royal octavo, and the other in royal duodecimo, and a third, a small pocket edition without Notes for popular use.

The design of the Committee, and indeed of the Society, in the publication of this Improved Version, is to supply the English reader with a more correct text of the New Testament than has yet appeared in the English language, and to give him an opportunity of comparing it with the text in common use. Also, by divesting the sacred volume of the technical phrases of a systematic theology which has no foundation in the Scriptures themselves, to render the New Testament more generally intelligible, or at least to preclude many sources of error: and, by the assistance of the Notes, to enable the judicious and attentive reader to understand scripture phraseology, and to form a just idea of true and uncorrupted christianity, which is a doctrine worthy of all acceptance, able to make us wise to everlasting life.

In this Version verbal criticism has not been attended to in the degree that some might wish and expect. It has not, however, been wholly neglected: but, in general, the judgement of the learned Primate has been adopted in difficulties of this nature; the design of the Committee not being to exhibit a version critically correct in every minute particular, but generally perspicuous and intelligible. Their professed object was an *improved*, not a *perfect* Version. But, though they cannot expect to satisfy the fastidious critic, they are not without hope that their labours may be acceptable to serious and inquisitive christians, and particularly to those by whom their trust was delegated, and to the numerous and liberal Subscribers by whom the work has been encouraged. And this, next to the approbation of conscience and of Heaven, is the only reward to which they aspire.

SECTION II.

Canon of the New Testament.—Distinction between the Disputed and the Undisputed Books.

THE Canon of the New Testament is a collection of books written by the apostles, or by men who were companions of the apostles, and who wrote under their inspection.

These books are called the Canon from a Greek word which signifies *a rule*, because to a christian they constitute the only proper and sufficient rule of faith and practice.

These books are also called The Scriptures, or *The Writings*, because these Writings are held by christians in the highest estimation. They are the scriptures of the New Testament, or more properly speaking of the New Covenant, because they contain a complete account of the christian dispensation, which is described as a covenant by which Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the christian scriptures, and particularly the books which contain the history of Jesus Christ, are called the Gospel, or *Good news*, a literal translation of the word *εὐαγγέλιον*, as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of scripture is either the Received Canon or the True.

The Received Canon comprehends the whole of that collection of books which is contained in the New Testament, and which are generally received by christians as of apostolical authority. The True Canon consists of those books only the genuineness of which is established upon satisfactory evidence.

When, or by whom, the received canon was formed is not certainly known. It has been commonly believed that it was fixed by the council of Laodicea, A.D. 364, but this is certainly a mistake. The first catalogue of canonical books which is now extant was drawn up by Origen A.D. 210. It leaves out the Epistles of James and Jude*.

* The uncertainty of the time when the present canon of the New Testament was formed, and the total absence of all authority in the selection of them, easily account not only for the diversity which appears to have taken place in the books selected by different writers, but likewise for the additions and interpolations which are found in some of the canonical books, and particularly in the gospels. The innumerable quotations which Justin Martyr makes from the evangelists, without however once mentioning their names, but always citing the *memoirs of the apostles*, is a plain proof that no canon was then authoritatively established. Tatian's Diatessaron A.D. 172, is the first intimation that four was the canonical number of the gospels. Irenæus, A.D. 178, assigns some fanciful reasons why the number of gospels can be neither more nor less than four. And such appears to have been the influence of this learned father's arguments or authority, that from his time the number of canonical gospels appears to have been undisputed.

It is generally understood that the gospel of Matthew was written in Palestine,

The genuineness and authority of every book in the New Testament rest upon their own specific evidence. No person, nor any body of men, has any right authoritatively to determine concerning any book that it is canonical and of apostolical authority. Every sincere and diligent inquirer has a right to judge for himself, after due examination, what he is to receive as the rule of his faith and practice.

✱ The learned Jeremiah Jones on the Canon, and Dr. Lardner's laborious work upon the Credibility of the Gospel History contain the most accurate and copious information upon this subject.

The most important distinction of the books of the New Testament is that mentioned by Eusebius bishop of Cesarea in the third book of his Ecclesiastical History. He distinguishes them into the books which were universally acknowledged, *ὁμολογούμενα*, and those which though generally received were by some disputed, *ἀντιλεγόμενα*.

The books universally acknowledged are, the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, the first Epistle of Peter, and the first Epistle of John. "These only," says Dr. Lardner*, "should be of the highest authority, from which doctrines of religion may be proved."

The disputed books, *ἀντιλεγόμενα*, are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in christian assemblies, for the edification of the people, but not be alleged as affording *alone* sufficient proof of any doctrine†."

that of Mark at Rome, the gospel of Luke in Achaia, and that of John at Ephesus. Also that the evangelists did not write in concert with each other, but that they availed themselves of documents which were already in circulation. Hence it follows that many of the early believers would possess only one gospel. And it cannot be doubted that many who could not afford, or who had no opportunity to procure all the gospels, might very innocently and with the very best intentions endeavour to enrich their own copy, whether of Matthew, Mark or Luke, from the documents then in circulation, some of which were authentic and others not. Nor would they in this selection always exercise a sound discretion. They would probably be particularly partial to those documents which by exalting the person of Christ would diminish in their estimation the disgrace of the cross, and alleviate the scandal which arose from their being disciples of a crucified Jew.

Hence the prefatory chapters of Matthew and Luke, which were forged very early, (for they are alluded to by Marcion who wrote before Justin, and are treated by him with the most contemptuous ridicule, see Tert. de Carn. Chr. Sect. 2), might nevertheless be regarded by a great body of Gentile believers as genuine and true; and as very valuable additions to their own copies of Matthew or Luke. And these being very generally received before the canon was formed, would of course be admitted into it as portions of the genuine gospels. Other passages occur in the gospels which are supposed to have been admitted in a similar way. See Matt. xvii. 24, 27; xix. 10, 12; xxvii. 19; xxviii. 11, 15. Mark xvi. 9, 20. Luke xxii. 43, 44; xxiii. 39, 44. John viii. 3, 11.

* Lardner's Supplement, vol. i. p. 29. ch. ii. § 4.

† Lardner, *ibid.* p. 30.

These distinctions prove the great pains which were taken by the primitive christians in forming the Canon, and their solicitude not to admit any book into the code of the New Testament of the genuineness of which they had not the clearest evidence. It is a distinction of great importance to all who desire to appreciate rightly the value and authority of the several books which compose the received Canon.

SECTION III.

Brief Account of the Received Text.—Editions of the Greek Testament by Cardinal Ximenes, by Erasmus, Robert Stephens, Beza, and Elzevir.

If this Version of the Christian Scriptures possesses any merit, it is that of being translated from the most correct Text of the Original which has hitherto been published.

A text perfectly correct, that is, which shall in every particular exactly correspond with the autograph of the apostles and evangelists, is not to be expected. We must content ourselves with approximating as nearly as possible to the original. The utility of this is too obvious to need either proof or illustration.

The Received Text of the New Testament is that which is in general use.

The degree of credit which is due to the accuracy of the Received Text will appear from the following brief detail of facts.

The New Testament was originally written in Greek: perhaps with the exception of the Gospel of Matthew, and the Epistle to the Hebrews, of which books, however, the earliest copies extant are in the Greek language.

Previously to the Reformation in the sixteenth century, the Greek copies were grown into disuse: the priests used an imperfect Latin translation in the public offices of religion, and all translations into the vulgar tongue for the use of the common people were prohibited or discouraged.

In the beginning of the sixteenth century, Cardinal Ximenes printed at Alcala in Spain a magnificent edition of the whole Bible in several languages. In this edition was contained a copy of the New Testament in Greek, which was made from a collation of various manuscripts which were then thought to be of great authority, but which are now known to have been of little value. This edition, which is commonly called the Complutensian Polyglot, from Complutum the Roman name for Alcala, was not licensed for publication till A. D. 1522, though it had been printed many years before. The manuscripts from which it was

published are now irrecoverably lost, having been sold by the librarian to a rocket-maker about the year 1750*.

A. D. 1516, Erasmus residing at Basle in Switzerland for the purpose of superintending the publication of the works of Jerome, was employed by Froben the printer to publish an edition of the Greek Testament from a few manuscripts which he found in the vicinity of that city, all of which were modern and comparatively of little value. Erasmus was not allowed time sufficient to revise the publication with that attention and care which the importance of the work required: he complains that the persons whom he employed to correct the press, sometimes altered the copy without his permission, and he acknowledges that his first edition was very incorrect. He published a fourth edition A. D. 1527, in which, to obviate the clamour of bigots, he introduced many alterations to make it agree with the edition of Cardinal Ximenes.

A. D. 1550, Robert Stephens, a learned printer at Paris, published a splendid edition of the New Testament in Greek, in which he availed himself of the Complutensian Polyglot, and likewise of the permission granted by the king of France to collate fifteen manuscripts in the Royal Library. Most of these manuscripts are to this day in the National or Imperial Library at Paris, and are found to contain only parts of the New Testament: and few of them are either of great antiquity or of much value. They were collated and the various readings noted by Henry Stephens the son of Robert, a youth about eighteen years of age. This book, being splendidly printed with great professions of accuracy by the editor, was long supposed to be a correct and immaculate work: but upon closer inspection it has been discovered to abound with errors. The text, excepting the Revelation, in which he follows the Complutensian edition, is almost wholly copied from the fifth edition of Erasmus, with very few and inconsiderable variations †.

A. D. 1589, Theodore Beza, professor of theology at Geneva, and successor to John Calvin, published a critical edition of the Greek Testament, in which he made use of Robert Stephens's own copy, with many additional various readings from the manuscripts collated by Henry Stephens. Beza was also in possession of two most ancient and most valuable manuscripts; one of which, containing the Gospels and the Acts in Greek and Latin, he afterwards gave to the University

* See Bishop Marsh's edition of Michaelis's Introduction to New Testament, vol. ii. p. 441.

† Robert Stephens was the person who divided the New Testament into verses. He performed this task while he was upon a journey from Lyons to Paris, in order to adapt it to a Greek Concordance which he was then preparing for the press. He placed the figures in the margin of his page. The first edition in which the verses were printed separate with the number prefixed to each was the English New Testament, printed at Geneva A. D. 1557. The division into chapters had been made in the thirteenth century by Cardinal Hugo, to adapt the New Testament to a Latin Concordance.

of Cambridge: and the other, called the Clermont manuscript, which contained the Epistles of Paul, was transferred to the Royal Library at Paris. Beza took but little pains, and exercised but little judgment, in the correction of the text and the selection of the best readings. Nevertheless the text of Beza being esteemed the most accurate of those which had been then published, was selected as the standard of the English version published by authority. Beza's text however appears in fact to be nothing more than a republication of Robert Stephens's with some trifling variations.

A. D. 1624, an edition of the Greek Testament was published at Leyden at the office of the Elzevirs, who were the most eminent printers of the time. The editor who superintended the publication is unknown. This edition differs very little from the text of Robert Stephens. A few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscript. This edition however, being elegantly printed, and the Elzevirs being in high reputation for correctness of typography, it was unaccountably taken for granted that it exhibited a pure and perfect text. This therefore became the standard of all succeeding editions, from which few editors till very lately have presumed to vary: and this constitutes the "Received Text."

Thus it appears that the Received Text stands upon the authority of the unknown editor of the Elzevir edition, who copied the text of Robert Stephens, introducing a few variations from that of Beza. The edition of Beza was also taken from that of Robert Stephens, with a few trifling and sometimes even arbitrary alterations. But Robert Stephens's famous edition of A. D. 1550 is a close copy of the fifth edition of Erasmus, with some alterations in the book of Revelation, from the Complutensian Polyglot, and the addition of a few various readings collected by a youth of eighteen from fifteen manuscripts of little value. And, finally, Erasmus's edition itself, which is the prototype of them all, was formed hastily and negligently from a few manuscripts of little authority, which accidentally came into his possession at Basle, where he was engaged by Froben in editing the works of Jerome, and where he had no further assistance than what he could derive from the Vulgate Version, and from inaccurate editions of some of the early ecclesiastical writers.

From the few advantages which were possessed, and from the little care which was taken, by the early editors, it may justly be concluded, not only that the Received Text is not a perfect copy of the apostolic originals, but that it is still capable of very considerable improvement by the same means which are adopted by men of learning and sagacity for correcting and restoring the text of other ancient writers*.

* See Griesbach's *Prolegomena*, sect. 1.; Bishop Marsh's *Michaelis*, vol. ii. chap. xii. sect. 1.

SECTION IV.

*Means of improving the Received Text.—Ancient Manuscripts.—
Vatican, Alexandrine, Cambridge, Clermont, Ephrem.*

THE books of the New Testament having been more highly valued, more generally circulated, more attentively studied, more accurately transcribed, and more frequently cited, than the works of any other ancient author, the Text is consequently less corrupted, and the means of correcting and restoring it are far more abundant than of any other work of equal antiquity.

I. The first and best source of materials for improving the Text is the collation of Ancient Manuscripts.

The early editors of the New Testament possessed but few manuscripts; and those of inferior value. Those of the Complutensian editors are destroyed, but they were not numerous, nor of great account. Erasmus consulted only five or six; and R. Stephens fifteen. Beza indeed possessed two of the most ancient and valuable manuscripts now extant, the Cambridge and the Clermont; but he made very little use of them. So that the Received Text rests upon the authority of no more than twenty or thirty manuscripts, most of which are of little note.

But since the Received Text was completed by the Elzevir edition of 1624, upwards of Three Hundred Manuscripts, either of the whole or of different parts of the New Testament, have been collated by learned men with much care, industry and skill. Of these manuscripts some are of far greater antiquity and authority than any of those upon which the Received Text is founded, Beza's manuscripts only excepted. From these manuscripts a vast number of various readings have been extracted, by the assistance of which the Received Text has been greatly improved.

Ancient manuscripts are found to consist of three distinct classes, or editions; the copies of each edition agreeing, in the main, in the readings peculiar to it. The first is the Alexandrine edition, which agrees with the citations of Clement and Origen in the second and third century. To this edition belong the Vatican, Ephrem, and some other valuable manuscripts; also the Coptic, Ethiopic, and other ancient versions. The second is the Western edition. It agrees with the citations of Tertullian and Cyprian, with the Vatican copy of the Gospel of Matthew, also with the Sahidic and old Italian versions, and was in use in Africa and Italy, and in the western provinces of the Roman empire. The third is the edition of Constantinople, and is supported by the Alexandrine and many other manuscripts: it agrees with the citations of the ecclesiastical writers in Greece and

Asia Minor in the fourth and fifth centuries, and it is the edition which most nearly coincides with the modern Received Text*.

Ancient manuscripts are commonly written upon parchment. The most ancient are written in what are called *uncial* or square capital letters. In some copies the ink has been effaced, and the works of some later author have been written upon the same parchment: but the form of the original letters still remains distinguishable even under the more modern writing. Very few manuscripts contain the whole New Testament; and the most ancient are often mutilated and imperfect, and usually contain many corrections: but whether these corrections are improvements or otherwise, cannot easily be ascertained.

Those manuscripts which are most ancient, and of the highest reputation, are

1. The VATICAN manuscript, which is preserved at Rome in the Vatican Library. The earliest date assigned to this manuscript is the third century; the latest is the fifth or sixth. It is written in large uncial letters, and originally contained the whole of the Old and New Testament. Some of the last leaves are wanting. The ink in some places is faded, and the letters have been retouched by a skilful and faithful hand. The various readings of this manuscript were published at the latter end of the last century, after a very careful collation by Professor Birch of Copenhagen, and form an inestimable addition to the treasure of sacred criticism.

2. The ALEXANDRINE Manuscript was presented by Cyril, patriarch of Alexandria and afterwards of Constantinople, to Charles the First, king of England, and is now deposited in the British Museum. It was probably written in Egypt: it consists of four volumes, containing both the Old Testament and the New, in the large uncial character. Dr. Woide conjectures that it was written in the latter end of the fourth century, but some critics bring it down as low as the sixth. A fac-simile of the New Testament from this manuscript was published by Dr. Woide, A. D. 1786; and the Old Testament has been lately ordered by Parliament to be printed with the same types, under the care of the Rev. H. H. Baber.

3. The CAMBRIDGE manuscript, or CODEX BEZÆ, contains the four Gospels, and the Acts of the Apostles. It is written very fair, and in the large uncial letters. This manuscript yields in antiquity to none but the Vatican, and is supposed to have been used as a public copy for reading in the church. Theodore Beza made some use of it for his edition of the New Testament, and afterwards gave it to the University of Cambridge, where it is now deposited in the public library. A splendid fac-simile of this manuscript was published A. D. 1796, under the auspices of the University, by Dr. Kipling.

* Griesbach Proleg. sect. iii. p. 72.

4. The CLERMONT Manuscript contains the Epistles of Paul; the Epistle to the Hebrews is written by a later hand. This manuscript also belonged to Beza, who professed to have received it from Clermont in Beauvaisis, and who made use of it in his edition of the Greek Testament. It is now deposited in the Imperial Library at Paris. It was long supposed to be a second volume of the Cambridge manuscript, but this is discovered to be a mistake. It is written in the large uncial letters, and is assigned by critics to the seventh century.

5. The EPHREM manuscript is in the Imperial Library at Paris. It was written upon vellum in large and elegant characters, the ink of which was effaced with great care to make room for the works of Ephrem the Syrian, a writer of some note in the fourth century. The original characters are, however, in many places legible under the writing of Ephrem's Works. This, which Griesbach calls a most ancient and excellent manuscript, lay for many years unnoticed, and was first discovered by Dr. Allix in the beginning of the eighteenth century, since which time it has been repeatedly and accurately examined by the learned, and particularly by Wetstein. The Ephrem manuscript is of high antiquity, at least of the seventh century, and probably much earlier. It originally contained the Old and New Testament, but many leaves are lost; the rest are tacked together in great disorder, and many passages are totally illegible.

Besides these, about twenty other manuscripts, in large letters, of different portions of the New Testament have been collated, and some hundreds in small characters, many of which are in high estimation. But those described above are of the highest antiquity and repute, and are the only manuscripts explicitly referred to in the Notes of this Edition*.

SECTION V.

Means of correcting the Received Text continued.—Ancient Versions.—Ecclesiastical Writers.—Critical Conjecture.

II. THE Received Text is corrected by the assistance of the Ancient Versions.

The christian religion having been rapidly propagated through all nations, the writings of the Apostles and Evangelists were soon translated into different languages, and many of these versions are still extant.

Every new version became an additional security to the text. It

* Marsh's *Michaelis*, vol. ii. chap. viii. sect. 6; Griesbach's *Symbols Criticæ*, vol. i.

is not to be imagined, whatever might be the inclinations of some individuals, or of particular churches, to corrupt the Scriptures, that all churches of all nations would agree in the same interpolations or omissions. Some of the countries where christianity was professed were beyond the limits of the Roman empire : and it is not to be believed that the christians of these countries would suffer their versions to be altered to conform to the peculiarities of the church of Rome. The general agreement, therefore, of the ancient versions with the Greek copies which are now extant, forms a very strong presumption in favour of the genuineness of the books of the New Testament. Nevertheless, as the Received Text is not perfectly correct, the ancient versions are often of singular use in discovering the true reading of a doubtful passage. They are sometimes preferable even to manuscripts themselves ; for some of these versions were made from manuscripts which were more ancient and more correct than any which are now extant. They are not all of equal value, some being of greater antiquity, and more correctly translated than others. Some indeed are not original versions, but are merely translations of preceding versions.

Of all the ancient versions the Syriac is reckoned to be of the most remote antiquity and of the highest authority. There are two Syriac versions. The most ancient and valuable, called the Peshito, was brought into Europe A. D. 1552, and printed at Vienna at the expense of the Emperor Maximilian. It contains only those books which according to Eusebius were universally acknowledged; together with the Epistle of James : and it is in general use among the Syrian christians of every sect. These are strong presumptive evidences of its great antiquity.

A later Syriac version, more literal, but less elegant, was made in the sixth century under the inspection of Philoxenus, bishop of Hierapolis, from whom it is called the Philoxenian Version. An edition of this was published at Oxford by Professor White, A. D. 1778.

Two very ancient versions of the New Testament, of high reputation, in the old Egyptian language, for the use of the christians who abounded in Egypt, are still extant. One is called the Coptic, the other, the Sahidic. The former is the dialect of the Lower, the latter of the Upper Egypt. The Sahidic version has never yet been published. Two valuable manuscripts of it are in the British Museum, from which some curious readings were extracted by the late Dr. Woide, who conjectures that this version was made in the second century. The Coptic version is still read in the churches of Lower Egypt, though it is not understood. It is accompanied with an Arabic translation which is more intelligible to the hearers.

The Ethiopic version is used in Abyssinia. It contains the whole

of the New Testament, and is supposed to have been made in the fourth century. It agrees with the Alexandrine edition. This version was first published at Rome, A. D. 1548, by three Ethiopian editors. They had a very imperfect copy of the book of the Acts, the chasms of which, that is, as they acknowledge, the greater part of the book, they supplied by translating from the Greek and Latin into the Ethiopic. Similar liberties have probably been taken with other books, which greatly impairs the credit of the version; of which, if a genuine copy could be obtained, the authority would be very high. Mr. Bruce the celebrated traveller brought over a copy of the Old Testament, but he could not succeed in procuring the New*.

Many Arabic versions are extant, but it is believed that none of them is of greater antiquity than the seventh century. The Armenian version was made in the fifth century: it would be of great value if genuine copies could be procured, but those which we have are notoriously corrupted from the Latin.

There are many Latin versions of the New Testament, some of which are of great antiquity, and some are full of barbarisms. By order of pope Benedict XIV. A. D. 1749, a magnificent edition of four of these versions was published at Rome in four folio volumes. These are sometimes called the Italic versions, to distinguish them from the Vulgate.

The Latin Vulgate version was made by Jerome in the fourth century, by order of pope Damasus. Jerome was well qualified for the office by his abilities, learning, and industry: he performed it with great care, and completed his undertaking A. D. 384. This translation was very generally received and read in the Latin churches. The Council of Trent pronounced it to be authentic, and ordered it to be used wherever the Bible was publicly read, and in all disputations, sermons, and expositions. In pursuance of an order of this council a pompous edition of the Vulgate was printed at Louvain A. D. 1573. Sixtus V. published a new edition A. D. 1590, which he declared to be the authentic Vulgate, and that it was to continue for ever: notwithstanding which his successor Clement VIII. published another edition very different from and in some passages contradictory to that of Sixtus: this he asserted to be the only authentic copy:—a difference of judgement which exposed the pretensions of the popes to infallibility to the sarcastic animadversions of the protestant writers.

The protestant divines of the sixteenth century underrated the value of the Vulgate version, from opposition to the papists who were too eagerly attached to it. The truth is, that the Vulgate is found in its most important various readings to agree with the most approved

* Marsh's *Michaelis*, vol. ii. chap. vii. sect. 17:

manuscripts, and with the ancient versions of the best authority : so that the character of this version has risen greatly in the estimation of modern critics *.

III. The Received Text is corrected by comparing it with quotations from the New Testament which occur in the works of the ancient ecclesiastical writers.

These quotations are very numerous in the writings of the Fathers from the second century downwards, and are of the greatest use in rectifying the text of the New Testament.

It ought, however, to be remembered that these writers sometimes quoted from memory, and sometimes merely by way of accommodation ; in which cases they often quote loosely and inaccurately, and their citations are of little use. Citations therefore are of the greatest value when the writers profess to quote from manuscripts which lie before them, and especially if they criticize or comment upon the text itself. And in disputed passages this is sometimes the only criterion by which we can judge how the text was read by the author who cites it. For the editors of the works of the Fathers have sometimes taken the liberty to alter the reading of the author whose works they publish, to make it correspond with the Received Text. Thus, in the works of Gregory Nyssen, the printed text reads, 1 Tim. iii. 16 : "God manifest in the flesh : " whereas it is evident from his comment, that the word *God* was not in his copy ; nor is it found in any ecclesiastical writer till the sixth century †.

With these limitations, quotations from the New Testament which occur in the works of ancient ecclesiastical writers are of the highest value and authority : for they quoted from manuscripts of more remote antiquity than any which are now extant : so that their authority in favour of a various reading is sometimes paramount to every other.

The ecclesiastical writers sometimes cite as scripture, texts which are not to be found in any manuscript or version now extant. On the other hand, their silence with respect to some disputed texts is a demonstration that such texts were not in their copies. That 1 Tim. iii. 16, "God manifest in the flesh ; " and 1 John v. 7, "There are three that bear record in heaven," &c. were never cited by any ecclesiastical writer before the fifth or the sixth century, notwithstanding the vehemence with which the Arian controversy was conducted, is a full proof that these texts were not to be found in any manuscripts then existing, and therefore that they are certainly spurious.

The works of those writers who are called heretics, such as Valentinian, Marcion, and others, are as useful in ascertaining the value of a reading as those of the fathers who are reputed orthodox : for the

* See Michaelis on N. T. with Marsh's Notes, vol. ii. ch. vii.
† Dr. Clarke on the Trinity, p. 76.

heretics were often more learned and acute, and equally honest. Citations from scripture even in the works of the ancient enemies of christianity, such as Celsus and Porphyry, also have their use. They show what was the common reading in their time*.

IV. Attempts have been made to correct the Received Text by Critical Conjecture.

This is a remedy which ought never to be applied but with the utmost caution, especially as we are furnished with so many helps for correcting the text from manuscripts, versions, and ecclesiastical writers. This caution is doubly necessary where the proposed emendation affects a text which is of great importance in theological controversy; as the judgement of the critic will naturally be biassed in favour of his own opinions. It ought perhaps to be laid down as a general rule, that the Received Text is in no case to be altered by critical, or at least by theological conjecture, how ingenious and plausible soever.

Nevertheless there is no reason why critical conjecture should be entirely excluded from the New Testament, any more than from the works of any other ancient author; and some very plausible conjectures, of no inconsiderable importance, have been suggested by men of great learning and sagacity, which, to say the least, merit very attentive consideration. See particularly *Matth. xxviii. 17. John i. 1; vi. 4; and Romans ix. 5.*†

SECTION VI.

Critical Editions of the Greek Testament.—Mill, Kuster, Bengel, Wetstein, Mattha, Alter, Birch, Griesbach.

AFTER the publication of the beautiful Elzevir edition of the New Testament in 1624, the learned world appeared to remain satisfied with the Received Text, as if it were absolutely perfect and incapable of improvement, till the commencement of the eighteenth century, when the text of the New Testament again became the object of diligent and accurate revision.

1. The first thing which roused the attention of the learned to this interesting inquiry was the appearance of the celebrated edition of Dr. John Mill, which was published at Oxford, A. D. 1707. It was the fruit of thirty years' laborious application; and the author survived the publication but fourteen days. He was encouraged and assisted in the work by Dr. John Fell, bishop of Oxford. He took as his text the third edition of Stephens; and from ancient manu-

* Marsh's *Michaelis*, *ibid.* ch. ix.

† *Ibid.* ch. x.

scripts, versions, and quotations, he has collected about thirty thousand various readings, which he has printed under the text. His collations are made with great diligence, sagacity, and fidelity. In his *Prolegomena* he introduces a description of the Canon of the New Testament, a history of the text, and an account of his own undertaking. He was the first writer who gave an accurate and clear account of the manuscripts and other authorities which he used. He made no alteration in the text; but his opinion on particular readings is contained in his *Notes* and *Prolegomena*. Michaelis says, that with Mill's edition commences the manhood of criticism, with respect to the New Testament; and that this work is absolutely necessary to every critic*.

2. Ludolphus Kuster, A. D. 1710, published at Rotterdam a new and correct edition of Mill's Greek Testament, enriched with various readings from twelve manuscripts not collated by Mill, some of which were of considerable antiquity and value †.

3. John Albert Bengel published a critical edition of the Greek Testament at Tubingen, A. D. 1734. He was a man of great ability and learning, and of high character for integrity and piety. He made considerable improvements in the Received Text; but, that he might not be charged with arbitrary innovation, he made it a rule to introduce no alteration which had not been sanctioned by some printed edition, excepting in the Apocalypse. Select various readings he placed at the bottom of the page, distinguishing their different gradations of authority by the five first letters of the Greek alphabet—(α) expressing that the reading was, in his estimation, genuine, (β) probable, (γ) uncertain, (δ) improbable, and (ε) certainly spurious though by some critics approved. The excellence of Bengel's character, and the orthodoxy of his sentiments, brought biblical criticism into repute among the German theologians. Bengel's various readings are chiefly taken from Mill, with the addition, however, of some valuable ones of his own collected from manuscripts and other authorities. His "*Introductio in Crisin*" contains a clear, concise and correct account of manuscripts and editions, together with some excellent critical rules ‡.

4. The celebrated edition of John James Wetstein was published at Amsterdam in two volumes folio, A. D. 1751, 1752. Of this edition Michaelis says, that "it is of all editions of the Greek Testament the most important, and the most necessary for those who are engaged in sacred criticism." And his learned and acute translator and annotator, Dr. Herbert Marsh, now bishop of Llandaff, speaks of

* See Mill's *Prolegomena*. Marsh's *Michaelis*, vol. ii. ch. xii. sect. 1.

† Kuster's *Præf.* Marsh's *Michaelis*, *ibid.*

‡ Bengelii *Apparatus Criticus*. Marsh's *Michaelis*, vol. ii. ch. xii. sect. 1. p. 464.

it as "a kind of standard in sacred criticism*." It was the original intention of Wetstein to have printed his text from the Alexandrine manuscript; but the high estimation in which he at first held this manuscript being abated, he abandoned this design. He afterwards proposed to have published a new and improved text; but being dissuaded by his friends, lest it should excite the clamour of bigots, he at last determined to adhere to the Received Text, that is, to the Elzevir edition of 1624.

Immediately below his text he has placed those readings which he regards as genuine, and which in his judgement ought to be introduced into the text. Below these are arranged his collection of various readings with their respective authorities. In this respect, it is allowed that he has done more than all his predecessors together. He has collected most of the readings which had been published before, and has corrected many of the errors of Mill. To these he has added a great number of original readings from manuscripts and versions collated either by himself or by his friends. He was the first who collated the Philoxenian Syriac version from the manuscript at Oxford, and he examined with the most persevering assiduity the Ephrem manuscript in the Imperial Library at Paris. He has also introduced into his various readings the critical conjectures of others, but has added none of his own. Some inaccuracies have been detected in these collations, which in a work of such great extent it was impossible to avoid. But upon the whole Wetstein is entitled to the character of a laborious, sagacious, and faithful critic. A. D. 1763, an edition of the Greek Testament in quarto was published in London by Bowyer, the learned printer, in which those alterations are introduced into the text which were proposed by Wetstein as the true readings.

Underneath the various readings in Wetstein's edition are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classics, and of quotations from the Talmudists, which tend to elucidate the idioms of the language or the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information. It is computed that the quotations in Wetstein's volumes amount to upwards of a million.

The Prolegomena are prefixed to the first volume. They are learned, copious, and judicious; but they are deficient in urbanity, and discover too much of an angry and contemptuous spirit towards his opponents. He first gives an interesting account of ancient manuscripts in general, and of the condition in which they are commonly found. After which he proceeds to describe briefly, but correctly, the manuscripts which have been collated to correct the text

* Michaelis, vol. ii. ch. xii. p. 470. Marsh's Notes, p. 859.

of the New Testament, distinguishing those which are written in uncial or capital letters, by the great letters of the alphabet, viz. A. for the Alexandrine, B. for the Vatican manuscript, &c. and marking the manuscripts which are in small letters by numeral characters. He then gives some account of ancient versions, and of the ecclesiastical writers of whose quotations from the New Testament critics have availed themselves. After which follows a detailed description of former editions of the New Testament; and the whole concludes with an account of his own undertaking, and a defence of his character. These Prolegomena have been republished by Dr. Semler in an octavo volume, augmented with Notes by the learned editor.

5. Between A. D. 1782 and A. D. 1788, Christian Frederic Matthæi, formerly professor in Moscow, and afterwards in Wittenburg in Saxony, published an edition of the Greek Testament in twelve volumes octavo, with various readings from Moscow manuscripts, which had not been before collated: to which he has added critical remarks, and a copy of the Vulgate from a Demidovian manuscript. Some of these manuscripts are of considerable antiquity; they have been collated with great care, and contain some curious and important various readings*.

6. A. D. 1786—1787, Professor Alter of Vienna published a critical edition of the Greek Testament in two volumes octavo. The text of this edition is the Vienna manuscript, which is preserved in the Imperial Library: it contains the whole of the Old and New Testament, and is a manuscript of considerable reputation, though it is suspected of having been altered from the Latin copies. Where the text of this manuscript is evidently erroneous, the professor has corrected it from Stephens's edition of 1546. And four chasms in the Book of Revelations he has supplied from another manuscript. He has collated this with others in the Imperial Library, and has noted their various readings, together with those of the Coptic, Slavonian, and Latin versions†.

7. A. D. 1788, Professor Birch of Copenhagen published a splendid edition of the four Gospels, in Greek, in folio and quarto. The text of this edition is taken from the third of R. Stephens, A. D. 1550, and the various readings were collected from a considerable number of manuscripts in France, Italy, Spain, and Germany, by Professors Birch, Adler, and Moldenhawer, who travelled for this purpose at the expense of the king of Denmark. It is a truly magnificent work, and of the highest importance to Scripture criticism. Its chief value consists in the copious extracts which it contains from the celebrated Vatican manuscript, which had never before been thoroughly examined, but which was now completely and very carefully collated

* Marsh's *Michaelis*, vol. ii. ch. xii. p. 493.

† *Ibid.* vol. ii. not. p. 871.

by Professor Birch himself. Its value is likewise enhanced by many extracts from an ancient version discovered by Professor Adler in the Vatican Library, to which he gives the name of the Jerusalem-Syriac, and the readings of which remarkably coincide with those of the Cambridge manuscript. The Vatican copy of this version is dated in the eleventh century, but the version itself is computed to have been made not earlier than the fourth, nor later than the sixth century. The second volume of this princely edition, which was expected to appear soon after the publication of the first, was prevented by a dreadful fire at Copenhagen*, which put a stop to the work. But in the year 1798 Professor Birch published his collection of various readings in a separate volume, without the text†.

8. The first edition of the Greek Testament by Dr. John James Griesbach, in two volumes octavo, was published A. D. 1775 and 1777. The second edition, very much enlarged and improved, appeared A. D. 1796 and 1806.

This is an edition of unrivalled excellence and importance, the publication of which will constitute a memorable æra in the history of Scripture criticism. In the construction of this admirable work the learned editor had two objects in view. The first was to exhibit to the public a text of the Greek Testament as correct, and as nearly approximating to its original purity, as it could be made by the assistance of that immense quantity of critical materials which had been accumulating during the last century. And, secondly, to compress a great mass of critical information into as narrow a compass as possible, in order to bring it within the reach of those who could not afford either the time, the labour, or the expense, which would be necessary to collect it from those numerous and expensive volumes in which it was diffused.

As the basis of his own edition, Dr. Griesbach has selected the Elzevir text, 1624, every, the most minute, variation from which he carefully notes. No alteration is admitted which is not fully warranted by the established laws of just and rational criticism. All conjectural emendations are excluded from the Text, though a few, by way of specimen, are admitted into the Notes. If any of the words of the Received Text are omitted or changed, these words are inserted in a large type, in what he calls his inner margin, which in the printed page is immediately below the text; and the authorities for every alteration are inserted in the collection of various readings at the bottom of the page. Where new words are introduced into

* Verum ingenti illo incendio Havniensi, doctissimo etiam Birchio funesto, impeditus fuit vir optimus, ne opus affectum perficeret. Griesbach, vol. 2. Præf. The Professor probably alludes to the burning down of the royal palace of Copenhagen, A. D. 1794.

† Marsh's *Michaelis*, vol. ii. not. p. 873. and Gricab. *Præfat.* ubi supra.

the text, they are printed in a smaller type: and to some passages which are not expunged from the text, he has prefixed marks expressive of their doubtful authenticity. Many various readings which, though probable in themselves, the learned author has not thought fit to introduce into the text, he has inserted in his inner margin, with signs prefixed to denote their greater or less degrees of probability. And he has noted with asterisks those passages in the text in which a variation in the punctuation produces a considerable change in the sense. After all, he does not presume to affirm that he has exhibited a perfect text; he only professes to have made the best use in his power of the materials in his possession, for correcting and improving the Received Text, fairly stating the grounds of his own decisions, and leaving others to form their own opinion.

The various readings, and the authorities by which they are supported, are placed below the inner margin. They are collected from nearly four hundred manuscripts, besides ancient versions and ecclesiastical writers. In the selection of these readings Dr. Griesbach has made use of the collections of all his learned predecessors, to which he has added a very considerable number extracted by himself from many of the most ancient manuscripts and versions, and from the early ecclesiastical writers, and particularly from the works of Origen. In his second edition he has greatly enlarged and improved his collection of readings and authorities from the valuable publications of Alter and Matthai, but especially from the splendid edition of Birch. The learned editor does not form his judgement of the probability of a reading, solely from the number, or even from the antiquity of manuscripts by which it is supported; but he also takes into consideration the edition or family to which a manuscript belongs,—a circumstance which is of indispensable necessity to a right decision of the question. The readings exhibited by Griesbach are avowedly a selection of those only which are of the greatest importance. But he has omitted none which could be of use either to ascertain the true reading, or to illustrate the sense or the phraseology of the sacred writer, or to settle the affinity of the manuscript. He adopts Wetstein's plan of distinguishing uncial manuscripts by great letters, and the rest by numeral characters; and to save room, where a reading is supported by a great number of copies, he specifies particularly only a few of the principal, to which he annexes the total number of the remaining authorities. By these methods he has contrived to compress within the limits of two octavo volumes as much critical information as is often contained in as many folios. Griesbach's edition, however, though it contains in a narrow compass a vast body of useful instruction, does not entirely supersede the labours of former editors, and particularly of Wetstein, whose learned and incomparable Notes still retain all their original value.

To the first volume are prefixed the Prolegomena, in which the learned editor gives a clear and succinct history of the origin of the Received Text, and ably justifies the exertions of himself and others to correct and improve it; justly alleging, that neither the Complutensian editors, nor Erasmus, nor Robert Stephens, nor Theodore Beza, nor the unknown editor of the Elzevir edition, made any pretensions to inspiration or infallibility, and that modern editors enjoy advantages for correcting the text far beyond the reach of the original publishers. He then states at large the design which he had in view in his edition of the Greek Testament: viz. to exhibit an improved text accompanied with a copious selection of various readings, condensed into as narrow a compass as could be done consistently with perspicuity, in order to furnish a manual for critical students of the sacred writings. He next lays down the rules to which critics by long experience have learned to adhere, in forming a judgement concerning the probability or improbability of a various reading; and here he introduces a brief but perspicuous and curious account of the distinction of ancient manuscripts into different editions, classes, and families, according to their affinity with the copies which were in use at Alexandria, at Constantinople, or in the West of Europe; a careful attention to which distinction is an essential qualification in a Scripture critic. The learned Professor then proceeds to describe the method which he has pursued in compiling his edition of the Greek Testament, to which he adds the particulars in which the second edition differs from and excels the first, which was published twenty years before; and that not merely by an improved arrangement, but chiefly by a very considerable addition of important various readings from the celebrated Vatican, Vienna, and Moscow manuscripts, the Sahidic, the Jerusalem-Syriac, the Coptic, the Slavonic, and the old Latin versions, and likewise from the works of the Fathers, and particularly of Origen, for which he is indebted to the learned labours of Alter, Matthæi, Birch, Adler, Sabatier, Blanchini, Dobrowski, and others, together with his own renewed and indefatigable attention to the subject. In consequence of which, he has been enabled to correct the errors of the former edition, to amend the text, and to enrich the notes. He concludes with a distinct enumeration of manuscripts and versions, accompanied with brief remarks. In his preface the learned editor expresses his gratitude to His Grace the Duke of Grafton for his liberal patronage of the work. This is one of the numerous obligations under which sacred literature has been laid to the munificence of that illustrious nobleman, and for which he is entitled to the cordial acknowledgements of every lover of truth and enlightened friend of the Christian Religion.

SECTION VII.

Great Number of Various Readings.—Inferences.—Propriety of editing a Correct Text.—Griesbach.—Newcome.—The present Version.—Conclusion.

THE number of various readings collected by Dr. Mill is computed at thirty thousand. And it is reasonable to believe that since the publication of his celebrated edition, a hundred thousand at least have been added to the list, by the indefatigable industry of those learned critics who have succeeded to his labours, and by the great extension of the field of their operations in consequence of the additional number of manuscripts and versions which have been since discovered and collated.

These various readings, though very numerous, do not in any degree affect the general credit and integrity of the text : the general uniformity of which, in so many copies, scattered through almost all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures were held, and the great care which was taken in transcribing them. Of the hundred and fifty thousand various readings which have been discovered by the sagacity and diligence of collators, not one tenth, nor one hundredth part, make any perceptible, or at least any material variation in the sense. This will appear credible if we consider that every, the minutest, deviation from the Received Text has been carefully noted, so that the insertion or omission of an article, the substitution of a word for its equivalent, the transposition of a word or two in a sentence, and even variations in orthography, have been added to the catalogue of various readings.

In those variations, which in some measure affect the sense, the true reading often shines forth with a lustre of evidence which is perfectly satisfactory to the judicious inquirer. In other cases, where the true reading cannot be exactly ascertained, it is of little or no consequence which of the readings is adopted, v. g. whether we read Paul the servant, or Paul the prisoner of Jesus Christ, Philem. ver. 1. Also, where the various readings are of considerable importance, consisting, for example, in the omission or addition of sentences or paragraphs, the authenticity of the rest of the book remains wholly unaffected, whatever decision may be passed upon the passages in question. Thus the genuineness of the gospel of John continues unimpeached, whatever may become of the account of the pool of Bethesda, or, of the narrative of the woman taken in adultery.

The various readings which affect the doctrines of christianity are

very few: yet some of these are of great importance; viz. Acts xx. 28; 1 Tim. iii. 16; 1 John v. 7. Of those passages which can be justly regarded as wilful interpolations, the number is very small indeed: and of these the last-mentioned text, 1 John v. 7, is by far the most notorious, and most universally acknowledged, and reprobated.

Upon the whole we may remark, that the number and antiquity of the manuscripts which contain the whole or different parts of the New Testament, the variety of ancient versions, and the multitude of quotations from these sacred books in the early christian writers from the second century downwards, constitute a body of evidence in favour of the genuineness and authenticity of the Christian Scriptures far beyond that of any other book of equal antiquity.

Nevertheless, the immense number of various readings in the text of the New Testament, many of which cannot be satisfactorily settled by the most unwearied assiduity or the acutest sagacity of critical investigation, demonstrates that no superstitious regard is due to the mere language of the Received Text, which, like the works of other ancient authors, is open to rational and liberal criticism. Ignorant and injudicious persons are sometimes apprehensive that men's regard to the christian religion will be impaired, and their veneration for the Scriptures diminished, if the infallibility of the Received Text is called in question. But intelligent and well-informed readers are apprised, that the great practical truths of the christian religion do not rest upon verbal niceties, but consist in obvious conclusions from notorious and well-established facts. The apostolic summary of the christian faith is, "that God will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." This doctrine beams forth with unclouded splendour from every page of the New Testament, whatever becomes of the correctness and accuracy of the Received Text. And whether greater respect be shown to the writers of the Christian Scriptures and to their works by adopting as infallible the imperfect editions of Erasmus and Stephens, of Beza and Elzevir, than by endeavouring to approximate as nearly as possible to the apostolic originals by a sober and judicious use of the ample materials which the labours of the learned have supplied for the purpose of rational criticism, let candour and good sense determine. In some few instances the alteration of the Received Text is indispensably requisite, in order to correct the erroneous impression conveyed by a false reading: and in all cases a change is desirable where the proposed alteration is supported by competent evidence. If it be justly regarded as an useful and an honourable office to publish a correct edition of the works of a classical author, it cannot surely be reckoned less important, or less honourable, to exhibit the text of the sacred writings in a form as nearly as possible approaching to the original standard.

Upon these principles Professor Griesbach undertook, and notwithstanding the loud clamours and malignant opposition of many, he persevered in, and completed, his great work of publishing a corrected Text of the New Testament, with the various readings and authorities subjoined, for which he is entitled to the warmest thanks of the whole Christian world. Upon the same principles the late Dr. Newcome, Archbishop of Armagh and Primate of all Ireland, printed what he modestly calls *An Attempt toward revising our English Translation of the Greek Scriptures*, in which he professes generally to follow the text of Griesbach: the publication was, however, deferred till after the decease of that venerable and learned prelate, in deference, as it has been rumoured, to the opinions of some persons high in authority and rank, who were fearful of disturbing vulgar prejudices. It is upon the same principles that the present Improved Version offers itself to the public, with the additional advantage of the corrections and improvements of Dr. Griesbach's Second Edition. To prevent, however, undue expectations, it is proper to state that the alterations of the text in the learned Professor's second edition are comparatively very few; much fewer, as he observes, than he had himself expected from the great additional treasure of critical materials with which he was supplied. But he adds, that the experience of twenty years had only confirmed him in his adherence to those rules of criticism by which his judgement had been originally guided: and that the best authorities which had occurred to him since the publication of his first edition had confirmed the testimony of those witnesses upon which he had from the beginning chiefly relied.

To conclude, The editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals as the present state of sacred criticism will admit: neither do they hold it up as a faultless translation, but merely as an Improved Version, still no doubt susceptible of far greater improvement, which they will rejoice to see undertaken and accomplished by abler hands. In the mean time, having to the best of their ability completed their professed design, they commend this volume, which is the result of their labours, to the candour of their readers and to the blessing of Almighty God:

ΟΤΙ ΕΞ ΑΥΤΟΥ, ΚΑΙ ΔΙ' ΑΥΤΟΥ, ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΤΑ ΠΑΝΤΑ,
ΑΥΤΩ Η ΔΟΞΑ ΕΙΣ ΤΟΤΕ ΑΙΩΝΑΣ. ΑΜΗΝ.

ADVERTISEMENT TO THE FOURTH EDITION.

THE Editors of the fourth Edition of the Improved Version of the New Testament think it expedient to announce to their readers the following variations from the preceding Editions.

In the first place, they have carefully compared the text of this edition with the text of Griesbach's second edition, and have endeavoured so to reform the version as to bring it to a complete coincidence with Griesbach's text, that is, with the most accurate text of the sacred writings which has yet been published. The variations, however, though numerous, are generally verbal, and seldom affect the sense of the passage. The readings of the received text are inserted in the inner margin. The inner margin also contains the words of Archbishop Newcome's Version when they differ from the text of the Improved Version; except in a few instances, in which it has been more convenient to insert the Primate's translation in the explanatory notes. This margin likewise exhibits a literal translation of the Greek original when the idiom has appeared to require a substitute in the text: also, occasionally, synonymous expressions and verbal illustrations which occur in the Primate's margin: and finally, the renderings of Mr. Wakefield, Mr. Cappe, Mr. Simpson, and other critics, which some may perhaps prefer, though not admitted into the text.

It has been judged advisable to separate verbal criticisms from the explanatory notes, which are placed together at the bottom of the page.

The words which Griesbach regarded as very doubtful, or perhaps spurious, but which he did not choose upon his own authority to reject from the text, are included in brackets. Readings which that learned critic judges to be probably genuine, but which he did not think fit to introduce into his text, are inserted in the inner margin with an appropriate indication of their value.

Errors in the preceding editions the Editors have corrected as far as they have occurred to their notice. But to those objections, and they are numerous, which have been alleged against the Improved Version, but which in fact apply to some supposed inaccuracies or inelegancies of the Primate's translation, little

attention has been paid. It was the design of the Editors to give not their own, but the Primate's version to the public, corrected only, or at least principally, in those passages in which it was apprehended that the learned prelate's translation might lead to a misconception of the meaning of the sacred writers. In these cases they have carefully set down in the margin the words of the Primate; and where it was thought needful they have assigned their reasons for the translation which they have preferred. In so great a number of instances some errors may have occurred from inadvertence, but it is hoped that they are neither numerous nor important: they are at least involuntary. As to the rest, they willingly leave the vindication of the Primate's version to his own curious and learned notes.

A few notes have been added upon texts which had not been before explained, or which appeared to require further explanation. For some of these the Editors are indebted to the manuscript remarks of the late reverend and learned John Simpson of Bath, to whom the biblical student is so much indebted for his *Essays upon the language of the Scriptures*, which remarks were kindly communicated by his son John Simpson, Esq. of Rearsby, and are distinguished in the notes by the initial and final letters of Mr. Simpson's name.

The Editors regret the umbrage which has been taken at the title of "an Improved Version," which has been prefixed to this publication. If indeed the translation had been their own, the title might justly have been censured as savouring of an unbecoming vanity. But as more than nine-tenths of the translation is the work of the late learned and pious Archbishop Newcome, and as by far the greater part of the variations, where they occur, have been selected from other learned and approved critics, they see no impropriety in recommending this version, as in their estimation a considerable improvement upon the public version by King James's translators.

To conclude: The Editors hope that the errors which upon a revival of the work have escaped their notice and correction, will not be visited by the learned and the candid with undue severity; and in its present form they willingly leave the Improved Version to the judgement of the serious, the liberal, and the inquisitive reader.

London, December 16, 1816.

APPENDIX.

Dr. Lardner's Plan of the Times and Places of writing the Four Gospels and the Acts of the Apostles. Supplement to The Credibility, &c. vol. i. page iv.

<i>Gospels.</i>	<i>Places.</i>	<i>A. D.</i>
St. Matthew's.	Judea, or near it.	About 54
St. Mark's.	Rome.	64
St. Luke's.	Greece.	63 or 64
St. John's.	Ephesus.	68
The Acts of the Apostles.	Greece.	63 or 64

A Table of St. Paul's Epistles in the Order of Time ; with the Places where, and the Times when, they were written. From Lardner's Supplement to The Credibility, &c. vol. ii. page iv.

<i>Epistles.</i>	<i>Places.</i>	<i>A. D.</i>
1 Thessalonians.	Corinth.	52
2 Thessalonians.	Corinth.	52
Galatians.	Corinth or Ephesus.	{ Near the end of 52 or the beginning of 53
1 Corinthians.	Ephesus.	The beginning of 56
1 Timothy.	Macedonia.	56
Titus.	Macedonia, or near it.	Before the end of 56
2 Corinthians.	Macedonia.	About October 57
Romans.	Corinth.	About February 58
Ephesians.	Rome.	About April 61
2 Timothy.	Rome.	About May 61
Philipplians.	Rome.	Before the end of 62
Colossians.	Rome.	Before the end of 62
Philemon.	Rome.	Before the end of 62
Hebrews.	Rome or Italy.	In the spring of 63

A Table of the Seven Catholic Epistles, and the Revelation ; with the Places where, and the Times when, they were written. From Lardner's Supplement to The Credibility, &c. vol. iii. page iv.

<i>Epistles, &c.</i>	<i>Places.</i>	<i>A. D.</i>
The Epistle of St. James.	Judea.	61, or the beginning of 62
The two Epistles of St. Peter.	Rome.	64
St. John's first Epistle.	Ephesus.	About 80
His second and third Epistles.	Ephesus.	Between 80 and 90
The Epistle of St. Jude.	Unknown.	64 or 65
The Revelation of St. John.	Patmos or Ephesus.	95 or 96

A Scheme of the Times, Places, and Occasions of writing the Gospels. Subjoined to page 114 of Dr. Henry Owen's *Observations on the Four Gospels.* London. T. Payne. 1764.

<i>Gospels.</i>	<i>Places.</i>	<i>A. D.</i>
St. Matthew's.	Jerusalem.	About 38
	For the use of the Jewish converts.	
St. Luke's.	Corinth.	About 53
	For the use of the Gentile converts.	
St. Mark's.	Rome.	About 63
	For the use of Christians at large.	
St. John's.	Ephesus.	About 69
	To confute the Cerinthian and other heresies.	

Dr. Townson's Opinion concerning the Evangelists. From his *Discourses on the Four Gospels.* 4to. Oxford. 1778.

THAT St. Matthew was the first writer of a Gospel ; that he composed it early for the instruction of the Jewish people, and published it in Judea ; and that he was not only anterior to St. Mark and St. Luke, but wrote several years before either of them. *Pages 23. 101.*

That St. Mark was the second Evangelist ; that his Gospel was revised or even dictated by St. Peter ; that it was compiled for a mixt society of Jewish and Gentile converts, and according to all appearances published at Rome or in Italy : and that it was published about the end of the year 56 or 60. *Pages 23. 168.*

That the next Evangelist, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it seems likely, in Achaia. *Page 24.*

That St. John had seen the three former Gospels, and bore testimony to the truth of them ; and wrote his own, probably after the destruction of Jerusalem, in Asia Minor. *Page 24.*

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A Table of the Books of the New Testament as they are divided by Eusebius into those the Authenticity of which had never been called in question, and those whose Genuineness had been disputed by the early Christian Writers. Euseb. Hist. Eccl. lib. iii.

UNDISPUTED BOOKS.

MATTHEW.	ROMANS.	PHILIPPIANS.	2 TIMOTHY.
MARK.	1 CORINTHIANS.	COLOSSIANS.	TITUS.
LUKE.	2 CORINTHIANS.	1 THESSALONIANS.	PHILEMON.
JOHN.	GALATIANS.	2 THESSALONIANS.	1 PETER.
ACTS.	EPHESIANS.	1 TIMOTHY.	1 JOHN.

DISPUTED BOOKS;

Concerning which Dr. Lardner says that they should be allowed to be publicly read in Christian Assemblies, for the Edification of the People, but not be alleged as affording alone sufficient Proof of any Doctrine. *Lardner's Hist. of Apostles and Evang.* vol. i. p. 30.

EPISTLE TO THE HEBREWS.	3 JOHN.
EPISTLE OF JAMES.	JUDE.
2 PETER.	REVELATION.
2 JOHN.	

EXPLANATION OF MARKS AND ABBREVIATIONS

Mss. or Gb. m. express the readings of Griesbach's inner margin, supported by good manuscripts, and which in the judgement of that eminent critic are commonly preferable to the text.

The words which in the judgement of Griesbach should probably, though not certainly, be expunged, are included in brackets.

R. T. signifies the received text : viz. that of the Elzevir edition 1624.

N. t. the text of archbishop Newcome.

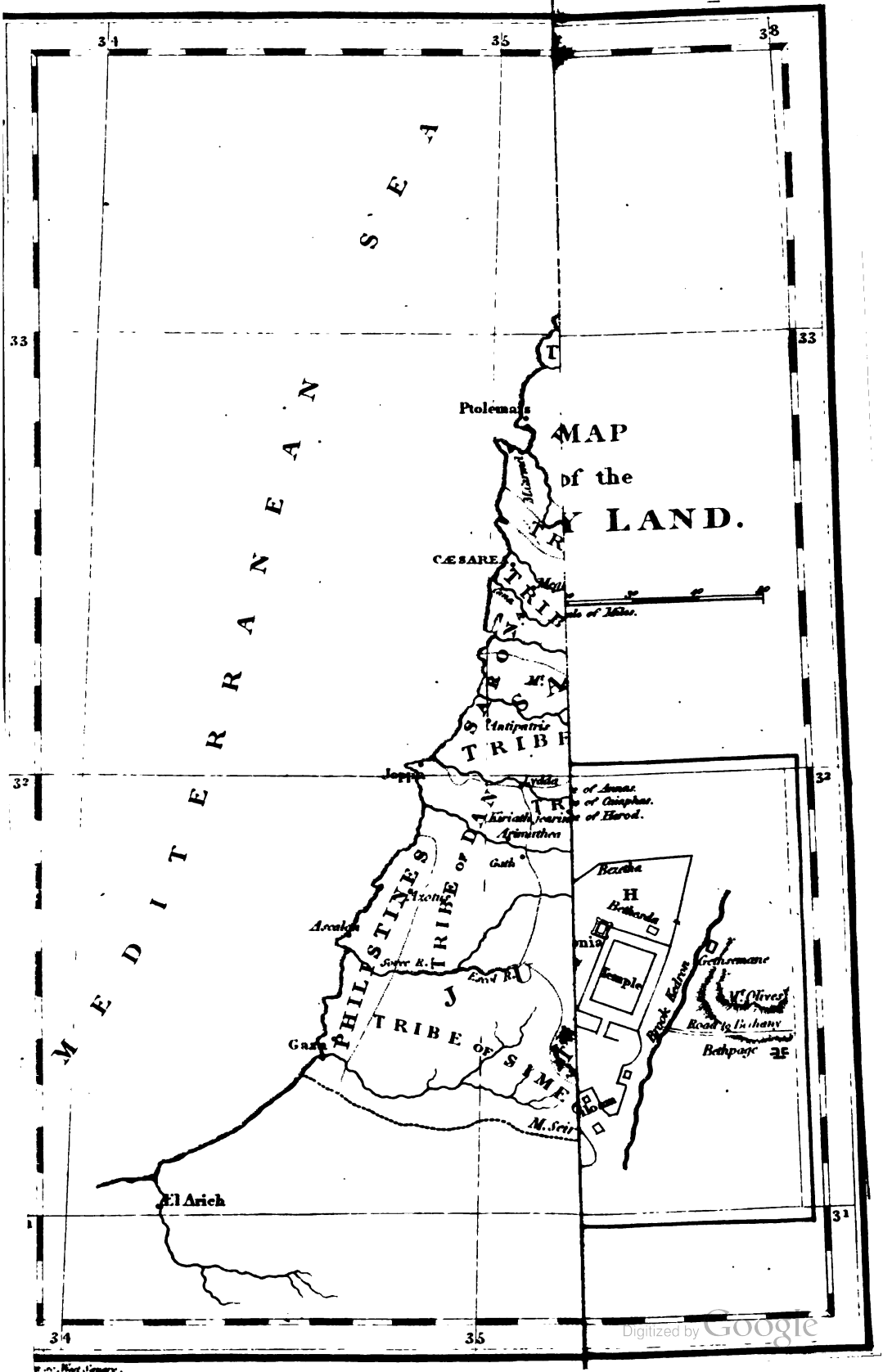
N. n. Newcome's notes.

N. m. the reading of the Primate's margin.

W. Mr. Wakefield's translation.

S. Professor Symonds's Observations on the Expediency of revising the present Version.

Sñ. Notes from a manuscript of the late Reverend John Simpson of Bath, author of the Essays on the Language of Scripture.



MAP
of the
LAND.

CÆSARE

Ptolemais

Antipatris

Jerusalem

Hebron

Beersheba

El Arich

Jericho

Samaria

Shechem

Nablus

Tiberias

Capernaum

Galilee

Sea of Galilee

Jordan River

Dead Sea

El Arich

Scale of Miles.

of Anan.
of Caiaphas.
Kariath, variant of Harod.

Beatha

H. Beatha

Temple

Rock of Sion

Jerusalem

Road to Jericho

Beatha

Beatha

Beatha

THE GOSPEL

ACCORDING TO MATTHEW.

CHAPTER I.

- 1 **A** TABLE of the birth of JESUS CHRIST, *the son of DAVID, the son of ABRAHAM* *.
- 2 ABRAHAM begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Phares and Zara, by Tamar; and Phares begat Hezron; and Hezron begat Aram; and Aram begat Aminadab; and Aminadab begat Naashon; and Naashon begat Salmon; and Salmon begat Boaz, by Rahab; and Boaz begat Obed, by Ruth; and Obed begat Jessé; and Jessé begat king DAVID; and king DAVID begat Solomon, by her *that had been the wife of*

* Epiphanius says that Cerinthus and Carpocrates, who used the gospel of the Ebionites, which was probably the original gospel of Matthew, written in the Hebrew language for the use of Jewish believers, argued from the genealogy at the beginning of the gospel, that Christ was the son of Joseph and Mary; but that the Ebionites had taken away even the genealogy, beginning their gospel with these words: "And it came to pass in the days of Herod the king, &c." See Epiph. Hæres. 30. sect. 13. Jones on the Canon, vol. i. pt. 2, ch. 25. It is probable, therefore, that the first sixteen verses of this chapter are genuine: and that they were found at least in the copies of Cerinthus and Carpocrates. And, indeed, it can hardly be supposed that an author writing for the instruction of Hebrew Christians, would have omitted to trace the descent of Christ from Abraham and David, upon which they justly laid so great a stress. Archbishop Newcome adds the names in v. 8. from 1 Chron. iii. 11, 12. And he suspects v. 17 to have been a marginal note anciently taken into the text. See the annotations to his Harmony, § 9. The eighteenth verse begins a new story, which continues to the end of the second chapter. This could not have been written by the author of the genealogy, for it contradicts his design, which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David, whereas the design of this narrative is to show that Joseph, the reputed father of Jesus, was not his real father. This account therefore of the miraculous conception of Jesus Christ must have been wanting in the copies of Cerinthus and Carpocrates as well as in those of the Ebionites: and if the genealogy be genuine, this narrative must be spurious.

B

- 7 Uriah; and Solomon begat Rehoboam; and Rehoboam be-
 8 gat Abijah; and Abijah begat Asa; and Asa begat Jehosha-
 phat; and Jehoshaphat begat Jehoram; and Jehoram *begat*
 9 *Ahaziah; and Ahaziah begat Joash; and Joash begat Ama-*
ziah; and Amaziah begat Uzziah; and Uzziah begat Jo-
 tham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
 10 and Hezekiah begat Manasseh; and Manasseh begat Amon;
 11 and Amon begat Josiah; and Josiah begat Jehoiakim; and
 Jehoiakim begat Jeconiah and his brethren, about the time
 12 of the going away to Babylon; and, after the going away to
 Babylon, Jeconiah begat Salathiel; and Salathiel begat Ze-
 13 rubbabel; and Zerubbabel begat Abiud; and Abiud begat
 14 Eliakim; and Eliakim begat Azor; and Azor begat Sadoc;
 15 and Sadoc begat Achim; and Achim begat Eliud; and Eliud
 begat Eleazar; and Eleazar begat Matthan; and Matthan
 16 begat Jacob; and Jacob begat Joseph, the husband of Mary,
 of whom was born JESUS, who is called CHRIST*.
 17 [*All the generations therefore from Abraham to David are*
fourteen generations; and from David until the going away to
Babylon are fourteen generations; and from the going away
to Babylon unto Christ are fourteen generations.

* The remainder of this chapter, and the whole of the second, are printed in Italics, as an intimation that they are of doubtful authority. They are indeed to be found in all the manuscripts and versions which are now extant; but from the direct testimony of Epiphanius, and indirectly from that of Jerome (see Pope on Mr. Concept. p. 93), we learn that they were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians; for whose instruction, probably, the gospel of Matthew was originally written; and to whom the account of the miraculous conception of Jesus Christ could not have been unacceptable, if it had been found in the genuine narrative. Nor would it at all have militated against the doctrine of the proper humanity of Christ, which was universally held by the Jewish Christians, it being a fact analogous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation. The objection, so much insisted upon, that the authority of the Ebionites is to be admitted *indiscriminately*, because their testimony is appealed to in a *particular case*, is trifling in the extreme.—Further, if it be true, as Luke relates, chap. iii. 23. that Jesus was entering upon his thirtieth year (see Wakefield's Translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the death of Herod, a circumstance which alone invalidates the whole story. See Lardner's Works, vol. i.

18 *Now the birth of Jesus Christ was thus. When his mother*
Mary had been espoused to Joseph, before they came together
19 *she was found to have conceived by the holy spirit. Then Jo-*
seph her husband, being a righteous man and not willing to
expose her to public shame, purposed to put her away private-
20 *ly. But after he had thought on these things, behold, an angel*
of the Lord appeared to him in a dream, saying, "Joseph, thou
son of David, fear not to take unto thee Mary thy wife; for
21 *that which is conceived in her is of the holy spirit. And she*
shall bear a son, and thou shalt call his name JESUS: which,
being interpreted, is SAVIOUR, for he shall save his people
22 *from their sins."* (*Now all this was done, so that it was ful-*
23 *filled which the Lord spake by the prophet, saying, "Behold,*
a virgin shall conceive, and shall bear a Son, and his name shall
be called EMMANUEL:" which, being interpreted, is, GOD
24 *WITH US.*) *Then, Joseph, when he rose up from sleep, did as*
the angel of the Lord had commanded him, and took unto him
25 *his wife; and knew her not till she had brought forth her first-*
born son; and he called his name Jesus.

CH. II. *Now after Jesus was born in Bethlehem of Judea, in the*
days of king Herod, behold, Magians came from the east to

p. 432.—It is indeed highly improbable that no notice should have been taken of these extraordinary events by any contemporary writer, that no expectation should have been excited by them, and that no allusion should have been made to them in any other passage of the sacred writings.—Some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive.—Also, if this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth.—Our Lord in the gospels is repeatedly spoken of as the son of Joseph, without any intimation on the part of the historian that this language is incorrect. See Matt. xiii. 55. Luke iv. 23. John i. 45. vi. 42.—The account of the miraculous conception of Jesus was probably the fiction of some early gentile convert, who hoped, by elevating the dignity of the Founder, to abate the popular prejudice against the sect.—See upon this subject, Dr. Priestley's *History of Early Opinions*, vol. 4. b. iii. c. 20; Pope on the *Miraculous Conception*; Dr. Williams's *Free Enquiry*; Dr. Bell's *Arguments for the Authenticity of the Narratives of Matthew and Luke*, and Dr. Williams's *Remarks*; Dr. Campbell and Dr. Newcome's *Notes upon the text*; Mr. Evan-son's *Dissonance*, chap. I. sect. 3. chap. iii. sect. 2; Jones's *Development of Events*, vol. i. p. 365 &c.; *Sequel to Ecclesiastical Researches*, pt. i. chap. 7, 8.

- 2 *Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the east-country, and are come to*
 3 *do him obeisance."* But when king Herod heard these things,
 4 *he was disturbed, and all Jerusalem with him. And when he*
had gathered together all the chief-priests and scribes of the
 5 *people, he inquired of them where Christ was to be born. And*
they said unto him, "In Bethlehem of Judea: for thus it is
 6 *written by the prophet: 'And thou, Bethlehem, in the land of*
Judah, art by no means the least among the governors of Ju-
dah: for out of thee shall come a governor who shall rule my
 7 *people Israel.'*" Then Herod, when he had privately called
 the Magians, learnt from them exactly what time the star ap-
 8 *peared. And he sent them to Bethlchem, and said; "Go, and*
search exactly for the young child; and, when ye have found
him, inform me, that I also may come and do him obeisance."
 9 *So when they had heard the king, they departed; and, behold,*
the star, which they had seen in the east, went before them, till
it came and stood over the place where the young child was.
 10 *And when they saw the star, they rejoiced with very great joy.*
 11 *And when they were come into the house, they saw the young*
child with Mary his mother, and fell down, and did him obei-
 12 *sance: and when they had opened their treasures, they pre-*
sented to him gifts; gold, and frankincense, and myrrh. And
having been warned of God in a dream, that they should not re-
turn to Herod, they withdrew into their own country by an-
other way.
 13 *And when they had withdrawn, behold, an angel of the Lord*
appeareth to Joseph in a dream, saying, "Arise, and take with
thee the young child and his mother, and flee into Egypt, and
remain there till I command thee: for Herod will seek the
 14 *young child, to destroy him."* Then he arose, and took with
 him the young child and his mother by night, and withdrew
 15 *into Egypt; and remained there till the death of Herod: so*
that it was fulfilled which the Lord spake by the prophet, say-
ing, "Out of Egypt I called my son."

- 16 *Then Herod, when he saw that he was deceived by the Magians, was greatly enraged; and sent and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had*
 17 *learnt exactly from the Magians. Then was fulfilled that which*
 18 *was spoken by the prophet Jeremiah, saying, "A voice was heard in Ramah, [wailing, and] weeping, and great lamentation; Rachel weeping for her children, and refusing to be comforted, because they were not."*
 19 *But, when Herod was dead, behold, an angel of the Lord*
 20 *appeareth in a dream to Joseph in Egypt, saying, "Arise, and take with thee the young child and his mother, and go to the land of Israel: for they are dead who sought the young*
 21 *child's life." Then he arose, and took with him the young*
 22 *child and his mother, and came to the land of Israel. But when he heard that Archelaus reigned over Judea, instead of his father Herod, he was afraid to go thither: but, having been warned of God in a dream, he withdrew into the parts of*
 23 *Galilee; and came and dwelt in a city called Nazareth: so that it was fulfilled which was spoken by the prophets, "He shall be called a Nazarene."]*

CH. III. Now in those days cometh John the Baptist *, preach-
 2 ing in the desert of Judea, and saying, "Repent ye: for the
 3 kingdom of heaven draweth near." For this is he that was
 spoken of by the prophet Isaiah, who saith, "The voice of
 one crying in the desert, 'Prepare ye the way of the Lord,
 4 make his paths straight.' " Now this John had his raiment
 of camel's hair, and a leathern girdle about his loins: and his
 food was locusts and wild honey.
 5 Then went out unto him Jerusalem, and all Judea, and
 6 all the country about Jordan; and were baptized by him in

* The gospel of the Ebionites, or Hebrews, which did not contain the account of the miraculous conception of Jesus, began in this manner: "It came to pass in the days of Herod the king of Judea, that John came baptizing with the baptism of repentance in the river Jordan." See Epiphanius, *Hæres.* 30, sect. 13.

7 Jordan, confessing their sins. But when he saw many of the
 Pharisees and Sadducees coming to his baptism, he said unto
 them, "O offspring¹ of vipers, who hath warned you to flee
 8 from the anger *which is* about to come? Bring forth there-
 9 fore fruit worthy of repentance: and think not to say within
 yourselves, 'We have Abraham *for our father*:' for I say
 unto you, that from these stones God is able to raise up chil-
 10 dren unto Abraham. And now the axe also is laid to the
 root of the trees: every tree therefore which bringeth not
 11 forth good fruit is cut down and cast into the fire. I indeed
 baptize you with water to repentance: but he who cometh
 after me is mightier than I, whose sandals I am not worthy
 to carry: he will baptize you with the holy spirit and *with*
 12 fire: whose winnowing-shovel *is* in his hand, and he will
 thoroughly cleanse his floor, and will gather [his]* wheat
 into the granary; but he will burn the chaff with unquench-
 able fire*."

13 THEN cometh Jesus from Galilee to Jordan unto John to
 14 be baptized by him. But John forbad him, saying, "I have
 15 need to be baptized by thee, and comest thou to me?" And
 Jesus answered and said unto him, "Suffer *it* now: for thus
 it becometh us to fulfil all righteousness." Then John suf-
 16 fereth him. Now when Jesus had been baptized, he went
 up immediately out of the water; and, lo, the heavens were
 opened unto him, and he saw the spirit of God descending
 as a dove, and coming upon him. And, lo, a voice from
 heaven, saying, "This is my beloved Son, in whom I am
 well pleased."

CH. IV. THEN was Jesus led up by the spirit into the desert †,

¹ generation, N. * the wheat, N.

* See Note on Mark ix. 43. Sn.

† Jesus was led up by the spirit into the desert.—This form of expression denotes that the historian is about to describe a visionary scene, and not a real event. See Rev. i. 10. Acts xi. 5. Our lord was intrusted with the power of working miracles at pleasure, John iii. 34, 35; and by the visionary scene presented to his mind upon this occasion, he was instructed that he was not to exert

2 to be tempted by the devil*. And when he had fasted forty
 3 days and forty nights, he afterward hungered. And the
 tempter came to him, and said, "If thou be the Son of God,
 4 command that these stones be made bread." But he answered
 and said, "It is written, 'Man liveth not by bread alone,
 but by every word which goeth forth out of the mouth of
 5 God.'" Then the devil taketh *Jesus* with him to the holy
 6 city, and setteth him on a wing of the temple, and saith unto
 him, "If thou be the Son of God, cast thyself down: for
 it is written, 'He shall give his angels' charge concerning
 thee: and on *their* hands they shall bear thee up, lest thou
 7 strike thy foot against a stone.'" Jesus said unto him, "It
 is also written, 'Thou shalt not tempt the Lord thy God.'"
 8 Again the devil taketh *Jesus* with him to a very high moun-
 tain, and showeth him all the kingdoms of the world, and the
 9 glory of them; and saith unto him, "All these things I will
 10 give thee, if thou wilt fall down and worship me." Then
 saith Jesus unto him, "Get thee behind me[†], Satan: for it
 is written, 'Thou shalt worship the Lord thy God, and him
 11 only thou shalt serve.'" Then the devil leaveth him: and,
 behold, angels came and ministered unto him †.
 12 Now when [*Jesus*] had heard that John was delivered up
 13 to prison, he withdrew into Galilee. And having left Naza-
 reth, he came and dwelt in Capernaum, which is on the side
 14 of the lake, in the borders of Zebulon and Naphtali: so that

* Or, messengers, Sn. * Get thee hence, R. T.

his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation. Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations. The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision is a proof of the real existence of those symbolical agents.

* v. 1, 5, 8, 11, the devil; v. 3, the tempter; v. 10, satan,—are all used synonymously. Simpson's Ess. no. ii. § 6. The figurative terms must be explained by the clear unfigurative word. Sn.

† I. e. he received peculiar divine aid; expressed in Jewish language. Sn.

it was fulfilled which was spoken by the prophet Isaiah, saying, "The land of Zebulun, and the land of Naphtali, toward the way of the lake by the side of Jordan, in Galilee of the gentiles; the people who sat in darkness have seen a great light; and to those who sat in the region and shadow of death light hath sprung up."

From that time Jesus began to preach, and to say, "Repent ye: for the kingdom of heaven draweth near."

Now as he¹ walked by the lake of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake: for they were fishers. And he saith unto them, "Come after me, and I will make you fishers of men." And immediately they left *their* nets, and followed him. And he went on thence, and saw two other brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending² their nets: and he called them. And immediately they left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease and every malady among the people. And his fame went through all Syria: and they brought unto him all *their* sick who were seized with various diseases and torments, and those who had demons*, and those who were lunatic, and those who had the palsy; and he cured them. And great multitudes followed him from Galilee,

¹ As Jesus walked, R, T. ² preparing, N.

* Insane and epileptic persons were supposed to be possessed by demons, or the ghosts of wicked men, who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure. And the cure of these diseases is described as the casting out of the demons. The account which the gospel reveals of the state of the dead is so inconsistent with this hypothesis, that it was soon exploded among Christians. But, that lunatics and epileptics were possessed by devils, or fallen angels, though it is an opinion which prevailed early, is no where asserted, nor even hinted at, in the New Testament, and is totally destitute of foundation both in reason and revelation. See Farmer's Essay on the Demoniacs of the New Testament.

and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

- CH. V. AND when he saw the multitudes, he went up a mountain : and he sat down, and his disciples came near unto
 2 him. And he opened his mouth, and taught them, saying,
 3 “Happy *are* the poor in spirit : for theirs is the kingdom
 4 of heaven. Happy *are* those who mourn : for they shall be
 5 comforted. Happy *are* the meek : for they shall inherit the
 6 land. Happy *are* those that hunger and thirst after righte-
 7 ousness : for they shall be filled. Happy *are* the compas-
 8 sionate : for they shall obtain compassion. Happy *are* the
 9 pure in heart : for they shall see God. Happy *are* the peace-
 10 makers : for they shall be called the sons of God. Happy
are those that are persecuted for righteousness’ sake¹ : for
 11 theirs is the kingdom of heaven. Happy *are* ye when *men*
 shall reproach you, and persecute *you*, and speak all kind
 12 of evil against you falsely, for my sake. Rejoice, and be ex-
 ceedingly² glad : for great *shall be* your reward in heaven :
 for so *men* persecuted the prophets that were before you.
 13 “Ye are the salt of the earth : but if the salt have lost its
 savour, with what shall it be salted ? it is no longer good
 for any thing, but to be cast out, and to be trodden under
 14 foot by men. Ye are the light of the world. A city which
 15 is placed on a hill cannot be hidden. Nor do *men* light a
 lamp, and put it under a measure, but on a stand : and it
 16 shineth to all that are in the house. In like manner let
 your light shine before men, that they may see your good
 works, and glorify your Father that is in heaven.
 17 “Think not that I came to destroy the law or the pro-
 18 phets : I came not to destroy but to establish³ *them*. For
 verily I say unto you, Till heaven and earth pass away, one
 jot or one tittle shall by no means pass away from the law,
 19 till all be accomplished. Whosoever therefore shall break
 one of the least of these commandments, and shall teach men

¹ for their righteousness, N. ² very, N. ³ fulfil, N.

so, shall be called *the* least¹ in the kingdom of heaven ; but whosoever shall perform and teach *them*, he shall be called
 20 great¹ in the kingdom of heaven. For I say unto you, that unless your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

21 “Ye have heard that it hath been said to those of old time, ‘Thou shalt do no murther ;’ and ‘Whosoever shall
 22 do murther shall be liable to the judgement.’ But I say unto you, that whosoever is angry with his brother without a cause, shall be liable to the judgement : and whosoever shall say to his brother, ‘Thou vile man,’ shall be liable to the council : but whosoever shall say, ‘Thou fool *,’ shall
 23 be liable to hell-fire. If therefore thou bring thy gift to the altar, and there remember that thy brother hath any matter
 24 *of complaint* against thee ; leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come
 25 and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him ; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and
 26 thou be cast into prison. Verily I say unto thee, Thou wilt by no means come out thence, till thou have paid the uttermost farthing.

27 “Ye have heard that it hath been said², ‘Thou shalt not
 28 commit adultery.’ But I say unto you, that whosoever looketh on a woman in order to desire her, hath already committed whoredom with her in his heart. Now if thy right
 29 eye cause thee to offend, pluck it out, and cast *it* from thee : for it is better for thee that one of thy members perish, than
 30 that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast *it* from

¹ Or, will be least—will be great, N. m. or greatest, Acts viii. 10. Heb. viii. 11. Sn. * to them of old time, R. T.

* Rebel or apostate. Mr. Wakefield retains the original terms *Raca* and *Morb*, for want of proper corresponding words in the English language.

thee : for it is better for thee that one of thy members perish, than that thy whole body should be cast into hell.

31 "Now it hath been said, 'Whosoever shall put away his
32 wife, let him give her a bill of divorcement.' But I say unto you, that whosoever shall put away his wife, except on account of whoredom, causeth her to commit adultery : and whosoever shall marry her that is put away, committeth adultery.

33 "Again, ye have heard that it hath been said to those of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.' But I say unto you, Swear not in any wise *, either by the heaven, for it is God's throne ;
35 or by the earth, for it is his footstool ; or by Jerusalem, for
36 it is the city of the great king. Neither shalt thou swear by thine head ; because thou canst not make one hair white or
37 black. But let your discourse be, Yes, yes ; No, no : for whatsoever is more than these, proceedeth from evil.

38 "Ye have heard that it hath been said, 'An eye for an
39 eye, and a tooth for a tooth.' But I say unto you that ye resist not evil : but whosoever shall strike thee on thy right
40 cheek, turn to him the other also. And if any man choose to sue thee at law, and to take away thy vest, let him have *thy*
41 mantle also. And whosoever shall compel thee *to go* one
42 mile, go with him two. Give to him that asketh thee ; and from him that would borrow of thee, turn not away.

43 "Ye have heard that it hath been said, 'Thou shalt love
44 thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, [bless those that curse you, do good to those that hate you,] and pray for those that injuriously treat
45 you, and persecute you : that ye may be *the* sons of your Father that *is* in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the righteous
46 and on the unrighteous. For if ye love those who love you,

* that ye swear not at all, N. See Wakefield. It is a prohibition not of judicial oaths, but of swearing upon trifling occasions, and by trifling objects.

what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren¹ only, what do ye which is excellent²? do not even the gentiles³ in like manner? Be ye therefore perfect, as your Father that is in heaven⁴ is perfect.

CH. VI. "Take heed that ye do not your *acts of righteousness*⁵ before men, in order to be seen by them: otherwise, ye have no reward with your Father that is in heaven.

2 "When therefore thou doest *thine* alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may receive honour from men. Verrily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret himself will reward thee [openly].

5 "And when thou prayest, be not as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verrily I say unto you, [that] they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father that is in secret: and thy Father, that seeth in secret, shall reward thee [openly].

7 But when ye pray, use not many words⁶, as the gentiles do: for they think that they will be heard for their much speaking. Be not therefore like them: for your Father knoweth what things ye have need of before ye ask him. In this manner therefore pray ye: 'Our Father, who art in heaven, sanctified be thy name. Thy kingdom come. Thy will be done on earth, as *it is* in heaven. Give us this day the food sufficient for us. And forgive us our trespasses, as we also forgive those who trespass against us. And bring us not into temptation, but preserve us from evil*.' For if ye

¹ Some good mss. read *friends*. See N. m. ² what good will this do you? W. ³ the publicans, R. T. ⁴ heavenly Father, Mss. ⁵ alms, R. T. ⁶ many idle words, N. n. "babbling repetitions," W. ⁷ that, N.

* Gr. the evil, i. e. the sin to which we are tempted, John xvii. 15. Sn.—The received text adds, "for thine is the kingdom, and the power, and the glory,

- forgive men their offences, your heavenly Father will forgive
 15 you also : but if ye forgive not men [their offences], neither
 will your Father forgive your offences.
- 16 “ Moreover, when ye fast, be not as the hypocrites, of a
 sad countenance : for they disfigure their faces, that they
 may appear unto men to fast. Verily I say unto you, [that]
 17 they have their reward. But when thou fastest, anoint thine
 18 head, and wash thy face ; that thou appear not unto men to
 fast, but unto thy Father that is in secret : and thy Father
 that seeth in secret shall reward thee¹.
- 19 “ Lay not up for yourselves treasures upon earth, where
 moth and rust consume, and where thieves break through
 20 and steal : but lay up for yourselves treasures in heaven,
 where neither moth nor rust consumeth, and where thieves
 21 do not break through nor steal : for where your treasure is,
 22 there will be your heart also. The lamp of the body is the
 eye : if therefore thine eye be clear, thy whole body will be
 23 enlightened. But if thine eye be dim, thy whole body will
 be in darkness. If therefore the light which is in thee be
 24 darkness, how great *must be* that darkness ! No man can
 serve two masters : for either he will hate the one, and love
 the other ; or he will hold to the one, and despise the other.
 25 Ye cannot serve God and Mammon². Wherefore I say unto
 you, Take no anxious thought for your life, what ye shall
 eat, [or what ye shall drink ;] nor for your body, with what
 ye shall be clothed. Is not *your* life more than food ; and
 26 *your* body than clothing ? Behold the fowls of the air ; that
 they neither sow, nor reap, nor gather into barns ; yet your
 heavenly Father feedeth them. Are not ye much better than
 27 they ? Now which of you, by taking anxious thought, can
 28 add one cubit to his stature ? And why take ye anxious

¹ openly, R. T. ² Wealth, N.

for ever. Amen.” This doxology is wanting in manuscripts of the best authority, and is not noticed by the most ancient ecclesiastical writers. It is found, however, in some of the ancient versions.

thought for clothing? Consider the lilies of the field, how
 29 they grow¹: they neither labour nor spin: yet I say unto
 you, that even Solomon in all his glory was not arrayed like
 30 one of these. Now if God so clothe the herb of the field,
 which flourisheth today, and tomorrow is cast into the fur-
 nace; *will he* not much more *clothe* you, O ye of little faith?
 31 Wherefore take no anxious thought, saying, 'What shall
 we eat? or, What shall we drink? or, What shall we put
 32 on?' (for after all these things the gentiles seek :) for your
 heavenly Father knoweth that ye have need of all these
 33 things. But seek ye first the kingdom of God, and his
 righteousness²; and all these things shall be added unto
 34 you. Take therefore no anxious thought about the morrow:
 for the morrow will take anxious thought for [the things of]
 itself. Sufficient to the day *is* its own evil.

CH. VII. "Judge not, that ye be not judged. For with what
 2 judgement ye judge, ye shall be judged: and with what mea-
 3 sure ye deal out, it shall be measured to you *again*. And
 why beholdest thou the splinter which is in thy brother's
 eye, but observest not the beam which is in thine own eye?
 4 Or how canst thou say to thy brother, 'Let me take the
 splinter out of thine eye:' and, behold, a beam *is* in thine
 5 own eye? Thou hypocrite, first take the beam out of thine
 own eye; and then thou wilt see clearly to take the splinter
 out of thy brother's eye.

6 "Give not that *food* which *is* holy to dogs; nor cast your
 pearls before swine, lest they tread them under their feet,
 and turn and rend you.

7 "Ask, and it shall be given you; seek, and ye shall find;
 8 knock, and it shall be opened unto you: for every one that
 asketh receiveth; and he that seeketh findeth; and to him
 9 that knocketh it shall be opened. What man is there among
 you, who, if his son shall ask bread, will give him a stone?

¹ Consider how the lilies of the field grow, N. ² the righteousness required by him, N. his righteousness or justification. See Rom. i. 17.

10 or, if he shall ask a fish, will give him a serpent? If¹ ye
11 therefore, being evil, know how to give good gifts unto your
children, how much more will your Father, that is in hea-
12 ven, give good things to those that ask him? All things there-
fore whatsoever ye would that men should do unto you, do ye
likewise so unto them: for this is the law and the prophets.

13 "Enter in by the strait gate: for wide *is* the gate, and
broad *is* the way, which leadeth to destruction, and there are
14 many that enter by it. How² strait *is* the gate, and *how* nar-
row *is* the way which leadeth to life; and *how* few are there
15 who find it! But beware of false prophets, who come to you
16 in sheep's clothing, but inwardly are ravenous wolves. By
their fruits ye will know them. Do men gather grapes from
17 thorns, or figs from thistles? In like manner every good tree
bringeth forth good fruit; but a corrupt tree bringeth forth
18 bad fruit. A good tree cannot bring forth bad fruit; nor
19 *can* a corrupt tree bring forth good fruit. Every tree which
bringeth not forth good fruit, is hewn down, and cast into
20 the fire. Wherefore by their fruits ye will know them.

21 "Not every one that saith unto me, 'Lord, Lord³, shall
enter into the kingdom of heaven; but he that doeth the
22 will of my Father that is in heaven. Many will say unto me
in that day, 'Lord, Lord³, have we not prophesied in thy
name? and in thy name cast out demons? and in thy name
23 done many wonderful works?' But I will then declare unto
them, 'I never knew you: depart from me, ye that work
iniquity.'

24 "Whosoever therefore heareth these words of mine and
doeth them, I will liken him to a wise man who built his
25 house upon a rock: and the rain descended, and the streams
came, and the winds blew, and beat upon that house, and⁴
26 it fell not: for it was founded on a rock. And whosoever
heareth these words of mine and doeth them not, will be

¹ or Since. See 1 Thess. iv. 14. Sn. ² Because, R. T. ³ or, Master, Master, N. m. ⁴ or, yet, Sn.

likened to a foolish man who built his house on the sand :
 27 and the rain descended, and the streams came, and the winds
 blew, and beat upon that house ; and it fell, and the fall of
 it was great."

28 And it came to pass when Jesus had ended these words,
 29 *that* the people were amazed at his teaching : for he taught
 them as having authority ; and not as the Scribes.

CH. VIII. Now when *Jesus* was come down from the moun-
 tain, great multitudes followed him.

2 AND, behold, a leper came and did him obeisance *, say-
 3 ing, "Sir, if thou wilt, thou canst make me clean." And
 Jesus stretched forth *his* hand, and touched him, saying, "I
 will ; be thou made clean." And immediately his leprosy
 4 was made clean. Then Jesus saith unto him, "See thou tell
 no man ; but go show thyself to the priest, and offer the gift
 which Moses commanded ; for a testimony unto them."

5 AND when *Jesus* had entered into Capernaum, a centurion
 6 came to him, beseeching him, and saying, "Sir, my servant
 7 lieth at home sick of the palsy, greatly afflicted." And Jesus
 saith unto him, "I will come and cure him."

8 Then the centurion answered and said, "Sir, I am not
 worthy that thou shouldest enter under my roof : but only
 9 command by word¹, and my servant will be healed. For
 I also, who am a man under authority, have soldiers under
 me : and I say to this *man*, 'Go,' and he goeth, and to an-
 other, 'Come,' and he cometh : and to my servant, 'Do
 10 this,' and he doeth *it*." And when Jesus heard *it*, he won-
 dered, and said to those who followed, "Verily, I say unto
 11 you, I have not found so great faith, even in Israel. And I
 say unto you, that many shall come from the east and the
 west, and shall place themselves at table² with Abraham,
 12 and Isaac, and Jacob, in the kingdom of heaven : but the

¹ speak the word, R. T. ² he guests with, N. shall recline, Gr.

* Comp. Luke v. 12. also Matt. ix. 18. with Luke viii. 41. Mark v. 22.
 Matt. xviii. 26, 29. Sn.

heirs of the kingdom shall be put forth into the outer darkness : there will be weeping, and gnashing of teeth." And Jesus said to the centurion, "Go ; and according as thou hast believed, so be it done unto thee." And his servant was healed in that very hour.

14 And Jesus came into Peter's house, and saw his wife's
15 mother lying on a bed, and sick of a fever. And he touched her hand, and the fever left her : and she arose, and ministered to them.

16 Now when evening was come, many that had demons were brought unto him : and he cast out the spirits with a word,
17 and cured all who were sick : so that it was fulfilled which was spoken by the prophet Isaiah, saying, "He took away our infirmities, and removed our diseases."

18 Now when Jesus saw great multitudes about him, he gave
19 commandment to depart unto the other side of the lake. And a certain scribe came, and said unto him, "Master, I will
20 follow thee whithersoever thou goest." And Jesus saith unto him, "The foxes have holes, and the birds of the air have roosts : but the Son of man hath not where to rest his
21 head." And another of his disciples said unto him, "Sir,
22 suffer me first to go and bury my father." But Jesus said unto him, "Follow me ; and let the dead bury their dead."
23 And when Jesus had gone into a ship, his disciples followed
24 him. And, behold, a great tempest rose in the lake, so that the ship was covered with the waves : but he was asleep.
25 And the disciples¹ came near, and awoke him, saying, "Sir,
26 save us : we perish." And he saith unto them, "Why are ye fearful, O ye of little faith ?" Then he arose, and rebuked the winds and the sea : and there was a great calm.
27 And the men wondered, saying, "What great man² is this, that even the winds and the sea obey him !"

28 And when he was come to the other side, into the country

¹ his disciples, R. T. ² What kind of man, N.

of the Gergesenes, there met him two who had demons*, coming out of the sepulchres, very fierce, so that no man
 29 could pass along by that way. And, lo, they cried out, saying,
 “What have we to do with thee, thou Son of God? Art
 30 thou come hither to torment us before the time?” Now
 there was at some distance from them an herd of many swine
 31 feeding. So the demons besought him, saying, “If thou
 32 cast us out, send us into the herd of swine.” And he said
 unto them, “Go.” And when they were come out, they
 went into the swine³: and, lo, the whole herd⁴ ran violently
 down a steep place into the lake, and perished in the waters.
 33 And those who kept them fled, and went away into the city,
 and told all *this*; and the things concerning those that had
 34 the demons. And, lo, the whole city came out to meet Jesus:
 and when they saw him, they besought him that he would
 depart out of their borders.

CH. IX. AND he went into a ship, and passed over, and came
 2 to his own city. And, behold, there was brought to him a
 man sick of the palsy, lying on a bed: and when Jesus saw
 their faith, he said to the sick of the palsy, “Take courage,
 3 son; thy sins are forgiven thee†.” And, behold, some of the
 Scribes said within themselves, “This *man* blasphemeth.”
 4 But Jesus perceived their thoughts‡, and said, “Why
 5 think ye evil in your hearts? For which is easier? to say,
 ‘Thy sins are forgiven’? or to say, ‘Arise, and walk?’

¹ Jesus, thou Son of God, R. T. ² suffer us to go away into, &c. R. T. ³ Herd of swine, R. T. That is, the insanity passed into the swine. ⁴ of swine, R. T.
⁵ forgiven thee, R. T. and N.

* Two madmen.

† It is well known that an opinion prevailed among the Jews that diseases, accidents, and other calamities, were inflicted in consequence of some particular crimes. See John ix. 2. Luke xiii. 1, 5. In allusion to this opinion our Lord says to the sick man, “Thy sins are forgiven thee;” i. e. thy disorder has left thee. See Mark ii. 5, 11.

‡ So Elisha perceived the purpose of Gehazi. 2 Kings, v. 26. This power of discerning spirits was occasionally communicated to the apostles and their converts. Acts v. 1 Cor. xii. 10.

- 6 But that ye may know that the Son of man hath power on earth to forgive sins," (then he saith to the sick of the palsy,) 7 ' Arise, take-up thy bed, and go to thine house.''' And he 8 arose, and departed to his house. And when the multitudes saw *it*, they wondered ¹ and glorified God, who had given such power to men *.
- 9 And as Jesus passed by from that place, he saw a man named Matthew, sitting at the receipt of custom; and saith unto him, " Follow me." And *Matthew* rose up, and followed him.
- 10 And it came to pass as *Jesus* was at meat in the house of *Matthew*, *that*, behold, many publicans and sinners came, 11 and placed themselves with him and his disciples. And when the Pharisees saw *it*, they said to his disciples, " Why eateth 12 your Master with publicans and sinners?" But when Jesus heard *that*, he said unto them, " Those that are well need 13 not a physician, but those that are sick. But go ye and learn what *that* meaneth, ' I desire pity, and not sacrifice: ' for I came not to call righteous men but sinners²."
- 14 Then the disciples of John come to him, saying, " Why do we and the Pharisees fast much, but thy disciples fast 15 not?" And Jesus said unto them, " Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall 16 be taken from them; and then they will fast. Now no man putteth a piece of unwrought cloth upon an old garment: for the piece which filleth it up taketh from the garment, and 17 a worse rent is made. Nor do men put new wine into old skins: otherwise the skins are burst, and the wine is spilled, and the skins will be marred: but they put new wine into new skins, and both are preserved."

¹ Or, were struck with fear, *Mss.* N. m. ² to repentance, R. T. and N.

* Plural for singular. See Chap. xxvii. 44, and note. Sm.

18 While he spake these things unto them, behold, there came a certain ruler and did him obeisance, saying, "My daughter is by this time dead: but come and put thine hand upon her, and she will live." And Jesus arose, and followed him: and his disciples *also went*. (And, behold, a woman, who was diseased with an issue of blood twelve years, came behind *him*, and touched the border of his garment: for she said within herself, "If I may but touch his garment, I shall be made well." But when Jesus turned about and saw her, he said, "Take courage, daughter; thy faith hath made thee well." And the woman was made well from that hour.)

23 And when Jesus came into the ruler's house, and perceived the minstrels, and the people making a disturbance, he saith unto them, "Depart: for the damsel is not dead, but sleepeth." And they derided him. But when the multitude were sent out, he entered in, and took her by the hand, and the damsel arose. And the fame of this went abroad into all that country.

27 And as Jesus passed by from that place, two blind men followed him, crying out, and saying, "*Thou* son of David, have pity on us." And when he had entered into an house, the blind men came near to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They say unto him, "Yes, Master." Then he touched their eyes, saying, "According to your faith be it unto you." And their eyes were opened: and Jesus strictly commanded them, saying, "See *that* no man know *it*." But they went out and spread abroad his fame in all that country.

32 And as they went out, behold there was brought to him a dumb man who had a demon. And when the demon was cast out, the dumb spake; and the multitudes wondered, saying, "It was never seen thus in Israel." But the Pharisees said, "He casteth out demons by the prince of the demons."

35 AND Jesus went about all the cities and towns, teaching

in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease and every malady¹.

36 And when he saw the multitudes, he had compassion on them, because they were wearied², and scattered abroad,
37 as sheep having no shepherd. Then he saith to his disciples,
38 "The harvest indeed *is* plenteous; but the labourers *are* few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

CH. X. And when he had called to *him* his twelve disciples, he gave them power over unclean spirits, to cast them out, and
2 to cure every disease and every malady. Now the names of the twelve apostles are these: *The* first, Simon who is called Peter, and Andrew his brother; James *the son of*
3 Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of* Al-
4 pheus, and Lebbeus surnamed Thaddeus; Simon the Canaanite, and Judas Iscariot, who also delivered *Jesus* up.
5 These twelve Jesus sent forth, and commanded them, saying, "Go *not* into the way of the gentiles, and into *any*
6 city of the Samaritans enter ye not. But go rather to the
7 lost sheep of the house of Israel. And as ye go, preach,
8 saying, 'The kingdom of heaven draweth near.' Cure the sick, *raise the dead*³, cleanse the lepers, cast out demons:
9 ye have received of free bounty, give of free bounty. Provide neither gold, nor silver, nor brass, in your purses; nor
10 bag for your journey, nor two vests, nor sandals, nor staff³:
11 for the labourer is worthy of his food. And into whatsoever city or town ye enter, inquire who in it is worthy; and there
12 remain, till ye depart. And when ye enter into an house,
13 salute it. And if the house be worthy, let your *wish* of peace come upon it: but if it be not worthy, let your *wish* of peace

¹ among the people, R. T. ² they fainted, R. T. were tired and lay down, Margin of Common Version. ³ staves, R. T. and N.

* This clause is wanting in many mss. and versions; it was left out by Griesbach in his first edition, but admitted into the second. It is omitted in the Primate's version.

- 14 return to yourselves. And whosoever shall not receive you, nor hear your words, when ye go out of that house, or city, 15 shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in a day¹ of judgement, than for that city.
- 16 “Behold, I send you forth as sheep amidst wolves: be 17 ye therefore wise as serpents, and harmless as doves. And beware of men: for they will deliver you up to councils, 18 and they will scourge you in their synagogues. And ye will be brought before governors and kings for my sake; for a 19 testimony to them and to the gentiles. But when they deliver you up, take no anxious thought how or what ye shall speak: for it shall be given you at the time what ye shall 20 speak. For it is not ye who speak, but the spirit of your 21 Father which speaketh in you. Now the brother will deliver up the brother to death, and the father the child; and the children will rise up against *their* parents, and cause them 22 to be put to death. And ye will be hated by all *men* because of my name: but whosoever endureth to the end, he shall 23 be preserved. But when they persecute you in one city, flee ye into another; and if they persecute you out of this, flee ye into another². For verily I say unto you, Ye shall not have finished * the cities of Israel, till the Son of man 24 come. A disciple is not above *his* teacher, nor a servant 25 above his master. It is enough for the disciple that he be as his teacher, and the servant as his master. If *men* have called the master of the house Beelzebub, how much more 26 *will they call* those of his household! Fear them not therefore³: for there is nothing covered, which shall not be revealed; and *nothing* hidden, which shall not be known: 27 what I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* proclaim ye upon the house tops:

¹ the day, N. ² and if they persecute, &c. This clause is wanting in R. T.

³ Nevertheless fear them not, S. 74. N. m.

* that is, converted. See Bp. Pearce.

28 and fear not those who kill the body, but are not able to kill
the soul : but rather fear him that is able to destroy both
29 soul and body in hell *. Are not two sparrows sold for a
penny ? and yet one of them falleth not [to the ground] with-
30 out *the will*¹ of your Father. And even the hairs of your
31 head are all numbered. Fear not therefore : ye are of more
value than many sparrows.

32 “ Whosoever therefore shall confess me before men, I
also will confess him before my Father that is in heaven.
33 But whosoever shall deny me before men, I also will deny
him before my Father that is in heaven.

34 “ Think not that I came to bring peace on earth : I came
35 not to bring peace but a sword. For I came to set a man at
variance against his father, and the daughter against her
mother, and the daughter-in-law against her mother-in-law.
36 And a man’s foes *will be* they of his own household. He who
37 loveth father or mother more than me, is not worthy of me :
38 and he who loveth son or daughter more than me, is not wor-
thy of me. And he who taketh not his cross, and followeth after
39 me, is not worthy of me. He who gaineth his life, shall lose
40 it : and he who loseth his life for my sake, shall gain it. He
who receiveth you, receiveth me ; and he who receiveth me,
41 receiveth him that sent me. He who receiveth a prophet in
the name of a prophet, shall receive a prophet’s reward : and
he who receiveth a righteous man in the name of a righteous
42 man, shall receive a righteous man’s reward. And whoso-
ever shall give one of these little ones a cup of water only to
drink, in the name of a disciple, verily I say unto you, he
shall by no means lose his reward.”

CH. XI. And it came to pass when Jesus had made an end of
commanding his twelve disciples, *that* he departed thence
to teach and to preach in their cities.

¹ S. 124. N. m.

* This text speaks of the power of God, but does not say that he will exert
it. Sn. Simpson’s Ess. I. p. 28.

2 Now when John had heard in prison *of* the works of
 3 Christ, he sent two of his disciples, and said unto him, "Art
 4 thou he that was to come, or do we look for another?" Then
 Jesus answered and said unto them, "Go and tell John those
 5 things which ye hear and see: the blind receive *their* sight,
 and the lame walk; the lepers are cleansed, and the deaf
 hear; the dead are raised, and to the poor glad tidings are
 6 preached. And happy is *he* whosoever shall not offend be-
 cause of me."

7 And as these departed, Jesus began to say unto the mul-
 titudes concerning John, "What went ye out into the desert
 8 to behold? A reed shaken by the wind? But what went ye
 out to see? A man clothed in soft garments? Lo, those that
 9 wear soft *garments* are in kings' houses. But what went ye
 out to see? A prophet? Yes, I say unto you, and much more
 10 than a prophet. For this is *he* of whom it is written, 'Be-
 hold, I send my messenger before thy face, who shall prepare
 11 thy way before thee.' Verily I say unto you, Among those
 that are born of women, there hath not risen a greater than
 John the Baptist; but the least in the kingdom of heaven is
 12 greater than he. And from the days of John the Baptist
 until now, the kingdom of heaven suffereth violence, and
 13 the violent take it by force. For all the prophets and the
 14 law prophesied until John. And if ye be willing to receive
 15 *it*, this is Elijah who was to come. He that hath ears to
 hear, let him hear.

16 "But to what shall I liken this generation? It is like
 children sitting in the market-places, and calling to their
 17 companions¹, and saying, 'We have piped unto you, and ye
 have not danced; we have mourned unto you, and ye have
 18 not lamented.' For John came neither eating nor drinking;
 19 and *men* say, 'He hath a demon².' The Son of man came
 eating and drinking; and they say, 'Behold a glutton and

¹ in the market-place calling to others, *Mss.* ² i. e. He is melancholy or insane,

a wine-bibber, a friend of publicans and sinners*.' And yet wisdom is justified by her children."

20 Then he began to reprove the cities in which most of his mighty works had been done, because they repented not.

21 "Alas for thee, O Chorazin! alas for thee, O Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in a day¹ of judgement, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave: for if the mighty works which have been done in thee, had been done in Sodom, it might have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in a day¹ of judgement, than for thee."

25 At that time Jesus spake and said, "I praise thee, O Father, Lord of heaven and earth, that having hidden² these things from the wise and understanding, thou hast revealed 26 them to babes. Be it so³, Father; for so it hath seemed 27 good in thy sight. All things have been delivered unto me by my Father†: and no one knoweth the Son‡, but the Father; neither knoweth any one the Father, but the Son, 28 and *he* to whomsoever the Son chooseth to reveal *him*. Come unto me, all *ye* that are wearied and heavily laden; and I

¹ the day, N. ² though thou hast hidden, yet &c., N. ³ Be it so, Doddridge. Yes, N.

* i. e. of tax-gatherers, and heathen.

† i. e. all things relating to my Father's will have been communicated to me. John viii. 28; xii. 49. Bp. Pearce.

‡ can acknowledge, W. The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind. It is impossible that Jesus can be speaking here of the person and nature of the Father; for this he did not and could not reveal, being essentially incomprehensible. Neither, therefore, does he mean the nature and person of the Son. What Christ knew and revealed "was the Father's will." Corresponding to this, that which the Father, and the Father only knew, was the nature and extent of the Son's commission.

29 will give you rest. Take my yoke upon you, and learn from me; for I am meek and humble in heart: and ye shall find
30 rest to your souls. For my yoke is easy, and my burthen is light."

CH. XII. AT that time Jesus went on the sabbath through the corn-fields: and his disciples hungered, and began to pluck
2 the ears of corn and to eat. But when the Pharisees saw *it*, they said unto him, "Behold, thy disciples do that which
3 it is not lawful to do on the sabbath." But he said unto them, "Have ye not read what David did, when *both* he
4 hungered and those that were with him? how he entered into the house of God, and ate the shew-bread, which it was not lawful for him to eat, nor for those that were with him;
5 but for the priests alone? Or have ye not read in the law, that on the sabbaths the priests in the temple profane the
6 sabbath, and *yet* are blameless? But I say unto you, that
7 *one* greater¹ than the temple is here. But if ye had known what *this* meaneth, 'I desire pity, and not sacrifice,' ye
8 would not have condemned the blameless. For the Son of man is Lord² of the sabbath."

9 And he passed on thence, and went into their synagogue.
10 And behold, there was a man that had a withered hand. And they asked *Jesus*, saying, "Is it lawful to work a cure
11 on the sabbath?" that they might accuse him. And he said unto them, "What man of you will there be, who shall have one sheep; and if it fall into a pit on the sabbath, will
12 he not lay hold on it, and lift *it* out? How much then is a man better than a sheep! Wherefore it is lawful to do good³
13 on the sabbath." Then saith he to the man, "Stretch forth thine hand." And he stretched *it* forth; and *it* was restored
14 sound, as the other. Then the Pharisees went out, and took
15 counsel against *Jesus*, how they might destroy him. But *Jesus* knew *it*, and withdrew thence: and great multitudes

¹ Or, something greater. See Mss. N. note.

² even of the sabbath. R. T.

³ well, N.

16 followed him, and he cured them all; and strictly charged
 17 them that they should not make him known: so that it was
 fulfilled which was spoken by the prophet Isaiah, saying,
 18 "Behold my servant, whom I have chosen; my beloved*,
 in whom my soul is well pleased: I will put my spirit upon
 19 him, and he shall publish *his* law to the gentiles. He will
 not strive, nor cry out; nor will any one hear his voice in
 20 the streets. The bruised reed he will not break, and the
 smoking taper¹ he will not quench, until he send forth *his*
 21 cause to victory. And in his name the gentiles shall hope."

22 THEN was brought to him one who had a demon, blind
 and dumb: and *Jesus* cured him, so that the blind and dumb
 23 both spake and saw. And all the people were astonished,
 24 and said, "Is this the son of David?" But when the Pha-
 risees heard *it*, they said, "This man doth not cast out
 25 demons, but by Beelzebub prince of the demons." And
Jesus knew their thoughts, and said unto them, "Every
 kingdom divided against itself is brought to desolation; and
 26 every city or house divided against itself cannot stand. And
 if Satan cast out Satan, he is divided against himself: how
 27 then can his kingdom stand? And if I by Beelzebub cast
 out demons, by whom do your sons cast *them* out†? where-
 28 fore they shall be your judges. But if I by the spirit of God
 cast out demons, then the kingdom of God is come unto you.
 29 How can any one enter into a strong man's house, and plun-
 der his goods, unless he first bind the strong man? and then
 30 he may plunder his house. He that is not with me, is against
 31 me; and he that gathereth not with me, scattereth. Where-
 fore I say unto you, All sin and blasphemy will be forgiven

¹ Or, dimly burning flax, N. m.

* beloved, i. e. chosen to peculiar privileges. See Rom. ix. 13.

† Beelzebub, a heathen god, worshipped at Ekron, 2 Kings i. 2, the chief of possessing demons, or human ghosts: probably the same as Pluto, and a supposed human spirit. He is never called a devil, or represented as a fallen angel. Farmer on Demon, p. 30. Christ reasons with the Pharisees upon their own principles, without saying any thing about the truth or falsity of them. Sa.

unto men: but the blasphemy *against* the spirit* will not
 32 be forgiven unto men: and whosoever speaketh a word
 against the Son of man, it will be forgiven him; but who-
 soever speaketh against the holy spirit, it will not be for-
 given him, neither in this age, nor in the *age* to come†.
 33 Either make the tree good, and its fruit good; or make the
 tree corrupt, and its fruit corrupt: for the tree is known by
 34 the fruit. Ye brood¹ of vipers, how can ye, being evil, speak
 good things? for out of the abundance of the heart the mouth
 35 speaketh. A good man out of *his* good treasure² bringeth
 forth good things: and an evil man out of *his* evil treasure
 36 bringeth forth evil things. But I say unto you, that every
 idle³ word which men shall speak, they shall give account
 37 of in a day⁴ of judgement. For by thy words thou shalt
 be justified, and by thy words thou shalt be condemned.”
 38 Then some of the Scribes and of the Pharisees spake,
 saying, “Master, we request⁵ to see a sign from thee.”
 39 But he answered, and said unto them, “An evil and adul-
 terous generation seeketh after a sign; and a sign shall not
 40 be given it, except the sign of the prophet Jonah. For as
 Jonah was three days and three nights in the belly of the
 fish, so will the Son of man be three days and three nights
 41 in the heart of the earth. The men of Nineveh will rise up
 in the judgement together with this generation, and will

¹ O generation, N. ² of his heart, R. T. ³ idle, i. e. mischievous, Hensch.
 Sn. ⁴ the day, N. ⁵ desire, N.

* In attributing my miracles to the power of Satan, Mark iii. 30. N.—They who ascribed the miracles of Jesus and his apostles to demoniacal agency, resisted the strongest possible evidence of the truth of the christian religion, and were therefore incapable of being converted to the belief of it.

† Or, may be forgiven—cannot be forgiven, N. m. A Hebrew form of speech, not affirming any thing absolutely, but expressing the greater difficulty of effecting the latter than the former. Compare Matt. v. 18, with Luke xvi. 17; also 1 John iii. 9, with v. 18. See also Acts v. 4; Heb. vi. 4—8; x. 26—29. If, however, the offence will not be pardoned, the offender will be punished in the future age, and undergo the second death before he can be admitted to happiness; which applies to all the obstinately wicked. Sn. See Simpson's *Ess.* i. p. 70.

condemn it: because they repented at the preaching of Jo-
 42 nah; and, behold, a greater than Jonah *is* here. The queen
 of the south will rise in the judgement together with this
 generation, and will condemn it: for she came from the
 ends of the earth to hear the wisdom of Solomon; and, be-
 hold, a greater¹ than Solomon *is* here.

43 “Now when the unclean spirit is gone out of a man, he
 passeth through dry places, seeking rest; and findeth none.
 44 Then he saith, ‘I will return into mine house whence I
 came out:’ and when he is come, he findeth *it* empty, swept,
 45 and set in order. Then he goeth, and taketh with him se-
 ven other spirits more evil than himself, and they enter in,
 and dwell there: and the last state of that man becometh
 worse than the first. Thus will it be also to this evil ge-
 neration.”

46 Now while he yet spake to the people, behold *his* mother
 and his brethren stood without, seeking to speak with him.
 47 Then one said unto him, “Behold, thy mother and thy bre-
 48 thren stand without, seeking to speak with thee.” But he
 answered and said to him that told him, “Who is my mo-
 49 ther? and who are my brethren?” And he stretched forth
 his hand toward his disciples, and said, “Behold my mother
 50 and my brethren! For whosoever shall do the will of my
 Father that is in heaven, he is my brother, and sister, and
 mother.”

CH. XIII. Now on that day Jesus went out of the house, and
 2 sat by the *side of the* lake. And great multitudes were ga-
 thered together unto him, so that he went into a ship, and
 3 sat: and the whole multitude stood on the shore. And he
 spake many things unto them in parables, saying, “Behold,
 4 a sower went out to sow: and as he sowed, some *seeds* fell
 by the way-side, and the birds came and devoured them.
 5 And some fell on rocky places, where they had not much

¹ Gr. somewhat greater, N. m.

- earth: and immediately they sprang up, because they had
 6 not depth of earth: but when the sun was risen, they were
 scorched; and, because they had not root, they withered.
 7 And some fell among thorns; and the thorns grew up, and
 8 choked them. But others fell on good ground, and yielded
 fruit, some an hundred-fold, and some sixty, and some thirty.
 9 He that hath ears to hear, let him hear.”
- 10 And the disciples came near, and said unto him, “ Why
 11 speakest thou to them in parables?” And he answered and
 said unto them, “ Unto you it is given to know the myste-
 ries of the kingdom of heaven; but unto them it is not given.
 12 For whosoever hath *much*, to him shall be given, and he
 shall abound: but whosoever hath little¹, from him shall
 13 be taken away even that which he hath. I therefore speak
 to them in parables, because seeing they see not; and hear-
 14 ing they hear not, nor understand. And in them is fulfilled
 the prophecy of Isaiah, which saith, ‘ By hearing ye will
 hear, and² will not understand; and seeing ye will see, and³
 15 will not perceive. For the heart of this people is become
 gross, and *their* ears are dull of hearing, and their eyes they
 have closed; so that they see not with *their* eyes³, nor hear
 with *their* ears, nor understand with *their* heart, nor are
 16 converted, that I should heal them.’ But happy *are* your
 17 eyes, for they see: and your ears, for they hear. For verily
 I say unto you, that many prophets and righteous *men* have
 desired to see *those things* which ye behold, and have not
 seen *them*; and to hear *those things* which ye hear, and have
 not heard *them*.
- 18 “ Hear ye therefore the parable of the sower. When any
 19 one heareth the word concerning *my* kingdom, and consi-
 dereth it not, the evil one⁴ cometh, and snatcheth away that
 which was sown in his heart. This is he who received seed
 20 by the way-side. And he who received seed on rocky places,

¹ Gr. hath not. S. 125. N. m. ² Or, yet. Sn. ³ Gr. lest they should see, &c. N. m. ⁴ See on Mark iv. 15. Sn.

- is he that heareth the word, and immediately receiveth it
 21 with joy; yet hath not root in himself, but endureth a short
 time: and when affliction or persecution ariseth because of
 22 the word, he immediately offendeth¹. And he who received
 seed among thorns, is he that heareth the word; and the
 anxious care of this world, and the deceitfulness of riches,
 23 choke the word, and it becometh unfruitful. But he who
 received seed on the good ground, is he that heareth the
 word, and considereth *it*; who likewise beareth fruit, and
 bringeth forth, some an hundred *fold*, and some sixty, and
 some thirty.”
- 24 He put forth to them another parable, saying, “The
 kingdom of heaven is like a man who sowed good seed in
 25 his field: but while men slept, his enemy came and sowed
 26 tares among the wheat, and went away. But when the blade
 sprang up, and brought forth fruit, then appeared the tares
 27 also. So the servants of the householder came near, and
 said unto him, ‘Sir, didst not thou sow good seed in thy
 28 field?—whence then hath *it* tares?’ And he said unto them,
 ‘An enemy hath done this.’ Then the servants said unto
 him, ‘Wilt thou therefore that we go and gather them up?’
 29 But he said, ‘No; lest, while ye gather up the tares, ye
 30 root up the wheat with them. Let both grow together until
 the harvest; and in the time of the harvest I will say to the
 reapers, ‘Gather up first the tares, and bind them [in] bun-
 dles to burn them: but gather the wheat into my barn.’”
- 31 He put forth to them another parable, saying, “The king-
 dom of heaven is like a grain of mustard-seed, which a man
 32 took and sowed in his field: which indeed is the least of all
 seeds: but, when it is grown, it is the greatest of herbs, and
 becometh a tree; so that the birds of the air come and lodge
 in its branches.”
- 33 He spake to them another parable: “The kingdom of

¹ Gr. is caused to offend. N. m. The word is equivalent to *αποστατίζω*, I apostatize. Luke viii. 13. N. note.

heaven is like leaven, which a woman took and mixed¹ with three measures of meal, till the whole was leavened."

- 34 All these things spake Jesus to the multitudes in parables;
 35 and without a parable he spake not unto them: so that it was fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."
 36 Then [Jesus] sent away the multitude, and went into an house: and his disciples came near to him, saying, "Explain
 37 to us the parable of the tares of the field." And he answered and said unto them, "He who soweth the good seed is the
 38 Son of man: and the field is the world: and the good seed are the sons of the kingdom: and the tares are the sons of
 39 the evil one: and the enemy who sowed them is the devil*: and the harvest is the end of the age²: and the reapers are
 40 the angels³. As therefore the tares are gathered up, and
 41 burnt in the fire; so will it be in the end of this age: the Son of man will send forth his angels⁴, and they will gather
 42 out of his kingdom all who cause offences, and those who
 43 commit iniquity; and will cast them into a furnace of fire: there will be weeping, and gnashing of teeth. Then will the
 44 righteous shine forth as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.
 45 "Again, the kingdom of heaven is like treasure hidden
 46 in a field; which when a man hath found, he keepeth it secret⁴, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
 47 "Again, the kingdom of heaven is like a merchant, seeking goodly pearls: and having found⁵ one very costly pearl, he went and sold all that he had, and bought it.

¹ Gr. hid in, N. m. ² world, N. so v. 40, 49. ³ Or, messengers. Sn. ⁴ hideth it, N. ⁵ who when he had found, R. T. and N.

* the principle of evil personified. "Sons of the evil one" are wicked men. Such in the Old Testament are called sons of Belial, or worthless men: i. e. worthless men. 1 Sam. ii. 12; 1 Kings xxi. 10. See 2 Cor. vi. 15. Mark iv. 15, note, Sn.

47 "Again, the kingdom of heaven is like a net cast into the
48 sea, and gathering together *fishes* of every kind: which,
when it was filled, *men* drew to shore, and sat down, and
49 gathered the good into vessels, but cast the bad away. So
will it be in the end of the age: the angels¹ will come forth,
and will separate the wicked from among the righteous,
50 and will cast them into a furnace of fire: there will be weep-
51 ing and gnashing of teeth." [Jesus saith unto them,] "Un-
derstand ye all these things?" They say unto him, "Yes,
52 Master." Then said he unto them, "Therefore every scribe,
instructed in² the kingdom of heaven, is like an householder,
who bringeth forth out of his treasure-house *things* new and
old."

53 And it came to pass when Jesus had ended these para-
54 bles, *that* he departed thence. And when he was come to
Nazareth, his own country³, he taught them in their syna-
gogue; so that they were amazed, and said, "Whence hath
55 this *man* this wisdom, and *these* mighty works? Is not this
the son of the carpenter? is not his mother called Mary?
and his brethren, James, and Joses, and Simon, and Judas?
56 and are not all his sisters with us? Whence therefore hath
57 this *man* all these things?" And he was to them a cause of
offending⁴. But Jesus said unto them, "A prophet is not
without honour, except in his own country⁵, and in his own
58 house." And he did not many mighty works there, because
of their unbelief.

CH. XIV. AT that time Herod the tetrarch heard of the fame of
2 Jesus: and said to his servants, "This is John the Bap-
tist; he is risen from the dead; and therefore mighty works
3 are wrought by him." (For Herod had apprehended John,
and bound him, and put *him* in prison, because of Hero-
4 dias, his brother Philip's wife. For John had said unto
5 him, "It is not lawful for thee to have her." And when

¹ Or messengers, Sn. ² made a disciple to, N. and R. T. ³ Or town. See John iv. 44. Sn. ⁴ Gr. And they were scandalized at him. N. m.

Herod would have put him to death, he feared the multitude, because they accounted *John* as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Upon which he promised with an oath to give her whatsoever she should ask. And she, having been before instructed¹ by her mother, saith, "Give me here the head of *John the Baptist* in a basin." And the king was grieved; yet because of his oaths, and of his guests, he commanded *it* to be given *her*; and sent and beheaded *John* in the prison. And his head was brought in a basin, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it: and went and told *Jesus*). And when *Jesus* heard of *it*, he withdrew thence by ship into a desert place privately: and when the people heard of *it* they followed him by land from the cities.

And [*Jesus*] went out², and saw a great multitude, and was moved with compassion toward them, and cured their sick. And when it was evening his disciples came to him, saying, "This is a desert place, and the day is now advanced; send the multitudes away, that they may go to the towns, and buy themselves food." But *Jesus* said unto them, "They need not go: give ye them *food* to eat." And they say unto him, "We have here but five loaves, and two fishes." And he said, "Bring them hither to me." And when he had commanded the multitudes to place themselves³ on the grass, he took the five loaves, and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to *his* disciples; and the disciples gave *them* to the multitudes. And they all ate, and were filled: and *the disciples* took up the remainder of the fragments, twelve panniers full. And those that had eaten were about five thousand men, besides women and children.

¹ urged on, or set on, N. m. ² went out of the ship, N. m. ³ Gr. to recline, or lie down, N. m.

22 And immediately he compelled the disciples¹ to get into
a ship, and to go before him to the other side, until he sent
23 the multitudes away. And when he had sent the multitudes
away, he went up a mountain apart to pray; and when even-
24 ing came, he was there alone. But the ship was now in the
midst of the lake², tossed by the waves: for the wind was
25 contrary. And in the fourth watch of the night, *Jesus* went
26 to them, walking on the lake. And when the disciples saw
him walking on the lake, they were troubled, saying: "It
27 is an apparition:" and they cried out through fear. But
Jesus immediately spake unto them, saying, "Take cou-
28 rage: it is I; be not afraid." And Peter answered him and
said, "Master, if it be thou, bid me come to thee on the
29 water." And he said, "Come." Then Peter went down
out of the ship, and walked on the water, that he might go
30 to Jesus. But seeing the wind strong, he was afraid; and
when he began to sink, he cried out, saying, "Master, save
31 me." And Jesus immediately stretched forth *his* hand, and
took hold of him, and saith unto him, "O thou of little
32 faith, wherefore didst thou doubt?" And when they had
33 entered into the ship, the wind ceased. Then those who were
in the ship came and did him obeisance, saying, "Truly
thou art a son³ of God."

34 And when they had passed over, they came into the land
35 of Gennesaret. And when the men of that place knew him
again, they sent into all that country round about, and
36 brought to him all who were diseased; and *these* besought
him that they might only touch the border of his garment:
and as many as touched *it* were perfectly cured.

CH. XV. THEN come near to Jesus scribes and Pharisees from⁴
2 Jerusalem, saying, "Why do thy disciples transgress the
tradition of *their* forefathers? for they wash not their hands
3 when they eat bread." But he answered and said unto

¹ Jesus compelled his disciples, R. T. and N. ² Gr. sea; so ver. 25, 26, N. m.
³ the son, N. ⁴ Or, who were of, N. m.

them, "Why do ye also transgress the commandment of
 4 God by your tradition? For God commanded, saying, 'Honour *thy* father and mother:' and, 'He who revileth father
 5 or mother, let him surely die.' But ye say, 'Whosoever shall say to *his* father or mother, *It is* a gift whereby thou
 6 mightest be profited by me; [and] shall not honour his father or his mother; *it is well*.' Thus ye have made the com-
 7 mandment of God of none effect by your tradition. Ye hy-
 8 pocrites, well hath Isaiah prophesied of you, saying, 'This people honoureth me with their lips'; but their heart is far
 9 from me: but in vain do they worship me, teaching doc-
 10 trines *which are* the commandments of men.'" And he called to him the multitude, and said unto them, "Hear, and
 11 understand. Not that which entereth into the mouth defileth a man: but that which proceedeth out of the mouth, this defileth a man."

12 Then came his disciples, and said unto him, "Knowest thou that the Pharisees were estranged from thee², when
 13 they had heard thy discourse?" But he answered and said, "Every plant which my heavenly Father hath not planted,
 14 shall be rooted up. Regard them not³: they are blind leaders of the blind. And if the blind lead the blind, both
 15 will fall into the ditch." Then answered Peter, and said unto him, "Explain to us that saying⁴." And Jesus said,
 17 "Are ye also still without understanding? do ye not yet perceive that whatsoever entereth into the mouth goeth into
 18 the belly, and is cast out into the vault? But those things which proceed out of the mouth come forth from the heart;
 19 and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-
 20 witness, evil-speaking. These are *the things* which defile a man: but to eat with unwashen hands defileth not a man."

¹ This people draweth nigh unto me with their mouth, and honoureth me, &c. R. T. ² Or, revolted at thee, N. m. ³ Or, Leave them to themselves, N. m. ⁴ Gr. this parable, N. m.

- 21 Then Jesus went thence, and withdrew into the parts
 22 about Tyre and Sidon. And behold a Canaanitish woman
 came out of those borders, and cried unto him, saying, "Have
 pity on me, Sir, *thou* son of David: my daughter is griev-
 23 ously afflicted by a demon." But he answered her not a
 word. And his disciples came near and besought him, say-
 24 ing, "Send her away, for she crieth after us." Then he
 answered and said, "I am not sent but to the lost sheep of
 25 the house of Israel." Then she came, and did him obeisance,
 26 saying, "Sir, help me." But he answered and said, "It
 is not right to take the children's bread, and cast it to dogs."
 27 And she said, "True¹, Sir: and yet the dogs eat of the
 28 crumbs which fall from their master's table." Then Jesus
 answered and said unto her, "Woman, great *is* thy faith:
 be it unto thee as thou desirest." And her daughter was
 cured from that hour.
- 29 And Jesus departed thence, and came near the lake² of
 30 Galilee; and went up a mountain, and sat down there. And
 great multitudes came near to him, having with them *those*
that were lame, blind, dumb, maimed, and many others; and
 31 laid them down at Jesus's feet³: and he cured them: so that
 the multitudes wondered, when they perceived⁴ that the
 dumb spake, the maimed were whole, the lame walked, and
 the blind saw: and they glorified the God of Israel.
- 32 Then Jesus called to him his disciples and said, "I have
 compassion on the multitude, because they have now conti-
 nued with me three days, and have nothing to eat: and I
 am unwilling to send them away fasting, lest they grow faint
 33 on the way." And his disciples say unto him, "Whence
 should we have so many loaves in the desert, as to satisfy
 34 so great a multitude?" And Jesus saith unto them, "How
 many loaves have ye?" And they said, "Seven; and a
 35 few small fishes." And he commanded the multitudes to

¹ Truth, N. ² Gr. sea, N. m. ³ at his feet, Mss. ⁴ Gr. saw, N. m.

36 place themselves¹ on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples; and the disciples *gave* to the multitude. And they all ate, and were satisfied: and they took up that which remained of the fragments, seven baskets full.

38 Now they that ate were four thousand men, besides women
39 and children. And he sent away the multitudes, and went into a ship, and came into the borders of Magdala.

CH. XVI. Then the Pharisees and Sadducees came near, and trying *Jesus*, desired him to show them a sign from heaven.

2 And he answered and said unto them, "When it is evening,
3 ye say, '*It will be fair weather: for the sky is red.*' And in the morning, *ye say, 'It will be stormy weather to-day:* for the sky is red and lowering.' [Ye hypocrites!] ye know how to discern the face of the sky; but can ye not *discern*
4 the signs of the times? An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet Jonah." And he left them, and departed.

5 Now when his disciples were come to the other side, they
6 had forgotten to take bread *with them*. Then Jesus said unto them, "Take heed, and beware of the leaven of the Pharisees and Sadducees." And they reasoned among themselves, saying, "*It is because we have taken no bread with*
8 *us.*" But Jesus knew *this*, and said², "O ye of little faith, why reason ye among yourselves, because ye have taken no
9 bread *with you*? Do ye not yet perceive; nor remember the five loaves of the five thousand, and how many panniers
10 ye took up? nor the seven loaves of the four thousand, and
11 how many baskets ye took up? How is it that ye do not perceive that I did not say unto you concerning bread, '*Beware*
12 *now of the leaven of the Pharisees and Sadducees?*'" Then they understood that he did not bid them beware of the lea-

¹ Gr. recline, or, lie down, N. m. ² this day, N. ³ unto them, R. T. and N.

ven of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cesarea *in the*
dominion of Philip, he asked his disciples, saying, "Who¹
 14 do men say, that I, the Son of man, am?" And they said,
 "Some say that thou art John the Baptist; some, Elijah;
 15 and others, Jeremiah, or one of the prophets." He saith
 16 unto them, "But who¹ say ye that I am?" Then Simon
 Peter answered, and said, "Thou art the Christ, the Son
 17 of the living God." And Jesus answered and said unto him,
 "Happy art thou, Simon, son of Jonah: for flesh and blood
 hath not revealed *it* unto thee, but my Father that is in hea-
 18 ven. And I also say unto thee, that thou art Peter, *which*
is by interpretation, A rock; and upon this rock I will build
 my church; and the gates of death² shall not prevail against
 19 it. And I will give unto thee the keys of the kingdom of
 heaven; and whatsoever thou shalt bind on earth shall be
 bound in heaven³; and whatsoever thou shalt loose on earth
 20 shall be loosed in heaven." Then he commanded his disci-
 ples to tell no man that he was⁴ the Christ.

21 From that time Jesus began to tell his disciples that he
 must go to Jerusalem, and suffer many things from the el-
 ders and chief-priests and scribes, and be killed, and be raised
 22 on the third day. Then Peter took him aside, and began to
 reprove him, saying, "Be it far from thee⁴, Master: this
 23 shall by no means befall thee." But he turned, and said to
 Peter, "Get thee behind me, Thou adversary⁵: thou art
 a snare unto me: for thou regardest not the things of God,

¹ Whom, N. See Campbell. ² Or, of the grave. Gr. Hades, N. m. ³ that he was Jesus the Christ. R. T. ⁴ Gr. God be propitious to thee; or, Mercy on thee, N. m. ⁵ In the original, Satan.

* Gr. what *thing* soever, N. m. "If the expression be understood of things, the sense is, Thou shalt declare what are Christian duties and what are not: what precepts of the law are obligatory, and what are not. If of persons, the meaning will be, Thou shalt condemn men or absolve them: thou shalt inflict miraculous punishments or shalt remove them," ch. xviii. 18. N. See Bishop Pearce in loc. and Secker's Serm. vi p. 354. This power was common to all the apostles, John xx. 23. N. See Simpson's *Ess.* v. i. p. 282.

24 but *the things* of men." Then Jesus said to his disciples,
 " If any *man* choose to come after me, let him deny himself
 25 and take up his cross, and follow me. For whosoever desireth to save his life shall lose it: and whosoever shall lose
 26 his life for my sake shall gain it. For what is a man profited, if he shall gain the whole world, and forfeit his own life? or what would a man give in exchange for his life?
 27 For the Son of man shall come in the glory of his Father, with his angels¹; and then he will render to every man
 28 according to his deeds. Verily I say unto you, There are some standing here who shall not taste of death, till they have seen the Son of man coming in his kingdom."

CH. XVII. Now after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up an
 2 high mountain apart; and was transfigured before them^{*}: and his face shone as the sun, and his garments became white
 3 as the light. And lo, there appeared unto them Moses[†] and Elijah talking with him. Then Peter spake, and said to Jesus, " Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one
 4 for Moses, and one for Elijah." While he yet spake, lo, a cloud of light² overshadowed them: and, lo, a voice out of the cloud, saying, " This is my beloved Son, in whom I am
 5 well pleased: hear ye him." And when the disciples heard
 6 *it*, they fell on their face, and feared greatly. And Jesus came near and touched them, and said, " Arise, and fear
 7 not." And when they had lifted up their eyes, they saw no man, except Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them saying, " Tell the vision to no one, until

Or, messengers, Sn. ² a bright cloud, R. T. and N.

^{*} See Simpson's Ess. iv. p. 415.

[†] Hence it appears probable that the account of the death of Moses in the last chapter of Deuteronomy is erroneous; and that he, like Elijah, was translated. See Dr. Priestley's Harmony. These were probably the persons who appeared to the women at our Lord's sepulchre, Luke xxiv. 4; and to the apostles upon the Mount of Olives, Acts i, 12.

- 10 the Son of man be risen again from the dead." And *his* disciples asked him, saying, "Why then say the scribes, that
 11 Elijah must come first?" And [Jesus] answered and said unto them, "Elijah indeed doth come first and restore all things.
 12 But I say unto you, that Elijah is come already; and *men* knew him not, but did to him whatsoever they chose: in like manner the Son of man also will thus suffer from them."
 13 Then the disciples understood that he spake to them of John the Baptist.
 14 And when they were come to the multitude, a *certain* man
 15 approached him, kneeling down to him, and saying, "Sir, have pity on my son; for he is lunatic *, and grievously afflicted: for often *he* falleth into the fire, and often into the
 16 water. And I brought him to thy disciples, and they were
 17 not able to cure him." Then Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? how long shall I endure you? Bring him hither
 18 to me." And Jesus rebuked the demon, and it came out of the child; who was cured from that very hour.
 19 Then the disciples came near to Jesus apart, and said,
 20 "Why were not we able to cast him out?" And Jesus said unto them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, 'Remove hence to yonder *place*,' and it shall remove; and nothing shall be impossible unto you.
 21 However, this kind goeth not forth but by prayer and fasting †."
 22 And while they abode in Galilee, Jesus said unto them, "The Son of man is about to be delivered up into the hands
 23 of men; and they will kill him, and the third day he will be raised again." And they were much grieved.

* More properly epileptic. See Mark ix.

† This kind of *demons* goeth not out, N. Rather, This kind of faith doth not exert itself, is not to be acquired and exercised without prayer and fasting, or extraordinary acts of devotion. See Priestley's Harmony; Bishop Pearce and Townson on the text, and Newcome's note.

- 24 And when they were come to Capernaum, those who received the half-shekel¹ came near to Peter, and said "Doth
 25 not your Master pay the half-shekel?" He saith, "Yes." And when *Peter* entered into the house, Jesus spake before him, saying, "What thinkest thou, Simon? from whom do the kings of the earth take tribute or custom? from their own
 26 sons, or from strangers?" [Peter] saith unto him, "From strangers." Jesus said unto him, "Then are the sons free.
 27 Notwithstanding, lest we estrange them from us², go to the sea, and cast an hook, and take the fish which first cometh up; and when thou hast opened its mouth, thou wilt find a shekel³: that take and give them for me and thee."

- CH. XVIII. At that time⁴ the disciples came near to Jesus, saying, "Who is greatest in the kingdom of heaven?" Then Jesus called a little child unto him, and set him in the midst
 3 of them, and said, "Verily I say unto you, Unless ye be changed⁵, and become as little children, ye cannot enter into
 4 the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom
 5 of heaven. And whosoever shall receive one such little child
 6 in my name receiveth me. But whosoever shall cause one of these little ones who believe in me to offend, it were better for him that an upper-millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
 7 "Alas for the world from causes of offending! for it must needs be that causes of offending come; but alas for that
 8 man by whom the cause of offending cometh! But if thine hand or thy foot cause thee to offend, cut them off⁶, and cast *them* from thee: it is better for thee to enter into life lame or maimed, than, having two hands or two feet, to be cast
 9 into everlasting fire. And if thine eye cause thee to offend,

¹ Gr. didrachma. ² Or, lest they revolt at us, N. m. i. e. that we may not furnish them with any just exception to my character, W. n. ³ Gr. stater, equal to four drachmas. ⁴ Gr. *hour*, and many copies read *day*. ⁵ See N. m.; unless ye turn, N. t. ⁶ cut it off, Mm.

pluck it out, and cast *it* from thee : it is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell fire.

- 10 " Take heed that ye despise not one of these little ones :
for I say unto you, that their angels in heaven always be-
11 hold the face of my Father that is in heaven *. [For the Son
12 of man is come to save that which was lost.] What think
ye? If a man have an hundred sheep, and one of them be
gone astray, doth he not leave the ninety *and* nine on the
13 mountains, and go and seek that which is gone astray? And
if it happen that he find it, verily I say unto you that he re-
joiceth more for that *sheep*, than for the ninety *and* nine
14 which went not astray. In like manner it is not the will of
your Father who is in heaven that one of these little ones
should be lost.
- 15 " Moreover, if thy brother shall sin against thee, go¹,
reprove him between thee and him alone : if he shall hear
16 thee, thou hast gained thy brother. But if he shall not hear
thee, then take with thee one or two more, that by the mouth
of two or three witnesses every word may be established.
17 And if he shall neglect to hear them, tell it to the congrega-
tion² : but if he shall neglect to hear the congregation
also, let him be unto thee as an heathen and a publican.
18 Verily I say unto you, Whatsoever ye shall bind on earth
shall be bound in heaven : and whatsoever ye shall loose on
19 earth shall be loosed in heaven. Again verily³ I say unto
you, that if two of you shall agree on earth concerning any
thing which they shall ask, it shall be done for them by my
20 Father that is in heaven. For where two or three are ga-
thered together in my name, there am I in the midst of
them †."

¹ go and reprove, R. T. ² N. m. church, N. t. ³ R. T. and N. omit *verily*.

* An emblematical representation of the care of divine providence over little children.

† This promise, and those in the two preceding verses, are to be understood as limited to the apostolic age, and, perhaps, to the apostles themselves. To

21 Then Peter came near to him, and said, "Master, how often shall my brother sin against me, and I forgive him? 22 till seven times?" Jesus saith unto him, "I say not unto thee, 'Till seven times:' but 'Till seventy times seven.' 23 "Therefore¹ the kingdom of heaven is like a king, who 24 chose to reckon with his servants. And when he had begun to reckon, one was brought to him, that owed him ten thousand talents. But as he had not *wherewith* to pay, his master commanded him to be sold, and his wife and children, 26 and all that he had; and payment to be made. The servant therefore fell down and did him obeisance, saying, 'Sir, 27 have patience with me, and I will pay thee all².' Then the master of that servant was moved with compassion, and sent 28 him away, and forgave him the debt. But that servant went out, and met with one of his fellow-servants, that owed him an hundred denarii: and he seized on him, and took *him* by 29 the throat, saying, 'Pay [me] what thou owest.' His fellow-servant therefore fell down³, and besought him, saying, 30 'Have patience with me, and I will pay thee [all.]' And he would not: but went and cast him into prison, till he should 31 pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told their master 32 all which was done. Then his master called him, and saith unto him, 'Thou wicked servant, I forgave thee all that 33 debt, because thou desiredst me. Oughtest not thou also to have had pity on thy fellow-servant, even as I had pity on thee?' And his master was angry, and delivered him over

¹ Concerning this matter, N. m. ² Many copies omit the word *all*. ³ fell down at his feet, R.T.

be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either by his personal presence, agreeably to his promise, Matt. xxviii. 20, or by a spiritual presence, similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present, 1 Cor. v. 3, 4; or, lastly, by that authority which he had delegated, and by the powers which he had communicated to them to perform miracles in his name. See Pearce and Newcome.

to the gaolers¹, till he should pay all which was due to him.
 85 In like manner my heavenly Father also will do unto you,
 if from your hearts ye forgive not every one his brother².”
 CH. XIX. AND it came to pass *that*, when Jesus had ended these
 words, he departed from Galilee, and came into the borders
 2 of Judea, by the side of Jordan. And great multitudes fol-
 lowed him; and he cured them there.
 3 Then the Pharisees came near unto him, trying him, and
 saying [to him], “Is it lawful that a man should put away
 4 his wife for every cause?” And he answered and said unto
 them, “Have ye not read, that he who made *them* from the
 5 beginning, made them a male and a female? and said, ‘For
 this *cause* a man will leave father and mother, and cleave
 6 to his wife: and they two will be one flesh.’ So that they
 are no more two; but one flesh. What therefore God hath
 7 joined together, let not man put asunder.” They say unto
 him, “Why then did Moses command to give *a wife* a bill
 8 of divorcement, and to put her away?” He saith unto them,
 “Moses, because of the perverseness³ of your hearts, suf-
 fered you to put away your wives: yet from the beginning
 9 it was not so. But I say unto you, Whosoever shall put
 away his wife, not⁴ for whoredom, and shall marry another,
 committeth adultery: and he who marrieth her that is put
 10 away committeth adultery.” His disciples say unto him,
 “If the condition of a man be so with *his* wife, it is not good
 11 to marry.” But he said unto them, “All *men* cannot re-
 12 ceive these words; but *they only* to whom it is given. For
 there are eunuchs, who were so born from *their* mother’s
 womb: and there are eunuchs, who were made eunuchs by
 men; and there are eunuchs, who have made themselves
 eunuchs for the kingdom of heaven. He that is able to re-
 ceive *these words*⁵, let him receive *them*.”
 13 Then were brought to him little children, that he might

¹ Gr. tormentors, N. m. ² their trespasses, R. T. ³ Gr. hardness. ⁴ except, R. T. and N. ⁵ them, N.

put *his* hands on them, and pray: and the disciples rebuked
 14 *those who brought* them. But Jesus said, "Suffer the little
 children, and forbid them not to come unto me: for of such-
 15 like is the kingdom of heaven." And he put *his* hands on
 them; and departed thence.

16 And, behold, one came near, and said unto him, ["Good]
 Teacher¹, what good thing shall I do, that I may have ever-
 17 lasting life?" And *Jesus* said unto him, "Why askest thou
 me concerning good? One *only* is good². But if thou desire
 18 to enter into life, keep the commandments." He saith unto
Jesus, "Which?" And Jesus said, "Thou shalt do no
 murder: Thou shalt not commit adultery: Thou shalt not
 19 steal: Thou shalt not bear false witness: Honour father
 and mother³: and, Thou shalt love thy neighbour as thy-
 20 self." The young man saith unto him, "All these things
 21 I have kept from my youth: What want I more?" Jesus
 said unto him, "If thou desire to be perfect, go *and* sell
 what thou hast, and give *it* to the poor; and thou shalt have
 22 treasure in heaven: and come *and* follow me." But when
 the young man heard these words, he went away sorrowful:
 for he had great possessions.

23 Then said Jesus to his disciples, "Verily I say unto you,
 that a rich *man* will with difficulty enter into the kingdom
 24 of heaven. And again I say unto you, It is easier for⁴ a
 camel to enter⁵ the eye of a needle, than for a rich man to
 25 enter into the kingdom of God." But when *his* disciples
 heard *it*, they were greatly amazed, saying, "Who then
 26 can be saved?" But Jesus looked on *them*, and said unto
 them, "With men this is impossible; but with God all
 things *are* possible."

27 Then answered Peter, and said unto him, "Lo, we have

¹ Master, N. See the margin. ² This reading is supported by the best authorities. See Griesbach and N. m. "Why callest thou me good? There is none good but one, *that is* God." R. T. and N. ³ thy father and thy mother, R. T. and N. t. ⁴ that a camel should, &c. N. ⁵ go through, R. T. and N. Some copies for *καμηλον*, camel, read *καμηλον*, cable.

left all, and followed thee : what shall we have therefore ?”
 28 And Jesus said unto them, “ Verily I say unto you, that
 ye who have followed me, in the regeneration, when the
 Son of man shall sit on the throne of his glory, yourselves
 also shall sit on twelve thrones, judging¹ the twelve tribes
 29 of Israel. And every one that hath left houses, or brethren,
 or sisters, or father, or mother, or wife, or children, or lands,
 for the sake of my name, shall receive an hundred-fold, and
 shall inherit everlasting life.

30 “ But many *that are* first will be last; and the last first.
 CH. XX. For the kingdom of heaven is like an householder,
 who went out early in the morning to hire labourers into
 2 his vineyard. And when he had agreed with the labourers
 3 for a denarius a day, he sent them into his vineyard. And
 he went out about the third hour, and saw others standing
 4 idle in the market-place, and said unto them, ‘ Go ye also
 into the vineyard; and whatsoever is right I will give you.’
 5 And they went. Again he went out about the sixth and
 6 ninth hour, and did in like manner. And about the eleventh
 [hour] he went out, and found others standing², and saith
 7 unto them, ‘ Why stand ye here all the day idle?’ They say
 unto him, ‘ Because no man hath hired us.’ He saith unto
 them, ‘ Go ye also into the vineyard; [and whatsoever is
 8 right ye shall receive.]’ So when evening was come, the
 owner of the vineyard saith to his steward, ‘ Call the la-
 bourers, and give them *their* hire; and begin from the last
 9 unto the first.’ And when they came who *were* hired about
 10 the eleventh hour, they received every man a denarius. But
 when the first came, they supposed that they should receive
 11 more; and they also received every man a denarius. And
 when they had received *it*, they murmured against the house-
 12 holder, saying, ‘ These last have worked³ *but* one hour, and
 thou hast made them equal to us, who have borne the bur-

¹ Or, ruling. See Luke xxii. 30. Matt. xxvi. 29. Sn. ² standing idle, R. T. and N. ³ Or, have been. James iv. 13. W. N. m.

13 then and heat of the day.' But he answered one of them and said, 'Friend, I do thee no wrong: didst not thou agree
14 with me for a denarius? Take what is thine, and depart: now it is my will to give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own¹? is
16 thine eye evil², because I am good³?' Thus the last will be first, and the first last: for many are called, but few chosen."

17 And as Jesus was going up to Jerusalem, he took unto him the twelve [disciples] privately on the way, and said unto
18 them, "Behold, we are going up to Jerusalem: and the Son of man will be delivered up to the chief priests and scribes,
19 who will condemn him to death, and will deliver him up to the gentiles, that they may deride and scourge and crucify him: and the third day he will rise again."

20 Then the mother of the sons of Zebedee came near to him together with her sons, doing him obeisance, and asking a
21 certain thing of him. And he said unto her, "What desirest thou?" She saith unto him, "Command that these my two sons may sit, the one on thy right hand and the other
22 on thy left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Can ye drink of the cup which I am about to drink of⁴?" They say unto him, "We can."
23 Then he saith unto them, "Ye will drink indeed of my cup⁵: but to sit on my right hand, and on [my] left, is not mine to give, but to those for whom it is prepared by my Father."
24 And when the Ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto
25 him, and said, "Ye know that the rulers of the gentiles have dominion over them, and the great ones exercise authority
26 upon them. ⁶It shall not be so among you; but whosoever desireth to be great among you, let him be⁷ your servant;
27 and whosoever desireth to be chief among you, let him be

¹ Or, in mine own affairs, N. m. ² Or, envious, N. m. ³ Or, bountiful, N. m.

⁴ and be baptized with the baptism that I am baptized with? R. T. ⁵ and will be baptized with the baptism that I am baptized with, R. T. ⁶ But it shall not, R. T. ⁷ he shall be, Mss. So ver. 27.

28 your slave : *even* as the Son of man came not to be served,
but to serve; and to give his life a ransom for many *."

29 And as they went out from Jericho, a great multitude fol-
30 lowed him. And behold, when two blind men, *who were* sit-
ting by the *way-side*, heard that Jesus was passing by, they
cried out, saying, "Have pity on us, Sir, *thou son of Da-*
31 *vid.*" Then the multitude rebuked them that they might
keep silence; but they cried the more, saying, "Have pity
32 on us, Sir, *thou son of David.*" Then Jesus stood still, and
called them, and said "What desire ye that I should do
33 unto you?" They say unto him, "Sir, that our eyes may
34 be opened." So Jesus had compassion *on them*, and touched
their eyes; and immediately their eyes received sight, and
they followed him.

CH. XXI. AND when they drew near to Jerusalem, and were
come to Bethphagé, to the mount of Olives, then Jesus sent
2 two disciples, saying unto them, "Go into the town over
against you, and immediately ye will find an ass tied, and a
3 colt with her: loose *them*, and bring *them* unto me. And if
any one say aught unto you, ye shall say, 'The Master hath
4 need of them : ' and immediately he will send ¹ them." Now
this was done, so that it was fulfilled² which was spoken by
5 the prophet, saying, "Tell ye the daughter of Sion, Be-
hold, thy king cometh unto thee, meek, and riding upon an
6 ass, even a colt the foal of an ass." And the disciples went,

¹ Gr. he sendeth. See Griesbach. ² Gr. it might be fulfilled.

* The word translated *ransom*, signifies the price paid for the liberty of a slave: and, figuratively, any means of deliverance from bondage. So Deut. vii. 8, God is said to have redeemed, or ransomed, "the Israelites out of the *house* of bondage, from the hand of Pharaoh," not by paying a price for them, but by the splendid and awful miracles which he wrought for their deliverance. See also Deut. ix. 26; xiii. 5; Neh. i. 10. In like manner, *the many*, that is, all mankind, (Matt. xxvi. 28; Rom. v. 15, 18,) being in bondage to the Mosaic ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance: not as the suffering of a substitute, but as the seal and ratification of a new and better covenant. See Newcome, Pearce, and Priestley on the text; also Simpson's Ess. xiv. p. 260.

7 and did as Jesus commanded them : and brought the ass and the colt, and put on them their mantles, and he sat¹ thereon.
 8 And a very great multitude spread their mantles in the way; and others cut down branches from the trees, and strewed
 9 *them* in the way. And the multitudes who went before, and who followed, cried, saying, "Hosanna * to the Son of David: blessed *be* he who cometh in the name of the Lord: Hosanna in the highest *heavens*."

10 And when he was come into Jerusalem, all the city was
 11 moved, saying, "Who is this?" And the multitudes said, "This is the prophet Jesus, of Nazareth in Galilee."

12 And Jesus went into the temple of God, and drove out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who
 13 sold doves, and saith unto them, "It is written, 'My house shall be called the house of prayer;' but ye have made it a
 14 den of robbers." And the blind and the lame came near to him in the temple; and he restored them.

15 And when the chief priests and the scribes saw the wonderful things which he did, and the children crying in the temple, and saying, "Hosanna * to the Son of David;" they
 16 were moved with indignation; and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yes. Have ye never read, 'Out of the mouth of babes and suck-
 17 lings thou hast perfected praise?'" And he left them, and went out of the city to Bethany; and lodged there.

18 Now in the morning, as he was returning to the city, he
 19 hungered. And when he saw a fig-tree on the way-side, he came to it, and found nothing on it but leaves only, and saith unto it, "Let no fruit grow on thee hereafter for ever." And
 20 forthwith the fig-tree withered away. And when the disciples saw *it*, they wondered, saying, "How soon hath the

¹ they set him, R. T.

* Save now, N.—The meaning of the Hebrew word is, *Save, we beseech thee.*

- 21 fig-tree withered away!" Then Jesus answered and said unto them, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what hath been done to the fig-tree, but even if ye shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' it shall be done.
- 22 And all things whatsoever ye shall ask in prayer, believing¹, ye shall receive."
- 23 And when he was come into the temple, the chief priests and the elders of the people came near to him as he was teaching, and said, "By what authority doest thou these
- 24 things? and who gave thee this authority?" And Jesus answered and said unto them, "I also will ask you one thing; which if ye tell me, I also will tell you by what au-
- 25 thority I do these things. 'Whence was the baptism by John? from heaven*, or from men?'" And they reasoned with themselves, saying, "If we say, 'From heaven;' he
- 26 will say unto us, 'Why then did ye not believe him?' But if we say, 'From men;' we fear the people: for all account
- 27 John as a prophet." And they answered Jesus, and said, "We know not." He also said unto them, "Neither do I tell you by what authority I do these things."
- 28 "But what think ye? A *certain* man had two sons; and he came to the first, and said, 'Son, go work this day in [my]
- 29 vineyard.' And he answered and said, 'I will not;' but
- 30 afterward he changed his mind and went. And he came to the other², and said in like manner. And he answered and
- 31 said, 'I go, Sir;' and went not. Which of the two did the will of *his* father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go before you into the kingdom of God.
- 32 For John came to you in the way of righteousness, and ye believed him not: but the publicans and the harlots be-

¹ Or, if ye have faith. S. 54. N. m. * to the second, R. T.

* Coming from heaven plainly signifies not local descent, but divine authority. See Luke xx. 4.

lied him. And ye, when ye had seen *it*, changed not your minds afterward, so as to believe him.

- 33 "Hear another parable: There was a¹ householder who planted a vineyard, and put an hedge about it, and digged a winepress in it, and built a tower, and let it out to husband-
- 34 men, and went into another country. And when the season of the fruit drew near, he sent his servants to the husband-
- 35 men, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another,
- 36 and cast stones at another. Again he sent other servants more than the first: and they did to them in like manner.
- 37 But last *of all*, he sent unto them his son, saying, 'They
- 38 will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir; come,
- 39 let us kill him, and let us seize on his inheritance.' So they took *him*, and cast him out of the vineyard, and killed *him*.
- 40 When therefore the owner of the vineyard cometh, what
- 41 will he do to those husbandmen?" They say unto him, "He will wretchedly destroy those wretched men, and will let out *his* vineyard to other husbandmen, who will render him the fruits in their seasons."
- 42 Jesus saith unto them, "Have ye never read in the scriptures, 'The stone which the builders rejected, is become the head *stone* of the corner. This is the Lord's doing, and
- 43 it is wonderful in our eyes?' Therefore² I say unto you, The kingdom of God shall be taken from you, and given to a peo-
- 44 ple bringing forth its proper fruits. And whosoever falleth on this stone will be broken *by it*: but on whomsoever it shall
- 45 ~~fall~~, it will crush him to pieces." And when the chief priests and Pharisees had heard his parables, they perceived that
- 46 he spake of them. But when they sought to apprehend him, they feared the multitudes, because they accounted him as a prophet.

CH. XXII. Upon this Jesus spake to them again in parables,

¹ a certain householder, R. T. and N. ² Or, concerning this matter, N. m.

2 saying, "The kingdom of heaven is like a king, who made
 3 a marriage-feast for his son; and sent his servants to call
 those who were invited to the marriage feast: but they
 4 would not come. Again he sent other servants, saying,
 'Tell those that are invited, Behold, I have prepared my
 dinner; mine oxen and fatlings *are* killed, and all things
 5 *are* ready; come to the marriage-feast.' But they made light
 of it, and went away, one to his farm, and another to his
 6 merchandise: and the rest took his servants, and treated
 7 them shamefully, and killed them. But when that ¹ king
 heard of it, he was angry; and sent his armies, and destroy-
 8 ed those murtherers, and burned their city. Then he saith
 to his servants, 'The marriage-feast is ready, but those who
 9 were called were not worthy. Go therefore into the branches
 of the ways, and as many as ye find call to the marriage-
 10 feast.' So those servants went out into the ways, and ga-
 thered together all as many as they found, both bad and
 11 good; and the marriage-feast was filled with guests. And
 when the king came in to see the guests, he beheld there a
 12 man who had not on a marriage-garment; and saith to him,
 'Friend, how camest thou in hither, not having a marriage-
 13 garment?' And he was put to silence ². Then saith the king
 to the servants, 'Bind him hand and foot, [and take him
 away,] and put *him* forth into the outer darkness ^{*}: there
 14 will be weeping and gnashing of teeth.' For many are call-
 ed, but few chosen."
 15 Then the Pharisees went and took counsel how they might
 16 ensnare him in discourse. And they send to him their dis-
 ciples, with the Herodians, saying, "Teacher ³, we know
 that thou art true, and teachest the way of God in truth,

¹ the king, R. T. ² Or, was silent, N. m. ³ Newcome's margin. Master, N. See W.

^{*} See ch. viii. 12; xxv. 30. These are the only places in the New Testament in which the phrase *outer darkness* occurs. q. d. The person who was not properly dressed for the occasion was turned out of the room which had been lighted up for the reception of company. See Newcome, xxv. 30.

and carest not for any *man* : for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not?" But Jesus knew their maliciousness, and said, "Why do ye try me, ye hypocrites? Show me the tribute-money." And they brought to him a denarius. And he saith unto them, "Whose *is* this image and inscription?" They say unto him, "Cesar's." Then saith he unto them, "Render therefore unto Cesar, the things which are Cesar's; and unto God, the things which are God's." And when they heard *this*, they wondered, and left him, and went away.

On that day the Sadducees came near to him, who say that there is no resurrection; and asked him, saying, "Teacher¹, Moses hath commanded, If a man die, having no children, his brother shall marry his wife, and raise up offspring to his brother. Now there were with us seven brethren: and the first, when he had married a wife, died²: and, having no offspring, left his wife to his brother. In like manner the second also, and the third, to the seven. And last of all the woman also died. At the resurrection, therefore, whose wife will she be of the seven? for *they* all had her." Then Jesus answered and said unto them, "Ye err, not knowing the scriptures, nor the power of God. For at the resurrection *persons* neither marry, nor are given in marriage; but are as the angels of God in heaven.

"But concerning the resurrection of the dead, Have ye not read that which God spake unto you, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not a God of the dead, but of the living*." And when the multitudes heard *this*, they were amazed at his doctrine.

But when the Pharisees heard that he had put the Sad-

¹ Master, N. See W. ² deceased, N.

* i. e., of those who will hereafter be raised to life, and who are now spoken of as living, in the view and decree of God. See Luke xx. 38, note.

duces to silence, they were gathered together for the same
 35 purpose¹. Then one of them, *who was* a teacher of the law,
 36 asked *him* a question, trying him, and saying, "Master,
 37 which is the great commandment in the law?" And Jesus
 said unto him, "'Thou shalt love the Lord thy God with
 all thine heart, and with all thy soul, and with all thy mind.'
 38 This is the first and great commandment. And the second
 39 is like it; 'Thou shalt love thy neighbour as thyself.' On
 40 these two commandments depend all the law and the pro-
 phets."

41 Now while the Pharisees were gathered together, Jesus
 42 asked them, saying, "What think ye of the Christ *? whose
 43 son is he?" They say unto him, "*The son of David.*" He
 saith unto them, "How then doth David by the spirit call
 44 him Lord, saying, 'Jehovah said to my Lord, Sit thou on
 45 my right hand, till I make thine enemies thy footstool?' If
 46 David then call him Lord †, how is he his son?'" And no
 man was able to answer him a word; nor durst any *man*
 from that day ask him any further question.

CH. XXIII. Then spake Jesus to the multitudes, and to his dis-
 2 ciples, saying, "The scribes and the Pharisees sit in the
 3 seat of Moses: all things therefore whatsoever they com-
 mand you to observe, observe and do; but do not according
 4 to their works: for they say and do not. For they bind
 heavy burthens, and hard to be borne, and lay *them* on the
 shoulders of men: but they themselves will not move them
 5 with their own finger. And all their works they do in order
 to be seen by men; and make broad their phylacteries, and
 6 enlarge the borders of their garments, and love the chief
 7 place at feasts, and the chief seats in the synagogues, and

¹ W. in the same place, N.

* of Christ, N. Here it is clearly an appellation of office, not a proper name.
 See Campbell's Diss. v. 4.

† See Psalm cx. 1. The Psalmist, transported in vision to the age of the
 Messiah, speaks as if he were contemporary with him. This mode of writing
 was not unusual with the prophets. See Isaiah liii. John viii. 56.

salutations in the market-places, and to be called by men
 8 Rabbi, Rabbi¹. But be not ye called Rabbi¹: for one is
 9 your Leader²; and all ye are brethren. And call not *any*
man your father upon earth: for one is your Father, that
 10 is in heaven. Nor be ye called Leaders: for one is your
 11 Leader, *even the Christ*³. But he that is greatest among
 12 you, shall be your servant. And whosoever shall exalt him-
 self, shall be humbled; and whosoever shall humble him-
 self, shall be exalted.

13 “ But alas for you, scribes and Pharisees, hypocrites! for
 ye shut up the kingdom of heaven against men: for ye nei-
 ther enter in *yourselves*, nor suffer those that are entering
 15 in to enter *. Alas for you, scribes and Pharisees, hypo-
 crites! for ye traverse sea and land to make one proselyte;
 and when he becometh *such*, ye make him twofold more a
 16 son of hell than yourselves. Alas for you, ye blind guides!
 who say, ‘ Whosoever shall swear by the temple, it is no-
 thing; but whosoever shall swear by the gold of the temple,
 17 he is bound by his oath.’ Ye fools, and blind! for which is
 greater; the gold, or the temple which sanctifieth the gold?
 18 And ‘ Whosoever shall swear by the altar, it is nothing:
 but whosoever shall swear by the gift that is upon it, he is
 19 bound by his oath.’ Ye fools, and blind! for which *is* greater;
 20 the gift, or the altar which sanctifieth the gift? He there-
 fore who sweareth by the altar, sweareth by it, and by all
 21 things thereon. And he who sweareth by the temple, swear-
 22 eth by it, and by Him who dwelleth therein. And he who
 sweareth by heaven, sweareth by the throne of God, and
 23 by Him who sitteth thereon. Alas for you, scribes and Pha-
 risees, hypocrites! for ye pay tithes of mint and anise and

¹ Master, Master, N. ² Teacher, Mss. even the Christ, R.T. ³ The words in Italics have the appearance of a marginal gloss, as in ver. 8, N.

* Ver. 14. “ Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.” R.T. This verse is interpolated from Mark xii. 40; Luke xx. 47. N. See Griesbach.

cummin, and omit the weightier matters of the law, justice, and pity, and faithfulness: now¹ these things ought ye to
 24 have done, and not to leave the other undone: ye blind
 25 guides, who strain out a gnat, and swallow a camel! Alas for you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the dish; but within they
 26 are filled by rapine and injustice². *Thou* blind Pharisee, first make clean the inside of the cup [and the dish]; and
 27 then their outside also will be clean. Alas for you, scribes and Pharisees, hypocrites! for ye resemble whited sepulchres, which outwardly indeed appear beautiful, but within
 28 are full of dead *men's* bones, and of all uncleanness. In like manner ye also outwardly appear righteous unto men,
 29 but within are full of hypocrisy and iniquity. Alas for you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and adorn the sepulchres of the
 30 righteous; and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the
 31 blood of the prophets.' Wherefore ye bear witness to yourselves, that ye are the sons of those who slew the prophets.
 32 Fill ye up therefore the measure of your fathers. *Ye* ser-
 33 pents, *ye* offspring³ of vipers, how can ye escape the judgment of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye will
 34 kill and crucify: and *some* of them ye will scourge in your
 35 synagogues, and persecute from city to city: so that upon you will come⁴ all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah, *son of Barachiah*⁵, whom ye slew between the temple
 36 and the altar. Verily I say unto you, that⁶ all these things shall come upon this generation.
 37 "O Jerusalem, Jerusalem, that killest the prophets, and

¹ R. T. omits *now*. ² intemperance, R. T. ³ generation, N. ⁴ Gr. that upon you may come, N. m. ⁵ son of Barachiah. The words are omitted by Luke, and are probably an interpolation. See N. and Griesbach. ⁶ *that*, omitted in R. T.

stonest those that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth
 38 her chickens under *her* wings; but ye would not! Behold,
 39 your habitation shall be left by you desolate. For I say unto you, Ye shall not see me hereafter, till ye shall say, 'Blessed *be* he that cometh in the name of the Lord.' "

CH. XXIV. And Jesus went out, and was departing from the temple: and his disciples came near, to show him the build-
 2 ings of the temple. And Jesus said unto them, "See ye [not] all these things? Verily I say unto you, There will not be left here one stone upon another, which will not be thrown down."

3 And as he was sitting on the mount of Olives, the disciples came near to him privately, saying, "Tell us when will these things be? and what *will be* the sign of thy ap-
 4 pearance, and of the end of the age?" Then Jesus answered, and said unto them, "Take heed that no man deceive you.
 5 For many will come in my name, saying, 'I am the Christ';
 6 and will deceive many. And ye will soon hear of wars, and rumours of wars: see that ye be not troubled: for all *these*
 7 *things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines, and pestilences, and earthquakes,
 8 in many places. But all these things *are the* beginning of sorrows.

9 Then will *men* deliver you up to affliction, and will kill you: and ye will be hated by all nations because of my
 10 name. And then many will fall away², and will deliver up
 11 one another, and will hate one another. And many false
 12 prophets will rise, and will deceive many. And because iniquity will be multiplied, the affection of³ many will be-
 13 come cold. But whosoever endureth to the end, he shall be
 14 preserved. And these glad tidings of my kingdom will be

¹ I am Christ, N. ² Gr. will be scandalized, N. m. ³ love toward, N.

preached in all the world, for a witness to all nations; and then the end will come.

- 15 "When therefore ye see the desolating abomination¹,
spoken of by the prophet Daniel, standing on holy ground,
16 (let him who readeth consider,) then let those that are in
17 Judea flee to the mountains: let not him that is on the
18 house-top go down to take things² out of his house: nor let
19 him *that is* in the field turn back to take his garments. But
alas for them that are with child, and for them that give
20 suck, in those days! And pray ye that your flight be not in
21 winter, nor on the sabbath. For then will be great affliction,
such as hath not been since the beginning of the world
22 to this time, no, nor ever will be. And unless those days
should be shortened, no man³ could be preserved: but because of the elect those days will be shortened.
- 23 "Then if any man say unto you, 'Lo, here *is* the Christ,
24 or there;' believe *him* not. For false Christs and false prophets
will rise, and will propose⁴ great signs and wonders, so
25 as to deceive, if *it were* possible, even the elect. Lo, I have
26 foretold you *this*. Wherefore, if men say unto you, 'Behold, *Christ*
is in the desert;' go not forth: 'Behold, *he is*
27 in the secret chambers,' believe *them* not. For as the lightning
cometh out of the east, and shineth to the west; so will
28 the appearance of the Son of man [also] be. For wheresoever
the carcase is, thither the eagles will be gathered together.
- 29 "Now soon after the affliction of those days the sun will
be darkened, and the moon will not give her light, and the
stars will fall from heaven, and the powers of the heavens
30 will be shaken*. And then will appear the sign of the Son

¹ Gr. abomination of desolation, i. e. the Roman armies, N. ² any thing, R. T. and N. ³ Gr. flesh. ⁴ W. show, N. promise, Sn. See Raphelius, Pearce, Bowyer, Parkhurst, Schleusner, &c.

* "This is the strong language of prophecy, to denote that the Jewish rulers, their temple worship and state, should be destroyed," Isaiah xxxiv. 4. N. To be exalted then to heaven, or above the host of heaven, may signify nothing more than to be made superior to the Jewish hierarchy.

- of man in heaven ; and then will all the tribes of the land lament, and will see the Son of man coming on the clouds
- 31 of heaven, with great power and glory. And he will send his angels¹ with a great sound of a trumpet ; and they will gather together his elect from the four winds, from one end of the heavens to the other.
- 32 “ But learn a parable from the fig-tree : When its branch is now tender, and putteth forth leaves, ye know that summer is near : so likewise when ye see all these things, know
- 33 ye that *the Son of man* is near, *even* at the door. Verily I say unto you, This generation will not pass away till all
- 34 these things be accomplished. Heaven and earth will pass away ; but my words cannot pass away.
- 35 “ But of that day and hour² none knoweth ; no, not the
- 36 angels^{*} of heaven ; but the Father³ only. But as the days of Noah *were*, so will the appearance of the Son of man
- 37 also be. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark ; and understood not, until the flood came, and destroyed *them*
- 38 all ; so will the appearance of the Son of man also be. Then will two *men* be in the field ; the one will be taken, and the
- 39 other left. Two *women will* be grinding at the mill ; the one will be taken, and the other left.
- 40 “ Watch therefore : for ye know not at what hour your
- 41 master cometh. But this ye know, that if the master of the house had known in what part⁴ of the night the thief would come, he would have watched, and would not have suffered
- 42 his house to be broken into⁵. Wherefore be ye also ready ; for in an hour of which ye think not, the Son of man cometh.

¹ Or, messengers, apostles and first preachers of the gospel, Mark xiii. 27. Sn.

² and that hour, R. T. ³ my father, R. T. and N. ⁴ Gr. watch. ⁵ Gr. dug through.

^{*} Or, messengers, i. e. prophets, Sn. The Vatican and Cambridge, together with some other manuscripts and versions of good repute, here insert “ nor the Son,” but these words are commonly believed to be interpolated from Mark xiii. 32. See Griesbach and Newcome’s note.

45 "Who then is the faithful and wise servant, whom his
 master hath placed over his household, to give them food
 46 in due season? Happy *is* that servant whom his master,
 47 when he cometh, shall find thus employed¹. Verily I say
 48 unto you, that he will place him over all that he hath. But
 if that servant, *being* evil, say in his heart, 'My master de-
 49 layeth his coming;' and begin to strike his fellow-servants,
 50 and eat and drink² with the drunken; the master of that
 servant will come in a day when he looketh not for *him*, and
 51 in an hour of which he is not aware; and will discard him³,
 and appoint *him* his portion with the perfidious⁴: there will
 be weeping and gnashing of teeth.

CH. XXV. "Then the kingdom of heaven will be like ten vir-
 gins, who took their lamps, and went forth to meet the bride-
 2 groom. And five of them were wise, and five *were* foolish.
 3 Those who were foolish took their lamps, and took with
 4 them no oil: but the wise took oil in their vessels, together
 5 with their lamps. And while the bridegroom tarried, *they*
 6 all slumbered and slept. And at midnight there was a cry,
 'Behold, the bridegroom cometh: go ye forth to meet him.'
 7 Then all those virgins rose, and set their lamps in order.
 8 And the foolish said to the wise, 'Give us of your oil: for
 9 our lamps are going out.' But the wise answered, saying,
 'Not so; lest there be not enough for us and you:'⁵ go ye
 10 rather to those who sell, and buy for yourselves.' And,
 while they went to buy, the bridegroom came: and those
 who were ready went in with him to the marriage-feast; and
 11 the door was shut. And afterward the other virgins also
 12 come, saying, 'Sir, sir, open *it* for us.' But he answered
 and said, 'Verily I say unto you, I know you not.'
 13 "Watch therefore, for ye know not the day and hour⁶.
 14 "For *the Son of man* is like one going into another coun-

¹ N. m. doing thus, N. t. ² to eat and drink, R. T. ³ cut him asunder, N.
 See Pearce and Campbell, in loc. ⁴ hypocrites, N. See Pearce and Campbell,
 in loc. ⁵ but go, R. T. ⁶ wherein the Son of man cometh, R. T.

try, who called his servants, and delivered to them what he
 15 had: and gave to one five talents, and to another two, and
 to another one; to every man according to his ability; and
 16 immediately went into another country. Then he that
 had received the five talents went and traded with them,
 17 and made¹ of *them* other five talents. And in like manner
 18 he that *had received* the two, he also gained other two. But
 he that had received the one, went and digged in the ground,
 19 and hid his master's money. Now after a long time the master
 20 of those servants cometh, and reckoneth with them. Then
 he that had received the five talents came near, and brought
 other five talents, saying, 'Sir, thou deliveredst unto me
 five talents: see, I have gained besides them five other ta-
 21 lents.' ² His master said unto him, 'Well done, *thou* good
 and faithful servant: thou hast been faithful over a few
 things, I will place thee over many things: enter into the
 22 joy³ of thy master.' Then he also that had received the two
 talents came near, and said, 'Sir, thou deliveredst unto me
 two talents: see, I have gained besides them two other ta-
 23 lents.' His master said unto him, 'Well done, *thou* good
 and faithful servant: thou hast been faithful over a few
 things, I will place thee over many things: enter into the
 24 joy³ of thy master.' Then he that had received the one ta-
 lent came near, and said, 'Sir, I knew that thou art an hard
 man, reaping where thou hast not sown, and gathering where
 25 thou hast not scattered: and I was afraid, and went and hid
 26 thy talent in the ground: see, thou hast *what is* thine.' Then
 his master answered, and said unto him, '*Thou* wicked and
 slothful servant, thou knewest that I reap where I sowed
 27 not? and gather where I scattered not? Thou oughtest
 therefore to have put my money to the exchangers; and
then at my coming I should have received mine own with
 28 increase⁴. Take ye therefore the talent from him, and give

¹ and gained other, Mss. N. m. ² And his master said, R. T. ³ Or, joyful banquet, N. m. See Est. ix. 19. ⁴ Or, interest, N. m.

29 *it* unto him that hath the ten talents. For to every one that hath *much*, to *him* shall be given, and he shall abound: but from him that hath little shall be taken away even that which
 30 he hath. And put forth the unprofitable¹ servant into the outer darkness: there will be weeping and gnashing of teeth.’
 31 “But when² the Son of man shall come in his glory, and all the angels³ with him, then he will sit upon the throne of
 32 his glory: and before him will be gathered all nations: and he will separate them one from another, as a shepherd se-
 33 parateth *his* sheep from the goats: and he will set the sheep
 34 on his right hand, but the goats on *his* left. Then the king will say to them on his right hand, ‘Come, ye blessed of my
 Father, inherit the kingdom prepared for you from the foun-
 35 dation of the world. For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger,
 36 and ye took me in: naked, and ye clothed me: I was sick, and ye took care of me: I was in prison, and ye came unto
 37 me.’ Then will the righteous answer him, saying, ‘Lord, when saw we thee hungry, and fed *thee*? or thirsty, and
 38 gave *thee* drink? And when saw we thee a stranger, and
 39 took *thee* in? or naked, and clothed *thee*? And when saw
 40 we thee sick, or in prison, and came unto thee?’ And the king will answer and say unto them, ‘Verily I say unto you,
 Inasmuch as ye did *it* unto one of the least of these my bre-
 41 thren, ye did *it* unto me.’ Then he will say unto them also on the left hand, ‘Depart from me, ye cursed, into the ever-
 lasting fire, which was prepared⁴ for the devil and his an-
 42 gels*. For I was hungry and ye gave me no food: I was
 43 thirsty, and ye gave me no drink: I was a stranger, and ye

¹ worthless, N. ² Now when, W. ³ the holy angels, R. T.; or, messengers, Sn. ⁴ Some of the best authorities read, “which my Father hath prepared.”

* “The devil means here the wicked, as xiii. 39; devil is *vīce* personified. His angels are instruments of wickedness. The whole discourse from ver. 31 is about human beings; devil and his angels are used allegorically to denote human adversaries of Christianity, Rev. xii. 7, 12; xx. 2, 7, 8, 10.” Sn. See Simpson’s Ess. ii. p. 150.

took me not in : naked, and ye clothed me not : sick, and in
 44 prison, and ye took no care of me.' Then they also will
 answer¹, saying, ' Lord, when saw we thee hungry, or
 thirsty, or a stranger, or naked, or sick, or in prison, and
 45 did not minister unto thee ? ' Then he will answer them,
 saying, ' Verily I say unto you, Inasmuch as ye did *it* not
 46 unto one of the least of these, ye did *it* not unto me.' And
 these shall go away into everlasting punishment* : but the
 righteous into everlasting life."

CH. XXVI. And it came to pass, when Jesus had ended all these
 2 words, that he said to his disciples, " Ye know that after
 two days will be the passover : and *then* the Son of man will
 be delivered up to be crucified."

3 Then the chief-priests, and the scribes, and the elders of
 the people assembled together in the palace of the high-
 4 priest, who was called Caiaphas ; and consulted how they
 5 might apprehend Jesus by craft, and kill *him*. But they
 said, " Not during the feast, lest there be a disturbance
 among the people."

6 Now when Jesus was in Bethany, in the house of Simon
 7 *called* the leper, a woman came near unto him, having an
 alabaster-box of most precious ointment, and poured *it* out
 8 on his head as he was at table. But when [his] disciples saw
 9 *it*, they had indignation, saying, " Why *is* this waste ? For
 this² might have been sold for much, and have been given
 10 to the poor." And Jesus knew *this*, and said unto them,
 " Why trouble ye the woman ? for she hath done a good
 11 deed to me. For ye have the poor with you always ; but

¹ answer him, R. T. * ointment, R. T. and N.

* The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender. And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xvi. 2; 2 Tim. i. 9; Philemon v. 15. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing, and more probable hypothesis, of the ultimate restitution of the wicked to virtue and to happiness. See Simpson's Essay on Future Punishments.

- 12 me ye have not always. For in that she hath poured this ointment on my body, she hath done *it* for my embalming.
- 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of, for a memorial of her."
- 14 Then one of the twelve, called Judas Iscariot, went to
15 the chief-priests, and said, "What are ye willing to give me, and I will deliver him up unto you?" And they appointed him thirty pieces of silver. And from that time he sought for a convenient opportunity to deliver *Jesus* up.
- 17 Now *on the first day of the feast of unleavened bread* the disciples came to Jesus, saying [unto him], "Where wilt thou
18 that we prepare for thee, to eat the passover?" And he said, "Go into the city to such a man, and say unto him, 'The Teacher¹ saith, My time is near; I will keep the passover
19 at thine house with my disciples.'" And the disciples did as Jesus had commanded them: and they made ready the passover.
- 20 Now when evening was come, he placed himself at table
21 with the Twelve. And as they were eating he said, "Verily
22 I say unto you, that one of you will deliver me up." And they were very sorrowful; and began every one of them to
23 say unto him, "Master, is it I?" And he answered and said, "He who dippeth *his* hand with me in the dish, *even*
24 he will deliver me up. The son of man goeth² indeed, as it is written of him: but alas for that man by whom the 'Son of man is delivered up! good were it for that man if he
25 had not been born *." Upon this Judas, who delivered

¹ Master, N. * dieth. A known euphemism, N.

* Or, "It would have been good for him (the traitor), if that man (the Son of man) had never been born." This interpretation however, though approved by some, is hardly consistent with the original. Mr. Simpson observes, that it is a proverbial manner of expressing the miserable situation of any person: therefore it must not be interpreted literally. It is thus used by both sacred and profane authors: it is often found in the Talmudical writers. See Wolfius, Lightfoot, Grotius, and Albertus, who produce several instances of similar

him up, said, "Rabbi¹, is it I?" *Jesus* saith unto him, "Thou hast said *truly*."

26 And as they were eating, *Jesus* took bread, and blessed it², and brake it, and gave it to the disciples, and said,
27 "Take, eat; this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye, all,
28 out³ of it: for this is my blood of the new covenant, which
29 is shed for many⁴ for the remission of sins. And I say unto you, I shall not drink henceforth of this produce of the vine, until that day when I drink it new with you in my Father's
30 kingdom⁵." And when they had recited a hymn⁶, they went out to the mount of Olives.

31 Then saith *Jesus* unto them, "All ye will offend because of me on this night: for it is written, 'I will smite the Shepherd, and the sheep of the flock will be scattered abroad.'
32 But after I am risen, I will go before you into Galilee."
33 Then Peter answered and said unto him, "Though all others shall offend because of thee, I will never offend⁷."
34 *Jesus* said unto him, "Verily I say unto thee, that on this night, before the cock crow⁸ †, thou wilt deny me thrice."

¹ Master, N. Syr. My Master, N. m. ² gave thanks, Mss. and N. ³ Drink ye all of it, N. Drink ye of it every one, N. m. ⁴ when they had used an hymn, N. ⁵ Though they all forsake thee, yet will I never forsake thee. W. yet, omitted by R. T. Gr. be made to offend, N. m.

phrases. Also Jer. xx. 14—18, and Blayney's note; Eccclus. xxiii. 14; Eccles. iv. 2, 3; Job iii. 3; Simpson's Ess. i. p. 69. Sn.

* shed for many: that is, *all*. See Newcome, Pearce. Comp. ch. xx. 28. For the remission of sins: that is, for the confirmation of a covenant, by which gentiles as well as Jews will be made a holy people. The gentiles, being in an uncovenanted state, were regarded by the Jews as unholy, and are called sinners. See Gal. ii. 15. When, by faith in Christ, they entered into the christian covenant, they became holy; and their sins are said to be forgiven. Thus the blood of Christ is said to have been shed for the remission of sins. These words in the institution of the eucharist are only to be found in Matthew, who wrote for the Jewish believers, and would be understood by them. See Bishop Pearce, and Taylor's Key to the Romans.

† i. e. after his resurrection, at which time the kingdom of God and Christ were commencing. See Luke xxii. 18. 27—30; Acts x. 41; Philipp. ii. 5—11; Heb. i. 2—4; ii. 9; xii. 2; 1 Pet. i. 11. Sn.

‡ i. e. probably, "before the trumpet sounds for the third watch." See Luke xxii. 34, note.

35 Peter saith unto him, "Though I must even die with thee, I will no wise deny thee." In like manner said all the disciples also.

36 Then cometh Jesus with them to a place called Gethsemané, and saith to the disciples, "Sit ye here, while I go
37 and pray yonder." And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and full
38 of anguish. Then saith Jesus¹ unto them, "My soul is very sorrowful, unto death: remain here, and watch with
39 me." And he went forward a little, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as
40 Thou *wilt*." And he cometh to the disciples, and findeth them sleeping; and saith to Peter, "So *then*, were ye not
41 able to watch with me one hour? Watch ye, and pray; that ye enter not into temptation. The spirit indeed *is* willing,
42 but the flesh *is* weak." He went away again a second time, and prayed, saying, "O my Father, if this [cup] cannot pass
43 away [from me], except² I drink it, thy will be done." And he came and findeth them sleeping again: for their eyes
44 were heavy. And he left them, and went away again, and
45 prayed a third time, saying the same words. Then he cometh to his disciples, and saith unto them, "Sleep on now, and take *your* rest³. Behold, the hour draweth near; and the
46 Son of man is delivered up into the hands of sinners. Rise, let us go: behold, he draweth near who delivereth me up."

47 And while he was yet speaking, behold, Judas, one of the Twelve, came, and with him a great multitude with swords and clubs from the chief-priests, and elders of the people.
48 Now he who delivered *Jesus* up had given them a sign, saying, "Whomsoever I shall kiss, *that* is he: apprehend
49 him." And immediately he came near to Jesus, and said,
50 "Hail, Rabbi⁴:" and kissed him. And Jesus said unto

¹ Then saith he unto them, R. T. ² but I must, N. ³ Are ye still asleep, and giving yourselves to rest? Behold! the moment is come, W. ⁴ Master, N.

him, "Friend, wherefore comest thou?" Then they came near, and laid hands on Jesus, and apprehended him.

51 And, behold, one of those who were with Jesus stretched out *his* hand, and drew his sword, and smote a servant of
52 the high-priest's, and cut off his ear. Then saith Jesus unto him, "Put up thy sword again into its place: for all those
53 who take the sword perish¹ by the sword. Thinkest thou that I cannot now pray to my Father, and he will send me
54 more than twelve legions of angels? How then can the scriptures be fulfilled, that thus it must be?"

55 At that time Jesus said to the multitudes, "Are ye come out as against a robber with swords and clubs to take me? I sat daily with you teaching in the temple, and ye did not
56 lay hold on me. But all this is done, so that the writings of the prophets are fulfilled."

57 Then all the disciples left him and fled. And those that had apprehended Jesus led *him* away to the *palace of Caiaphas* the high-priest; where the scribes and the elders
58 assembled. But Peter followed him at a distance to the palace of the high-priest; and entered in and sat with the officers, to see the end. Now the chief-priests, [and the elders,] and the whole council, sought false witness against Jesus,
59 that they might put him to death; but found *it* not, though many false witnesses came near². And at last two false wit-
60 nesses came near, and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"
61 And the high-priest rose up, and said unto him, "Answerest thou nothing? what *is it which* these witness against thee?"
62 But Jesus kept silence. And the high-priest spake *again* and said unto him, "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God."
63 Jesus saith unto him, "Thou hast said *truly*: moreover I say unto you, Hereafter ye will see the Son of man sitting on the right hand of power, and coming on the clouds of

¹ die, Mss. ² yet found they none, R. T.

65 heaven." Then the high-priest rent his garments, saying,
 "He hath spoken blasphemy: what further need have we
 66 of witnesses? see, now ye have heard his blasphemy. What
 think ye?" And they answered and said, "He is guilty of
 67 death." Then they spat in his face, and struck him with
 the fist¹, and others beat *him* with the palms of their hands,
 68 saying, "Prophecy unto us, thou Christ, Who is he that
 struck thee?"

69 Now Peter sat without in the palace: and a maid-ser-
 vant came near to him, saying, "Thou also wast with Je-
 70 sus the Galilean." But he denied *it* before them² all, say-
 71 ing, "I know not what thou sayest." And when he had
 gone out into the porch, another *maid-servant* saw him, and
 saith to those who were there, "This man also was with
 72 Jesus of Nazareth³." And he denied *it* again with an oath,
 73 saying, "I know not the man." And after a little *time* those
 who stood by came near, and said to Peter, "Surely thou
 also art *one* of them; for thy speech discovereth thee."
 74 Then he began to curse himself, and to swear, saying, "I
 75 know not the man." And immediately the cock crew *. And
 Peter remembered the words of Jesus, who had said unto
 him, "Before the cock crow, thou wilt thrice deny me."
 And he went out and wept bitterly.

CH. XXVII. Now when morning was come, all the chief-priests
 and the elders of the people took counsel against⁴ Jesus, to
 2 put him to death. And when they had bound him, they led
him away, and delivered him up to Pontius Pilate the go-
 vernor.

3 Then Judas, who had delivered him up, when he saw
 that *Jesus* was condemned, repented, and brought again the
 thirty pieces of silver to the chief-priests and the elders,

¹ Newcome's margin. buffeted him, N. ² before all, R. T. ³ Gr. the Na-
 zorean, N. m. ⁴ about, N.

* i. e. the trumpet of the third watch, (which was called the cock-crowing)
 sounded. See the note on Luke xxii. 34.

4 saying, "I have sinned, in that I have delivered up innocent¹ blood." And they said, "What is *that* to us? see
 5 thou *to that*." And he cast down the pieces of silver in the
 6 temple, and withdrew, and went and hanged himself². And
 the chief-priests took the pieces of silver, and said, "It is
 not lawful to put them into the treasury; because it is the
 7 price of blood." And they took counsel, and bought with
 8 them the potter's field, to bury strangers in. Wherefore
 that field hath been called The field of blood, unto this day.
 9 (Then was fulfilled that which was spoken by the prophet
 [Jeremiah]³, saying, "And I took the thirty pieces of silver,
 the price of him who was valued, whom they of the sons of
 10 Israel valued; and⁴ they gave them for the potter's field, as
 the Lord commanded me.")
 11 And Jesus stood before the governor: and the governor
 12 asked him, saying, "Art thou the King of the Jews?" And
 Jesus said unto him, "Thou sayest *truly*." And when he
 was accused by the chief-priests and the elders, he answered
 13 nothing. Then Pilate saith unto him, "Hearest thou not
 14 how many things they witness against thee?" But *Jesus*
 answered him to no one matter; so that the governor wondered greatly.
 15 Now at *that* feast the governor was accustomed to release
 16 unto the multitude one prisoner, whom they would. And
 17 they had then a noted prisoner, called Barabbas[†]. When
 therefore they were gathered together, Pilate said unto
 them, "Whom will ye that I release unto you; Barabbas[‡],

¹ righteous, Mss. ² Or, strangled himself, N. n. was choked with anguish, W.

³ and I gave, Mss. and N.

* The quotation is from Zech. xi. 12, 13. The word Jeremiah was probably inserted in the text through the mistake of some early transcriber. Matthew often omits the name of the prophet whose words he quotes. Bp. Pearce.

† Some very ancient authorities, cited by Origen, read "Jesus the son of Abbas," which Michaelis says is undoubtedly the original reading. See Griesbach and Marsh's Mich. v. i. p. 316, 516. The word "Jesus" was omitted in later copies in honour to the name.

‡ Or, Jesus the son of Abbas. See the preceding note.

18 or Jesus that is called Christ?" (For he knew that through
 19 envy¹ they had delivered him up: and while he was sitting
 on the judgement-seat, his wife had sent unto him, saying,
 "Have thou nothing to do with that righteous man: for I
 have suffered many things this day in a dream because of
 20 him.") But the chief-priests and the elders persuaded the
 multitudes that they should ask for Barabbas, and destroy
 21 Jesus. Then the governor spake and said unto them,
 "Which of the two will ye that I release unto you?" And
 22 they said, "Barabbas." Pilate saith unto them, "What
 then shall I do to Jesus, that is called Christ?" They all
 23 say [unto him], "Let him be crucified." And the governor
 said, "Why, what evil hath he done?" But they cried out
 24 exceedingly, saying, "Let him be crucified." Now when
 Pilate saw that he could prevail nothing, but *that* rather a
 disturbance was made, he took water, and washed *his* hands
 before the multitude, saying, "I am innocent of the blood
 25 of this righteous man: see ye *to it*." And all the people
 answered and said, "His blood *be* on us, and on our chil-
 26 dren." Then he released Barabbas unto them: and when
 he had scourged Jesus, he delivered *him* up to be crucified.
 27 Then the soldiers of the governor took Jesus with them
 into the judgement-hall, and gathered unto him the whole
 28 band. And they stripped him, and put on him a scarlet
 29 robe. And when they had platted a crown of thorns*, they
 put it upon his head, and a reed in his right hand: and they
 kneeled down before him, and derided him, saying, "Hail,

¹ Or, hatred, N. m.

* More probably of acanthus, or bearsfoot, which grew in abundance in the neighbourhood of Jerusalem. The design was to insult, not to torture. See Bp. Pearce; also Priestley and Gilpin in loc. It does not seem probable that they would have had recourse to so unusual an instrument of cruelty as a crown of thorns. The primate remarks that no authority is found for the use of *asa/su* plurally to express the plant acanthus; but it seems warranted by analogy. Virgil gives the acanthus the epithet of *soft*. Georg. iv. 137.

- 30 King of the Jews." And they spat on him; and took the
 31 reed, and struck him on the head. And when they had derided him, they stripped him of the robe, and put his own garments on him, and led him away to crucify *him*.
 32 And as they were coming out, they met with a Cyrenian, named Simon: whom they compelled to carry his cross.
 33 And when they were come to a place called Golgotha,
 34 which signifieth a place of skulls, they gave him vinegar¹ to drink, mingled with gall: and when he had tasted of it he
 35 would not drink. And when they had crucified him, they
 36 parted among them his garments, casting lots*. And, sitting down, they watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING
 38 OF THE JEWS. At the same time two robbers were crucified with him: one on *his* right hand, and another on *his* left.
 39 And those who passed by reviled him, shaking their heads, and saying, "Thou who destroyest the temple, and buildest it in three days, save thyself. If thou be *the* son of God,
 41 come down from the cross." In like manner the chief-priests
 42 also, and the scribes and elders² derided him, and said, "He saved others; cannot he save himself³? If he be the king of Israel, let him now come down from the cross, and we will
 43 believe in him. He trusted in God; let him now deliver him, if he will have him: for he said, 'I am *the* Son of
 44 God.'" The robbers † also, that were crucified with him, reproached him in the same manner.

¹ Some Mss. read *wine*. ² Many Mss. add, "and Pharisees." ³ himself he cannot save, N.

* The received text adds, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'" This clause is omitted in the Alex. Vat. and Ephr. and many other valuable manuscripts, and in most of the ancient versions. It was probably a marginal note.

† The plural for the singular. See Luke xxiii. 39; as in Matt. xxi. 7, comp. with Mark xi. 7; also Matt. xxvi. 40, with Mark xiv. 37; Acts ii. 33, with v. 35; Heb. i. 13, with v. 3; Matt. ix. 8; John vi. 45; Acts xiii. 40. Sn. See Simpson's Ess. vi. viii.

45 Now from the sixth hour there was darkness over all the
46 land until the ninth hour. And about the ninth hour Jesus
cried out with a loud voice, saying, "Eli, Eli, lama sa-
bachthani?" that is, My God, my God, why hast thou for-
47 ~~saken~~ me? Then some of those who stood there, when they
48 heard *it*, said, "This *man* calleth for Elijah." And im-
mediately one of them ran, and took a sponge, and filled it
with vinegar, and put *it* about a reed, and gave him to drink.
49 And the rest said, "Forbear: let us see whether Elijah
50 will come and save him." Then Jesus, when he had cried
again with a loud voice, expired¹.

51 And, behold, the veil of the temple was rent in two, from
the top to the bottom: and the earth quaked, and the rocks
52 were rent; and the sepulchres were opened; and many bo-
53 dies of saints who slept arose: and they came out of the se-
pulchres after the resurrection of *Jesus*, and entered into
the holy city, and appeared to many.

54 Now when the centurion, and those who were with him
watching Jesus, saw the earthquake, and the things which
had passed, they feared greatly, saying, "Truly this was
a * son of a god."

55 And many women were there, beholding at a distance;
who had *also* followed Jesus from Galilee, ministering unto
56 him: among whom was Mary Magdalene, and Mary the
mother of James and of Joses, and the mother of the sons
of Zebedee.

57 Now when it was evening, there came a rich man of Ari-
mathea, named Joseph, who himself also was a disciple of
58 Jesus. This man went to Pilate and asked for the body of
Jesus. Then Pilate commanded the body to be delivered.

¹ Gr. gave up the spirit, or breath; *his* spirit, N. i. e. breathed his last.

* *the* Son of God, N. See ver. 40, 43: a Son of God, W. The centurion was probably a heathen, and therefore would regard Christ as a son of one of their numerous deities. "The Son of God" in Jewish phraseology signified the Messiah. See Matt. xvi. 16; Luke xxiii. 47, where the language of the centurion is, "Certainly this was a righteous man."

59 And when Joseph had taken the body, he wrapped it in a
60 clean linen *cloth*; and laid it in his own new sepulchre,
which he had hewn in a rock: and he rolled a great stone
61 to the door of the sepulchre, and departed. And Mary
Magdalene was there, and the other Mary; sitting over
against the sepulchre.

62 Now on the morrow, which followeth the *day of* prepara-
tion, the chief-priests and the Pharisees came together unto
63 Pilate, saying, "Sir, we remember that this deceiver said,
while he was yet alive, 'Within¹ three days I will rise
64 again.' Command therefore that the sepulchre be made se-
cure till the third day; lest his disciples come² and steal him
away, and say to the people, 'He is risen from the dead:'
65 so the last deceit will be worse than the first." ³Pilate said
unto them, "Take a guard: depart, secure *it* as ye know."
66 So they went and secured the sepulchre; having sealed the
stone, and set the guard.

CH. XXVIII. But after the sabbath, as it began to dawn toward
the first day of the week, came Mary Magdalene, and the
2 other Mary, to view the sepulchre. And, lo, there had been
a great earthquake⁴: for an angel⁵ of the Lord had de-
scended from heaven, and had come near and rolled back
3 the stone from the door, and was sitting upon it⁵. Now his
appearance was as lightning, and his raiment white as snow:
4 and for fear of him the keepers trembled, and became as
5 dead *men*. But the angel spake and said to the women,
"Fear not ye: for I know that ye seek Jesus, who was
6 crucified. He is not here: for he is risen, as he said: come,
7 see the place where the Lord lay[†]. And depart quickly,

¹ Gr. after. Le Clerc, L'Enfant, and Beausobre, *dans*, N. m. ² by night, R. T. and N. ³ But Pilate, R. T. ⁴ a great disturbance had happened, W. ⁵ sitten on, N. See W.

* Or, messenger, Sn. Luke says there were two persons, whom he calls men in shining garments. Luke xxiv. 4.

† "where he lay" is the reading of the Vat. Ms. and of the Ethiopic and some other ancient versions.

- and tell his disciples that he is risen from the dead: and, lo, he will go before you into Galilee; there ye shall see him.
- 8 Lo, I have told you." And they quickly went out of the sepulchre, with fear and great joy; and ran to tell his disciples.
- 9 And [as they went to tell his disciples¹,] lo, Jesus met them, saying, "Hail." And they came near, and took
- 10 hold of his feet, and did him obeisance. Then saith Jesus unto them, "Fear not: go, tell my brethren, that they depart into Galilee; and there shall they see me."
- 11 Now, as they were going, lo, some of the guard came into the city, and told the chief-priests all the things which
- 12 had been done. And when they had assembled with the elders, and had taken counsel, they gave much money to
- 13 the soldiers, saying, "Tell *the people*, 'His disciples came by night, and stole him *away* while we slept.' And if this
- 14 be heard of by the governor, we will prevail on him, and
- 15 render you secure." So they took the money, and did as they were taught: and this report is spread abroad among the Jews until this day.
- 16 Afterward the eleven disciples went into Galilee, to a
- 17 mountain where Jesus had appointed them. And when they saw him, they did obeisance to him: but some had doubted*.
- 18 And Jesus came near, and spake unto them, saying, "All†
- 19 power is given unto me in heaven and on earth. Go ye² and make disciples of all nations, baptizing them into the

¹ "as they went to tell his disciples;" these words are omitted in many *Mss.* and versions, N. ² therefore, R. T.

* Or, "some doubted," i. e. while Jesus was at a distance, and till he came near enough to be distinctly seen and heard: ver. 18. See Bp. Pearce. Beza conjectured that instead of *sed* the true reading is *sed*, "nor did they doubt at all;" but this conjecture, though very plausible, is unsupported by manuscripts.

† *All* is often used in a limited sense, as ch. xx. 23, shows it is here. Also in John xvi. 30. Comp. Mark xiii. 32. Christ's dominion was spiritual. Matt. xxv. 31; John xvii. 2; xviii. 36, 37. 8a.

name of the Father, and of the Son, and of the holy spirit * ;
 20 teaching them to observe all things whatsoever I have com-
 manded you: and, lo, I am with you always to the end
 of the age †.”¹

¹ Amen, R. T.

* As a symbolical profession of that holy religion which originated with the Father, was taught by Christ, the son, that is, the servant and messenger of God, and confirmed by the gifts of the holy spirit. Some have called in question the genuineness of this verse, but perhaps without sufficient authority. It is, however, evident that it was not intended to prescribe an invariable formula in the administration of baptism, for the apostles themselves baptized simply into the name of Jesus. See Acts viii. 16; xix. 5; x. 48. That the holy spirit is here named in connexion with the Father and the Son, is no proof that the spirit has a distinct personal existence. See Acts xx. 32; Eph. vi. 10. Much less can this phraseology be alleged as an argument that the three names express three divine and equal persons. See 1 Chron. xxix. 20. Some would render the passage, *upon, or concerning, the name, &c.* that is, receiving them to instruction upon these subjects. See Cappe's Dissertations.

† To the end of the age, i. e. to the end of the Jewish dispensation; till the destruction of Jerusalem and the temple;—soon after which miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded. See Bp. Pearce, Wakefield, &c.

The postscripts to Matthew's History are various, and of little authority, viz. “The end of Matthew's gospel: which was written by him at Jerusalem [or in Palestine] in the Hebrew language, eight years after Christ's ascension, and was translated by James, the Lord's brother, or by John.”

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

- 1 **THE** beginning of the gospel of Jesus Christ, *the Son of God*¹.
- 2 As it is written in the prophet Isaiah², "Behold, I send my messenger before thy face, who will prepare thy way³:
- 3 The voice of one crying in the desert, 'Prepare ye the way
- 4 of the Lord, make his paths straight;'" John, *accordingly*⁴, baptized in the desert, and proclaimed⁵ the baptism of re-
- 5 pentance, for the remission of sins. And all the region of Judea; and all they of Jerusalem, went out unto him, and were baptized by him⁶ in the river Jordan, confessing their
- 6 sins. Now John was clothed with camel's hair, and with a leathern girdle about his loins; and he ate locusts and
- 7 wild honey. And he proclaimed⁷, saying, "One mightier than I cometh after me, the latchet of whose sandals I am
- 8 not worthy to stoop down and unloose. I indeed have baptized you with water: but he will baptize you with the holy spirit."
- 9 And it came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in Jordan.
- 10 And immediately going up out of the water, he saw the heavens rent, and the spirit, as a dove, descending upon him.

¹ Or, of Jesus Christ, a son of God. ² "in the prophets," R. T. If "Isaiah" is the true reading, Abp. Newcome observes that the remainder of the verse must be an early interpolation from Malachi iii. 1. ³ before thee, R. T. and N. ⁴ See Wakefield. ⁵ N. m. preached, N. t. ⁶ and they of Jerusalem went out to him and were all baptized, R. T. ⁷ preached, N. t.

- 11 And a voice came from heaven, *saying*, "Thou art my beloved son, in whom ¹ I am well pleased."
- 12 And immediately the spirit sendeth him forth into the desert: and he was in the desert tempted by Satan forty days ²; and was with the wild beasts: and the angels ministered unto him.
- 14 Now after John had been delivered up *to prison*, Jesus came into Galilee, proclaiming ³ the glad tidings of [the kingdom of] God, [and] saying, "The time is fulfilled, and the kingdom of God draweth near: repent, and believe the gospel."
- 16 Now as he walked ⁴ by the lake of Galilee, he saw Simon, and Andrew his brother ⁵, casting a net into the lake: for they were fishers. And Jesus said unto them, "Come after me, and I will make you to be fishers of men." And immediately they left [their] nets, and followed him. And he went on a little further [thence], and saw James *the son of Zebedee*, and John his brother, who also were in a ship mending ⁶ their nets. And immediately he called them: and they left their father Zebedee in the ship with the hired servants, and went after *Jesus*.
- 21 And they enter into Capernaum; and immediately on the sabbath [he entered] into the synagogue and taught ⁷. And *the people* were amazed at his doctrine: for he taught them as having authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit ⁸, and he cried out, saying, "Ah! what have we to do with thee ⁹, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God." And Jesus

¹ in thee, Mss. ² preaching, N. ³ And as he passed, Mss. ⁴ the brother of Simon, Mss. ⁵ preparing, N. ⁶ he taught in the synagogue, N. ⁷ an insane person. ⁸ Or, what hast thou to do with us, thou Jesus the Nazarene? N. m.

⁹ He was *there*, R. T. The words "there in the desert" are omitted by Newcome. The whole was a visionary scene. See Matt. iv. and the note there.

- rebuked him, saying, "Be silent, and come out of him."
- 26 And when the unclean spirit had convulsed him, and had
 27 cried with a loud voice, he came out of *the man*. And all
 were astonished, so that they reasoned among themselves,
 saying, "What is this? what new doctrine *is* this¹? for
 with authority he commandeth even the unclean spirits, and
 28 they obey him." And immediately his fame went forth
 through all the country about Galilee.
- 29 And they immediately went out of the synagogue, and²
 went with James and John into the house of Simon and
 30 Andrew. Now the mother of Simon's wife lay sick of a
 31 fever; and immediately they tell him of her. And he came
 near and took her by the hand, and raised her up: and im-
 mediately the fever left her, and she ministered unto them.
- 32 Now when evening was come, and the sun was set, they
 brought unto him all that were sick, and those that had de-
 33 mons. And all the city was gathered together at the door.
 34 And he cured many that were sick of various diseases, and
 cast out many demons: and suffered not the demons to say
 that³ they knew him.
- 35 And in the morning he rose up *while* much of the night
 remained, and went out, and departed into a desert place,
 36 and prayed there. And Simon, and those that were with
 37 Simon, followed after him. And when they had found him,
 38 they say unto him, "All *men* seek thee." And he saith
 unto them, "Let us go into the neighbouring towns, that
 I may preach there also: for therefore I am come forth⁴."
- 39 And he preached in their synagogues throughout all Gali-
 lee; and cast out demons.
- 40 And a leper cometh to him, beseeching him, and kneeling
 down to him, and saying to him, "If thou wilt, thou canst
 41 make me clean." And Jesus, moved with compassion,
 stretched forth *his* hand, and touched him, and saith to him,

¹ Or, what is this new doctrine? with authority he even commandeth, &c. The
 Mss. vary. ² he went, Mss. ³ speak; for—N. ⁴ I am come, Mss.

42 "I will; be thou made clean." And when he had spoken, immediately the leprosy departed from *the man*, and he was
 43 made clean. And *Jesus* strictly charged him, and immediately sent him away; and saith unto him, "See thou tell
 44 no man any thing: but go, show thyself to the priest, and offer for thy cleansing those things which Moses commanded;
 45 ed; for a testimony unto them." But he went forth, and began to publish much, and to spread abroad the matter; so that *Jesus* could no more openly enter¹ into the city, but was without in desert places: and they came to him from all parts.

CH. II. And he entered again into Capernaum, after *some* 2 days; and it was known² that he was in an house. And immediately many were gathered together; so that not even the parts about the door could any longer contain *them*: and he preached the word³ unto them.

3 And they come to him, bringing one sick of the palsy, 4 who was carried by four. And when they could not come near him because of the multitude, they uncovered the roof⁴ where he was: and when they had broken it up, they let
 5 down the couch on which the sick of the palsy lay. Now when *Jesus* saw their faith, he saith to the sick of the palsy, 6 "Son, thy sins are forgiven *." Now some of the scribes 7 were sitting there, and reasoning *thus* in their hearts, "Why doth this *man* thus speak blasphemies? who can forgive sins, 8 but one, *that is God*?" And when *Jesus* immediately perceived in his spirit that they reasoned thus within themselves, he said unto them, "Why reason ye so in your 9 hearts? Which is easier? to say unto the sick of the palsy,

¹ Or, would not for a time enter openly. See ch. ii. 1. ² Gr. heard. ³ Gr. spake the word. ⁴ Or, removed the covering.

* are forgiven thee, R. T. and N. Our Lord alludes to the Jewish notion, that diseases and other calamities were inflicted as the punishments of sin. See John ix. 2. 34; also Luke xiii. 1—5. His language therefore upon this occasion was an indication of his intention to heal the disease. q. d. thy disorder is removed. See Matt. ix. 2.

- 'Thy sins are forgiven'¹? or to say, 'Arise'², take up thy
 10 couch, and walk?' But that ye may know that the Son of
 man hath power on earth to forgive sins, (he saith to the
 11 sick of the palsy,) I say unto thee, 'Arise, take up thy
 12 couch, and go to thine house.' And immediately he arose,
 took up *his* couch, and went out before *them* all; so that all
 were amazed, and glorified God, saying, "We never saw
it thus!"
- 13 And *Jesus* went out again by the *side of* the lake³: and
 all the multitude came to him, and he taught them.
- 14 And as he passed by, he saw Levi, the son of Alphaeus,
 sitting at the receipt of custom, and saith unto him, "Follow
 me." And *Levi* rose up, and followed him.
- 15 And it came to pass that, as *Jesus* was at meat in *Levi's*
 house, many publicans and sinners⁴ placed themselves at
 the table⁵ with Jesus and his disciples: for there were
 16 many, and they followed him. And when the scribes and
 the Pharisees saw him eating with the publicans and sin-
 ners, they said to his disciples, "How *is it* that he eateth
 17 and drinketh with the publicans and sinners?" But when
 Jesus heard *it*, he saith unto them, "Those that are well
 need not a physician, but those that are sick; I came not *to*
 call righteous men, but sinners⁶."
- 18 Now the disciples of John and the Pharisees⁷ used to
 fast: and they come and say unto him, "Why do the dis-
 ciples of John and of the Pharisees fast, but thy disciples
 19 fast not?" And Jesus said unto them, "Can the compa-
 nions of the bridegroom⁸ fast, while the bridegroom is with
 them? As long as they have the bridegroom with them,
 20 they cannot fast. But the days will come when the bride-
 groom shall be taken from them; and then they will fast in

¹ are forgiven thee, R. T. and N. ² Arise and take, R. T. ³ Gr. sea, N. m.
 Wherever the word *lake* occurs in the translation the original is *sea*. ⁴ tax-
 gatherers, and gentiles, who were regarded as sinners. ⁵ placed themselves
 with Jesus, N. ⁶ but sinners to repentance, R. T. ⁷ and of the Pharisees,
 R. T. and N. ⁸ Gr. sons of the bride-chamber, N. m.

- 21 that day¹. "No man seweth a piece of unwrought cloth upon an old garment: otherwise, the new piece which filleth [it] up taketh from the old, and a worse rent is made.
- 22 And no man putteth new wine into old skins: otherwise, the [new] wine bursteth the skins, and the wine is spilled, and the skins will be marred: but new wine must be put into new skins."
- 23 And it came to pass that he went through the corn-fields on the sabbath; and his disciples began, as they went, to
- 24 pluck the ears of corn. And the Pharisees said unto him, "See, why do they on the sabbath that which is not lawful?"
- 25 And he said unto them, "Have ye never read what David did when he had need, and *both* he himself hungered
- 26 and those that were with him? how he went into the house of God in the days of Abiathar the high-priest², and ate the shew-bread, which it is not lawful to eat but for the priests;
- 27 and gave to those also that were with him?" And he said unto them, "The sabbath was made for man; not man for
- 28 the sabbath. So that the Son of man is Lord even of the sabbath."

CH. III. And he entered again into the synagogue; and a man

2 was there that had a withered hand. And *the Pharisees* watched him, whether he would cure *the man* on the sabbath; that they might accuse him. And he saith to the man

3 that had the withered hand, "Rise in the midst." Then he saith to them, "Is it lawful to do good on the sabbath, or to do evil? to save life or to kill?" But they kept silence.

4 And when he had looked round about on them with anger, being grieved at the same time for the hardness of their heart, he saith to the man, "Stretch forth thine hand."

5 And he stretched *it* forth: and his hand was restored⁴. And

¹ in those days, R. T. ² And no man, R. T. ³ "In the days of Abiathar the high-priest." This clause is omitted in the Camb. and other Mss. and is probably spurious, N. n. It was in the days of Ahimelech the father of Abiathar. See 1 Sam. xxi. ⁴ whole as the other, R. T.

the Pharisees and the Herodians immediately¹ went out, and held a consultation about *Jesus*, that they might destroy him. But *Jesus* withdrew with his disciples to the lake: and a great multitude followed [him] from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should attend him; because of the multitude, lest they should throng him. For he had cured many; so that as many as had grievous diseases² pressed upon him to touch him. And unclean spirits, when they beheld him, fell down before him, and cried, saying, "Thou art the Son of God *." But he charged them much, that they should not make him known.

And he goeth up a mountain, and calleth to him whom he would; and they came unto him. And he appointed twelve, that they might be with him; and that he might send them forth to preach, and to have the power of curing diseases, and of casting out demons. And Simon he had surnamed Peter; and James the son of Zebedee, and John the brother of James; (now he had surnamed them Boanerges, which is, Sons of thunder;) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, who also delivered him up.

And they go into an house. And the multitude cometh together again; so that they could not even eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, "He is beside himself †."

¹ This is the arrangement of the words in Dr. Newcome's margin. ² Gr. scourges, 8. 50. N. m.

* That *Jesus* was the Messiah was the popular opinion, arising from the miracles which he performed. It was natural for insane persons to seize this idea, and to proclaim it with vehemence. Such testimony our Lord wisely discountenanced.

† "to lay hold on him;" to constraint him to take some refreshment. See

22 And the scribes, who had come down from Jerusalem,
 said, "He hath Beelzebub^{*}; and, By the prince of the
 23 demons he casteth out demons." Then he called them unto
 him, and said unto them in parables, "How can Satan cast
 24 out Satan? And if a kingdom be divided against itself, that
 25 kingdom cannot stand. And if an house be divided against
 26 itself, that house cannot stand. And if Satan rise up against
 himself, and be divided, he cannot stand, but must have¹
 27 an end. No man can enter into a strong man's house and
 plunder his goods, unless he first bind the strong man: and
 28 then he may plunder his house. Verily I say unto you, All
 sins will be forgiven unto the sons of men, and the blasphemies
 29 wherewith soever they shall blaspheme: but he who
 shall blaspheme against the holy spirit hath never forgive-
 30 ness², but is liable to everlasting punishment[†]." Because
 they said, "He hath an unclean spirit."

31 His mother therefore and his brethren come³; and, stand-
 32 ing without, they sent unto him, calling him. Now the mul-
 titude sat about him; and *some* said unto him, "Behold,
 thy mother, and thy brethren⁴, *stand without and seek thee.*"

¹ Gr. bath. - ² Gr. hath not forgiveness for ever: for the age or period of correction, Sn. ³ His brethren and *his* mother, R. T. and N. t. ⁴ "and *thy* sisters," N. t. This reading was admitted by Griesbach in his first and second edition, but rejected in the third.

Acts ii. 24; 2 Kings iv. 8.—They said, "He is beside himself." See 2 Cor. v. 13. q. d. "he acts unreasonably; without regard to health or safety." Newcome.—It is to be remembered that his townsmen and even his brethren gave no credit to his divine mission. Mark vi. 3; John vii. 5.—Or, "they said, he will faint:" as Gen. xlv. 26; Josh. ii. 11. Simpson's Essays xiii. Mr. Wakefield's translation is, "When his own family heard of it they went out to secure him, for some had told them that he was gone out." See ver. 31.

* Not the devil, but a heathen god, a human ghost: the supposed chief of possessing demons. See Luke xi. 15.

† The true reading is *ἀπαρχήματος*, sin; which is a Hebraism for punishment the effect of sin. See Newcome. The sin against the holy spirit is, ver. 30, plainly stated to be, ascribing the miracles of Christ, and this miracle in particular, to demoniacal agency. They who acted thus could never be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "they should never have forgiveness."

33 And he answered them saying, "Who is my mother, or
 34 my brethren?" And he looked round on those who sat about
 35 him, and saith, "Behold, my mother, and my brethren. For
 whosoever shall do the will of God, he is my brother, and
 [my] sister, and mother."

CH. IV. And again he began to teach by the *side* of the lake:
 and a great multitude was gathered together unto him; so
 that he went into a ship, and sat *therein* in the lake; and the
 2 whole multitude was near the lake, on the land. And he
 taught them many things by parables, and said unto them
 3 in his teaching, "Hearken: Behold, a sower went out to
 4 sow: and it came to pass as he sowed, *that* some seed fell by
 5 the way-side, and the fowls¹ came and devoured it. And
 some fell on a rocky place, where it had not much earth;
 and immediately it sprang up, because it had not depth of
 6 earth. But when the sun was risen, it was scorched; and,
 7 because it had not root, it withered. And some fell among
 thorns; and the thorns grew up, and choked it, and it yielded
 8 no fruit. And other fell on good ground, and yielded fruit,
 which sprang up, and increased, and brought forth, some
 9 thirty *fold*, and some sixty, and some an hundred²." Then
 he said³, "He that hath ears to hear, let him hear."

10 And when he was apart, those that were about him, and
 11 the Twelve, asked him *concerning* the parable. And he said
 unto them, "Unto you it is given [to know] the mystery
 of the kingdom of God: but unto those that are without all
 12 things are *spoken* in parables; so that⁴ seeing they see, and
 do not perceive; and hearing they hear, and do not under-
 stand, neither are they converted, nor their [sins] forgiven⁵."
 13 And he saith unto them, "Know ye not this parable? how
 14 then will ye know all parables? The sower soweth the word.
 15 And these are they by the way-side, where the word is

¹ of heaven, R. T. ² by thirty, by sixty, and by a hundred *fold*. Mss. ³ he said to them, R. T. ⁴ Gr. that seeing they may see and not perceive; and hearing they may hear and not understand, lest they should be converted, and should be forgiven. ⁵ converted and forgiven, N.

sown: now when they have heard, Satan¹ cometh immediately, and taketh away the word which was sown in their
 16 hearts². And these are they in like manner that are sown
 on stony places; who, when they have heard the word, im-
 17 mediately receive it with joy: yet have not root in them-
 selves, but endure for a short time: *and* afterward when
 affliction or persecution ariseth because of the word, they
 18 immediately fall away³. And [these are] they that are sown
 19 among thorns⁴; who hear the word and the anxious cares
 of the world⁵, and the deceitfulness of riches, and the
 desires of other things entering in, choke the word, and
 20 it becometh unfruitful. And these are they that are
 sown on good ground, who hear the word, and receive it,
 and bear fruit, some thirty-fold, some sixty, and some an
 hundred⁶."

21 He said also unto them, "Is a lamp brought to be put
 under a measure, or under a couch? *and* not to be set on a
 22 stand? For there is nothing hidden, which is not to be ma-
 nifested; nor hath any thing been kept secret, but that it
 23 should come abroad. If any man have ears to hear, let him
 hear."

24 He said also unto them, "Take heed *concerning* what
 ye hear: with what measure ye deal out⁷, it shall be mea-
 25 sured to you⁸. For whosoever hath *much*, to him shall be
 given: and whosoever hath little, from him shall be taken
 even that which he hath."

26 He said also, "So is the kingd^m of God, as if a man
 27 should cast seed into the ground; and should sleep and rise
 night and day; and the seed should spring and grow up, he
 28 knoweth not how. (For the earth bringeth forth fruit of
 itself; first the blade, then the ear, then the full corn in

¹ i. e. the enemies of truth and goodness. Est. vii. 4; 1 Cor. v. 13; Matt. xiii. 19. Simpson Ess. ii. ² in them, Mss. ³ offend, N. t. ⁴ And those sown among thorns are they who, R. T. ⁵ this world, R. T. ⁶ by thirty, &c. as ver. 8. Mss. ⁷ Gr. measure. ⁸ The received text adds, "and to you that hear shall more be given."

29 the ear.) But when the grain appeareth, immediately he putteth in the sickle, because the harvest is come."

30 He said also, "Whereunto may we liken the kingdom of God? or with what comparison may we compare it?"

31 *It is* like a grain of mustard-seed, which, when it is sown in the ground, is less than all the seeds that are in the
32 ground. But when it is sown, it shooteth up, and becometh the greatest of all herbs, and spreadeth out great branches; so that the fowls of the air can lodge under its shadow."

33 And in many such parables he spake the word unto them,
34 as they were capable of hearing *it*. But without a parable he spake not unto them: and in private he explained all things to his disciples.

35 Now on that day, when the evening was come, he saith unto them, "Let us pass over to the other side *of the lake*."

36 And when they had sent away the multitude, they take him, *even* as he was, into a ship. And there were with him other
37 ships² also. And a great storm of wind riseth: and the waves beat into the ship, so that it was now filled *with water*.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, "Teacher³,
39 carest thou not that we perish?" And he arose, and rebuked the wind, and said to the sea, "Be silent, be still."

40 And the wind ceased, and there was a great calm. And he said unto them, "Why are ye so fearful? how is it that ye
41 have not faith?" And they feared greatly, and said one to another, "Who is this, that even the wind and the sea obey him?"

CH. v. And they came to the other side of the lake, into the
2 country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the sepulchres
3 a man with an unclean spirit^{*}, who had *his* dwelling among

¹ Or, by what parable may we represent *it*? N. m. ² little ships, R. T.

³ Master, N.

^{*} This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15,

the tombs, and no man was able to bind him, not even with
 4 chains: for he had been often bound with fetters and chains,
 and the chains had been rent asunder by him, and the fet-
 5 ters broken: nor was any man able to tame him. And he
 was always, night and day, in the tombs, and in the moun-
 6 tains¹, crying out, and cutting himself with stones. But
 when he saw Jesus at a distance, he ran and did him obei-
 7 sance; and cried out with a loud voice, and said, "What
 have I to do with thee², Jesus, *thou* Son of the most high
 God! I adjure thee by God, that thou torment me not."
 8 (For *Jesus* had said unto him, "Come out of the man, *thou*
 9 unclean spirit.") Then *Jesus* asked him "What is thy
 name?" And he saith³ unto *Jesus*, "My name is Legion;
 10 for we are many*." And he besought *Jesus* much, that he
 11 would not send them away out of the country. Now a [great]
 12 herd of swine was feeding there, toward the mountain. And
 [the demons⁴] besought him, saying, "Send us into the swine,
 13 that we may enter into them." And immediately Jesus gave
 them leave. And the unclean spirits went out, and entered
 into the swine⁵: and the herd ran violently down a steep
 place into the lake, ([now they were] about two thousand,)
 14 and were drowned in the lake. And those who kept them⁶
 fled, and told it in the city, and in the country. And *the*
 15 *people* went out to see what had been done. And they come
 to Jesus, and see the demoniac [who *before* had the legion⁶,]

¹ In the mountains and in the tombs, R. T. ² Or, What hast thou to do with me? N. m. ³ he answered, saying, R. T. ⁴ all the demons, R. T. ⁵ the swine, R. T. and N. t. ⁶ This is Griesbach's reading; but the redundant clause, "who had the legion," which is wanting in some Mss., was probably a marginal note. "and see him who *before* had the demons," N. t.

to be in his right mind; which implies that his disorder was insanity. See Farmer on Dem. p. 100.

* A very natural answer for a madman, who thought himself possessed by a legion of demons, but such as no being possessed of reason would have returned.

† i. e. the insanity passed from the man into the swine. What could be more absurd than to suppose that six thousand devils, or human ghosts, entered into and possessed two thousand brutes! God, who enabled Christ to perform

sitting, and clothed, and in his right mind: and they were
 16 afraid. And those who saw *it* told them how it had befallen
 him that had the demons; and also concerning the swine.
 17 And they began to entreat *Jesus* that he would depart out
 18 of their borders. And when *Jesus* had gone into the ship,
 he who *before* had the demons besought *Jesus* that he might
 19 be with him. And he¹ suffered him not; but saith unto
 him, "Go home to thy friends, and tell them how great
 things the Lord hath done unto thee, and *that he* hath had
 20 pity on thee." And he departed, and began to publish in
 Decapolis how great things *Jesus* had done unto him: and
 all *men* wondered.

21 And when *Jesus* had again passed over in the ship to the
 other side, a great multitude gathered together unto him:
 22 and he was near the lake. And, behold, there cometh one
 of the rulers of the synagogue, named Jairus; and when he
 23 saw *Jesus*, he falleth down at his feet, and besought him
 greatly, saying, "My little daughter lieth at the point of
 death: *I pray* that thou wouldest come and put thine hands
 24 on her, that she may be cured, and she will live." And
Jesus went with him; and a great multitude followed him,
 25 and thronged him. And a [certain] woman, having an issue
 26 of blood twelve years, and that had suffered many things
 by many physicians, and had spent all that she had, and
 27 was in no wise relieved, but rather became worse, when she
 had heard of *Jesus*, came in the crowd behind *him*, and touch-
 28 ed his garment. For she said, "If I may touch but his gar-
 29 ments, I shall be well." And immediately the fountain of
 her blood was dried up; and she knew in her body that she
 30 was cured of that disease². And *Jesus* immediately knew
 in himself the power which had gone out of him, and turned

¹ Yet *Jesus*, R. T. and N. t.

² Gr. scourge.

this miracle, had an unquestionable right to take away the lives of those animals in this extraordinary way, but the immediate reason of this miracle is not apparent.

about in the crowd, and said, "Who touched my garments?"

31 And his disciples said unto him, "Thou seest the multitude thronging thee; and sayest thou, 'Who touched me?'"

32 And he looked round about to see her that had done this

33 thing. But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him,

34 and told him all the truth. And he said unto her, "Daughter, thy faith hath made thee well¹: go in peace, and be

35 freed from thy disease²." While he yet spake, *messengers* come from the ruler of the synagogue's house, saying, "Thy daughter is dead; why troublest thou the Teacher³ any

36 further?" But when Jesus heard the words which were spoken, he saith immediately to the ruler of the synagogue,

37 "Be not afraid; only believe." And he suffered no one to follow him, but Peter, and James, and John the brother of

38 James. Then he cometh to the house of the ruler of the synagogue, and perceiveth a disturbance; and those who

39 wept and wailed greatly. And when he had entered in, he saith unto them, "Why make ye a disturbance, and weep?

40 the child is not dead, but sleepeth." And they derided him: but when he had sent *them* all out, he taketh the father and the mother of the child, and those who were with him, and

41 entereth in where the child was⁴. And when he had taken the child by the hand, he saith unto her, "Talitha cumi;" which is, being interpreted, "Damsel," (I say unto thee)

42 "arise." And immediately the damsel arose, and walked, for she was *of the age of* twelve years. And they were

43 amazed with great amazement. And he charged them strictly that no man should know it; and commanded that food should be given her.

CH. VI. And he went out thence, and came to *Nazareth*, his

2 own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many as they heard him were amazed, saying, "Whence

¹ Or, restored thee, N. m. ² Gr. scourge. ³ Master, N. t. ⁴ was laid, R. T.

- hath this *man* these things? and what wisdom is this which hath been given to him; and *whence*¹ are such mighty works wrought by his hands? Is not this the carpenter, the son of Mary; and the brother of James, and of Joses, and of Judah, and of Simon? and are not his sisters here with us?"
- 4 And he was unto them a cause of offending². But Jesus said unto them, "A prophet is not without honour, except in his own country, and among his own kindred, and in his own house." And he could³ not do any mighty work there, except that he put his hands upon a few sick, and cured them. And he wondered because of their unbelief.
- 7 And he went round about the towns, teaching. And he calleth unto him the Twelve, and began to send them forth by two and two; and gave them power *over* unclean spirits; and commanded them that they should take nothing for *their* journey, except a staff only; no bag, no food, no money in *their* purse; but *to be* shod with sandals: "and put ye not on⁴ two coats." And he said unto them, "In what place soever ye enter into an house, there remain till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart from that place shake off the dust under your feet, for a testimony unto them."⁵ And they went out, and preached that men should repent: and *they* cast out many demons, and anointed with oil many that were sick, and cured *them*.
- 14 And king Herod heard of *Jesus*, (for his name had become famous,) and he said, "John the Baptist is risen from the dead; and therefore mighty works are wrought by him."
- 15 And⁶ others said, "He is Elijah." And others said, "He is a prophet, *even*⁷ as one of the prophets." But when

¹ that even, R. T. ² Gr. they were scandalized at him, N. m. ³ would, N. m. Symonds, p. 127. ⁴ and not to put on, R. T. ⁵ The received text adds, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgement than for that city." These words are omitted in the Vat. Eph. and Camb. Mss., and were probably a marginal addition from Matt. x. 15, ⁶ "And" is wanting in R. T. ⁷ "He is a prophet, or, as one of the prophets," R. T.

Herod heard *of him*, he said, "*It is* [John]¹ whom I be-
 17 headed: he is risen from the dead." For this Herod had
 sent and apprehended John, and had bound *him* in prison,
 because of Herodias, his brother Philip's wife: for *Herod*
 18 had married her. For John had said to Herod, "It is not
 19 lawful for thee to have thy brother's wife." Herodias there-
 fore was greatly incensed against him, and would have
 20 killed him; but could not. For Herod revered John,
 knowing that he was a righteous and holy man, and pro-
 tected² him; and did many things *after* having heard him,
 21 and heard him gladly. And a fit day being come, when
 Herod on his birth-day made a supper for his great men,
 22 and commanders, and chiefs of Galilee; and the daughter
 of this Herodias having entered in, and danced, and pleased
 Herod and his guests; the king said to the damsel, "Ask
 23 of me whatsoever thou wilt, and I will give *it* thee." And
 he sware unto her, "Whatsoever thou shalt ask of me, I
 24 will give *it* thee, to the half of my kingdom." And she went
 out, and said to her mother, "What shall I ask?" And
 25 she said, "The head of John the Baptist." And she im-
 mediately came in with haste to the king, and asked, saying,
 "I desire that thou straightway give me in a basin the head
 26 of John the Baptist." And the king was much grieved;
yet because of his oaths, and of his guests, he would not re-
 27 ject her. And immediately the king sent an executioner,
 and commanded his head to be brought: and he went and
 28 beheaded *John* in the prison, and brought his head in a
 basin, and gave it to the damsel: and the damsel gave it to
 29 her mother. And when his disciples heard *of it*, they came
 and took up his dead body, and laid it in a sepulchre.
 30 THEN the apostles gather themselves together unto Jesus;
 and told him all things, both what they had done, and what
 31 they had taught. And he said unto them, "Come ye your-

¹ the probable reading is, "It is the man whom I beheaded: he is risen from the dead." Griesb. ² regarded, N. t.; preserved, N. m.

selves privately to a desert place, and rest a short time :”
 for many were coming and going, and they had not leisure
 32 even to eat. And they departed into a desert place by ship
 33 privately. And *the multitudes* saw them departing: and
 many knew *him*, and ran by land out of all the cities, ¹and
 34 came thither. And he² went out *of the ship*, and saw a great
 multitude, and was moved with compassion toward them,
 because they were as sheep not having a shepherd: and he
 35 began to teach them many things. And when the day was
 now far spent, his disciples came to him, and say, “This
 36 is a desert place, and the day is now far spent. Send them
 away, that they may go into the country and towns round
 about, and buy for themselves bread: for they have nothing
 37 to eat.” But he answered and said unto them, “Give ye
 them *food* to eat.” And they say unto him, “Shall we go
 and buy bread for two hundred denarii, and give them to
 38 eat?” Then he saith unto them, “How many loaves have
 ye? go [and] see.” And when they knew, they say, “Five,
 39 and two fishes.” And he commanded them to make all place
 40 themselves³ in divisions upon the green grass. And they
 41 placed themselves in ranges by hundreds and by fifties. And
 when he had taken the five loaves and the two fishes, he
 looked up to heaven, and blessed, and brake the loaves, and
 gave *them* to his disciples that they might set before them;
 42 and the two fishes he parted among *them* all. And *they* all
 43 ate, and were filled. And they took up twelve panniers full
 44 of the fragments, and of the fishes. And those that ate of
 the loaves were⁴ five thousand men.
 45 And immediately he compelled his disciples to get into a
 ship, and to go before unto the other side toward Bethsaida,
 46 while he sent away the people. And when he had dismiss-
 47 ed them⁵, he went up a mountain to pray. And when even-

¹ “and outwent them, and came together to him.” R. T. ² Jesus, R. T. and N. t.

³ Gr. recline, or lie down, N. m. ⁴ were about, R. T. ⁵ bidden *the people* farewell, N.

ing was come, the ship was in the midst of the sea, and he
 48 *was* alone on the land. And he saw them distressed in row-
 ing; for the wind was contrary to them: and about the fourth
 watch of the night he cometh to them, walking on the sea,
 49 and would have passed by them. But when they saw him
 walking on the sea, they supposed that it was an apparition,
 50 and cried out. (For *they* all saw him, and were troubled.)
 And immediately he talked with them and saith unto them,
 51 "Take courage: It is I¹; be not afraid." And he went up
 to them into the ship; and the wind ceased; and they were
 greatly amazed in themselves beyond measure [and won-
 52 dered]. For they considered not *the miracle of the loaves*:
 for their heart was hardened.

53 And when they had passed over, they came to the coun-
 54 try of Gennesaret, and brought the ship to land. And when
 they were come out of the ship, *the people* immediately knew
 55 him again, and ran through all the country round about,
 and began to carry about on couches those who were dis-
 56 eased, where they heard that he was. And whithersoever
 he entered, into towns, or cities, or country, they laid the
 sick in the market-places, and *these* besought him that they
 might touch if it were but the border of his garment: and as
 many as touched it were cured.

CH. VII. THEN the Pharisees and some of the scribes, who had
 2 come from Jerusalem, resort² unto him. And they saw
 some of his disciples eating bread with defiled³ (that is, with
 3 unwashen) hands.⁴ (For the Pharisees, and all the Jews,
 unless they wash *their* hands diligently⁵, eat not, holding
 4 the tradition of *their* forefathers. And *when they come* from
 the market-place, unless they wash * *their hands*, they eat

¹ *ego ipse*, I am *Jesus*, i. e. himself and not an apparition. See John viii. 58. Sn.

² are gathered together, N. See W. ³ Gr. common. ⁴ R. T. adds, "they found fault." ⁵ Gr. with the fist.

* Gr. baptize. The mode of washing, or, as it is here expressed, baptizing the hands before dinner, was, for an attendant to pour water upon the hands

not. And many other things there are, which they have received to hold, *as* the washings¹ of cups, and of pans²,
 5 and of brassen vessels, and of couches. Then the Pharisees and the scribes ask him, "Why walk not thy disciples according to the tradition of the elders; but eat bread with
 6 defiled³ hands?" And he answered and said unto them, "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honoureth me with *their* lips, but their
 7 heart is far from me. But in vain do they worship me, teaching doctrines *which are* the commandments of men.' For ye
 8 lay aside the commandments of God, and hold the tradition of men; as the washings of pots and of cups: and many other
 9 such like things ye do." He said also unto them, "Well do ye make void the commandment of God, that ye may
 10 keep your own tradition. For Moses said, 'Honour thy father and thy mother:' and, 'He who curseth father or
 11 mother, let him surely die.' But ye say, 'If a man shall say to *his* father or *his* mother, *It is Corban,*' (that is, a gift,)
 12 'whereby thou mightest be profited by me; *it is well.*' And ye suffer him not thenceforth to do aught for his father or
 13 his mother; making the word of God of none effect through your tradition which ye deliver: and many such like things
 14 ye do." And when he had called unto him all the multitude, he said unto them, "Hearken unto me, every one of
 15 you, and understand. There is nothing from without a man which, entering into him, can defile him: but the things
 16 which proceed out of him, are they which defile a man. If
 17 any man have ears to hear, let him hear." And when he was entered into an house from the multitude, his disciples
 18 asked him about that saying. And he saith unto them, "Are ye also thus without understanding? Do ye not perceive

¹ Gr. baptisms. ² pots, N. ³ Gr. common—unwashen, R. T.

of the person washing, who cleansed the palm of one hand with the fist of the other. See an allusion to this custom 2 Kings iii. 11. Also Newcome's note on ver. 3.

that whatsoever thing from without entereth into a man,
 19 cannot defile him? because it entereth not into his heart,
 but into the belly; and goeth out into the vault, cleansing
 20 all food." And he said, "That which proceedeth out of a
 21 man, that defileth a man. For from within, out of the heart
 of men, proceed evil thoughts, adulteries, fornications, mur-
 22 ders, thefts, covetousness, maliciousness, deceit, impurity,
 23 an evil eye, evil-speaking, pride, folly. All these evil things
 come from within, and defile a man."

24 And he arose, and departed thence into the confines of
 Tyre and Sidon; and entered into an house, and was de-
 sirsous that no man should know *it*: but he could not be con-
 25 cealed. For a woman, whose young daughter had an un-
 clean spirit, heard of him, and came and fell at his feet;
 26 (now the woman was a gentile¹, a Syrophenician by birth;) and besought him that he would cast the demon out of her
 27 daughter. But Jesus said unto her, "Let the children be
 filled first: for it is not right to take the children's bread,
 28 and cast *it* to the dogs." And she answered and saith unto
 him, "True², Sir: and yet the dogs under the table eat of
 29 the children's crumbs." Then he said unto her, "For these
 words, depart: the demon is gone out of thy daughter."
 30 And when she was come to her house, she found the demon
 gone out, and her daughter lying on the bed.

31 And he departed from the borders of Tyre and Sidon,
 and came again to the lake of Galilee, through the borders
 32 of Decapolis. And they bring unto *Jesus* one that was deaf,
 and had an impediment in his speech; and beseech *Jesus*
 33 to put his hand upon him. And *Jesus* took him apart from
 the multitude, and put his fingers into his ears; and spat,
 34 and touched his tongue; and when he had looked up to hea-
 ven, he sighed, and saith to him³, "Ephphatha:" (that is,
 35 "Be opened.") And immediately his ears were opened,

¹ Gr. Greek, N. m.² Truth, N.³ the man, N.

and the string of his tongue was loosed, and he spake plainly.

- 36 And *Jesus* charged them that they should tell no man : but the more he charged them, so much the more abundantly
37 they published it ; and were beyond measure amazed, saying, " He doeth all things well ; he maketh both the deaf to hear, and the dumb to speak."

- CH. VIII. IN those days the multitude being very great, and having nothing to eat, he¹ called to him his disciples, and
2 saith unto them, " I have compassion on the multitude, because they have now continued with me three days, and have
3 nothing to eat. And if I send them hence fasting to their own houses, they will grow faint on the way : for some of
4 them come from far." And his disciples answered him, " Whence can any one satisfy these with bread here in the
5 desert?" And he asked them, " How many loaves have ye?"
6 And they said, " Seven." And he commanded the multitude to place themselves on the ground : and he took the seven loaves, and gave thanks, and brake, and gave *the loaves* to his disciples to set before *them* ; and they set *them* before the
7 multitude. And they had a few small fishes : and he blessed, and commanded to set those also before *them*. So they ate, and were satisfied : and *the people* took up the remains of
9 the fragments, seven baskets. Now those that had eaten were about four thousand : and he sent them away.
10 And immediately he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to dispute with him, seeking
12 of him a sign from heaven, trying him. And he sighed deeply in his spirit, and saith, " Why doth this generation seek after a sign? verily I say unto you, No sign shall be given
13 to this generation." And he left them, and entered again [into the ship,] and departed to the other side.
14 Now *the disciples* had forgotten to take bread ; nor had

¹ *Jesus*, R. T. and N. t.

15 they with them in the ship more than one loaf. And he
 charged them, saying, "Take heed *and* beware of the leaven
 16 of the Pharisees, and the leaven of Herod." And they rea-
 soned among themselves, saying, "*It is* because we have
 17 no bread." And Jesus knew *it*, and saith unto them, "Why
 reason ye because ye have no bread? perceive ye not yet,
 18 nor understand? have ye your heart still hardened? Having
 eyes, see ye not? and having ears, hear ye not? and do ye
 19 not remember? When I brake the five loaves among the
 five thousand, how many panniers full of fragments took ye
 20 up?" They say unto him, "Twelve." "And when the seven
 loaves among the four thousand; how many baskets filled
 21 with fragments took ye up?" And they said, "Seven." And
 he said unto them, "Why do ye not understand?"
 22 Then he cometh to Bethsaida: and they bring unto him
 23 a blind man, and beseech him to touch him. And he took
 the blind man by the hand, and led him out of the town:
 and when he had spitten on his eyes, and put his hands upon
 24 him, he asked him if he saw any thing. And he looked up,
 25 and said, "I see men, as trees, walking." After that *Jesus*
 put *his* hands again upon his eyes, and made him look up:
 26 and he was restored, and saw every man clearly. And *Jesus*
 sent him away to his house, saying, "Neither go into the
 town, nor tell any in the town."
 27 Then Jesus and his disciples departed to the towns of
 Cesarea, *in the dominion* of Philip: and on the way he asked
 his disciples, saying unto them, "Who¹ do men say that I
 28 am?" And they answered, "John the Baptist: but some
 29 say Elijah: and others, one of the prophets." Then he saith
 unto them, "But whom say ye that I am?" And Peter
 30 answered and saith unto him, "Thou art the Christ." And
 he strictly charged them that they should tell no man con-
 cerning² him.

¹ Whom, N. t.

² of him, N.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the¹ chief-priests and the¹ scribes, and be killed, and within three
32 days rise again. And he spake those words plainly. Then
33 Peter took him aside, and began to reprove him. But when he had turned about, and looked on his disciples, he reproveth Peter, saying, "Get thee behind me, thou Satan²: for thou regardest not the things *which are* of God, but the things
34 *which are* of men." And when he had called unto him the multitude and his disciples, he said unto them, "Whosoever desireth to follow³ after me, let him deny himself, and
35 take up his cross, and follow me. For whosoever desireth to save his life, shall lose it: but whosoever shall lose his
36 life for my sake and that of the gospel, shall⁴ save it. For what will it profit a man, if he shall gain the whole world
37 and forfeit his own life? Or what would a man give in exchange for his life? For whosoever shall be ashamed of me, and of my words; in this adulterous and sinful generation; of him the Son of man also shall be ashamed, when he cometh in the glory of his Father, with the holy angels."

CH. IX. He said also unto them, "Verily I say unto you, There are some of those who stand here, who shall not taste of death till they have seen the kingdom of God come with power."

2 And after six days, Jesus taketh with him Peter, and James, and John, and bringeth them up an high mountain apart by themselves: and he was transfigured before them:
3 and his garments became shining, very white, as snow; so
4 as no fuller upon earth can whiten. And Elijah and Moses^{*}
5 appeared unto them; and were talking with Jesus. Then Peter spake and saith to Jesus, "Rabbi⁵, it is good for us to be here: and let us make three tabernacles; one for thee,

¹ the—wanting in N. t. and R. t. ² thou adversary, N. ³ come, R. t. and N. t.
⁴ he shall save it, R. t. and N. t. ⁵ Master, or My Master, N. t. and m.

* See Matt. xvii. 3; and the note there. See also Kenrick's Exposition on Matt. xvii. 3.

6 and one for Moses, and one for Elijah." For he knew not
 7 what to say; for they were much afraid. And a cloud appeared, overshadowing them: and a voice came out of the
 8 cloud, "This is my beloved Son: hear ye him." And when they had quickly looked round about, they saw no man any more; but Jesus only with themselves.

9 And as they were coming down from the mountain, he commanded them that they should tell no *man* what things they had seen, until the Son of man rose again from the
 10 dead. And they kept the matter with themselves, reasoning one with another what rising again from the dead could
 11 mean. And they asked him, saying, "Why say the scribes
 12 that Elijah must first come?" And he answered and said unto them, "Elijah indeed cometh first, and restoreth all things;" and how it is written of the Son of man, that he
 13 must suffer many things, and be set at nought. "But I say unto you, both that Elijah is come, and *that men* have done unto him whatsoever they chose; as it is written of him."

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes disputing with them.
 15 And immediately all the multitude, when they beheld him, were greatly astonished; and, running to him, saluted him.
 16 And he asked them¹, "*About* what dispute ye among yourselves?" And one of the multitude answered and said,
 17 "Master, I have brought unto thee my son, who hath a
 18 dumb spirit²; and whensoever it seizeth him, it dasheth him on the ground; and he foameth and grindeth [his] teeth, and wasteth away: and I spake to thy disciples, that they
 19 might cast it out; but they could not." Then *Jesus* answered them³, and saith, "O unbelieving generation, how long shall I be with you? how long shall I endure you?"

¹ saying, R. T. ² he asked the scribes, R. T. ³ him, R. T.

* The child was subject to epileptic fits, which were supposed to be brought on by the power of demons, that is, the souls of wicked men. See Farmer on Dem. p. 107.

- 20 Bring him unto me." And they brought him unto *Jesus*: and when he saw *Jesus*, immediately the spirit convulsed him; and he fell on the ground, and wallowed, foaming.
- 21 And *Jesus* asked his father, "How long is it since this hath
22 befallen him?" And he said, "From his childhood. And often it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us." And *Jesus* said unto him, "If
23 thou canst believe *? All things *are* possible to him who believeth." And immediately the father of the child cried out, and said with tears, "I believe: help mine unbelief."
- 24 Now when *Jesus* saw that the multitude was running together, he rebuked the unclean spirit, saying unto it, "*Thou*
25 dumb and deaf spirit, I command thee, Come out of him, and enter no more into him." And *the spirit* cried out, and convulsed *him* much, and came out of him: and he was as
26 one dead; so that many said, "He is dead." But *Jesus* took him by the hand and raised him up; and he arose. And when *Jesus* was come into an house, his disciples asked him
27 privately, "Why could not we cast him out?" And he said unto them, "This kind can come forth † by nothing but by prayer and fasting."
- 28 And they departed thence, and passed through Galilee,
29 and he was unwilling that any man should know *it*. For he taught his disciples, and said unto them, "The Son of man is *about to be* delivered up into the hands of men; and they will kill him; and, after he is killed, he will rise again the
30 third day ‡." But they understood not that matter; and were afraid to ask him.

* Lord, or Sir, R. T.

* The word *believe* is wanting in the Eph. and other Mss. See N. m. and Griesbach.

† i. e. This kind of faith can be brought into action. See Matt. xvii. 21. This kind of *demons* can come out, N. t.

‡ "after three days" is the reading of the Vat. Eph. and Camb. Mss.

33 And he came to Capernaum: and being in an house, he asked them, "What was it about which ye disputed among
 34 yourselves on the way?" But they kept silence: for on the way they had disputed among themselves, who *should be*
 35 greatest. And he sat down, and called the twelve, and saith unto them, "If any man desire to be first, he must be last
 36 of all, and a servant of all." And he took a little child and set him in the midst of them: and, when he had taken him
 37 in his arms, he said unto them, "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him who sent me."

38 Then John spake to *Jesus*, saying, "Master, we saw one casting out demons in thy name*, and we forbad him, because he followeth not us." But Jesus said, "Forbid him not: for there is none who shall do a mighty work in my
 40 name, who can soon speak evil of me. For he that is not
 41 against you is for you¹. For whosoever shall give you a cup of water to drink in *my* name, because ye are Christ's, verily I say unto you, he shall by no means lose his reward.
 42 And whosoever shall cause one of *these* little ones, who believe in me, to offend, it is better for him that a millstone were put about his neck, and that he were cast into the sea.
 43 And if thine hand cause thee to offend, cut it off: it is better for thee to enter maimed into life, than, having two
 44 hands, to go into hell, into the unquenchable fire; where
 45 their worm dieth not, and the fire is not quenched†. And

¹ against us is for us, R. T.

* R. T. adds, "who followeth not us." The same words at the end of the verse are omitted by Newcome but retained by Griesbach, though with a mark of doubtful authority.

† The allusion here is to Gehenna, the valley of Hinnom, where carcasses were buried, and children sacrificed to Moloch. The worm continued to live and the fire to burn, though the carcase was devoured and the fuel consumed. Thus the pains of a future life shall continue till moral evil shall be exterminated from the works of God.

if thy foot cause thee to offend, cut it off: it is better for thee to enter into life lame, than, having two feet, to be cast
 46 into hell, into the unquenchable fire; where their worm
 47 dieth not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having
 48 two eyes, to be cast into hell-fire; where their worm dieth
 49 not, and the fire is not quenched *. For every one shall be salted with fire; and every sacrifice shall be salted with salt.
 50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves; and be at peace one with another."

CH. X. AND he arose thence, and cometh into the borders of Judea, by the further side of Jordan: and the multitudes resort to him again: and, as he was wont, he taught them
 2 again. And *the* Pharisees came near, and asked him, "Is
 3 it lawful for a man to put away his wife?" trying him. And he answered and said unto them, "What did Moses com-
 4 mand you?" And they said, "Moses suffered *us* to write a
 5 bill of divorcement, and to put *her* away." And Jesus answered and said unto them, "For the perverseness¹ of your
 6 heart he wrote you this precept. But from the beginning
 7 of the creation God made them a male and a female. 'For this *cause* a man will leave his father and mother, and cleave
 8 to his wife; and they two will be one flesh.' So that they
 9 are no more two; but one flesh. What therefore God hath joined together, let not man put asunder."

10 And in an house his disciples asked him again of the same
 11 matter. And he saith unto them, "Whosoever shall put

¹ Gr. hardness, N. m.

* "These are metaphors expressing the effects of divine indignation. In the Old Testament they are used to express temporal calamities and death; Isaiah xxxiv. 2—16; xlvii. 14; Jer. vii. 20; Ezek. xx. 47, 48. In the New Testament, therefore, the similar phrases must in their strongest sense be understood, of grievous suffering terminated by death, which Christ will finally abolish; which therefore will not be eternal. 1 Cor. xv. 54; 2 Tim. i. 10." Simpson's Notes, Ms.

away his wife, and shall marry another, committeth adultery against her. And if a woman shall put away her husband, and shall be married to another, she committeth adultery."

13 And *some* brought little children to him, that he might touch them: and *his* disciples rebuked those who brought
14 *them*. But when Jesus saw *it*, he was moved with indignation, and said unto them, "Suffer the little children to come unto me, ¹ forbid them not: for of such-like is the
15 kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he can by
16 no means enter therein." And he took them in his arms, put his hands on them, and blessed them.

17 And as he went forth into the way, one ran, and kneeled down to him, and asked him, "Good Teacher², what shall
18 I do that I may inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is none good*,
19 but one, *that is God*. Thou knowest the commandments, 'Do not commit adultery; Do no murder; Do not steal; Do not bear false witness; Defraud not; Honour thy fa-
20 ther and mother.'" And he answered and said unto him, "Teacher², all these things I have kept from my youth."
21 Then Jesus looked on him, and loved him, and said unto him, "One thing thou wantest: go, sell whatsoever thou hast, and give to [the] poor, and thou shalt have treasure in
22 heaven: and come, [take up the cross, and] follow me." And he was sad at those words, and went away sorrowful: for
23 he had great possessions. And Jesus looked round about, and saith to his disciples, "With what difficulty will those
24 that have riches enter into the kingdom of God!" And the disciples were astonished at his words. But Jesus spake again, and saith unto them, "Children, how difficult is it for those who trust in riches to enter into the kingdom of

¹ and forbid, R. T. and N. t.

² N. m. Master, N. t.

25 God! It is easier that a camel should go through the eye of
 a needle, than that a rich man should enter into the king-
 26 dom of God." And they were exceedingly amazed, saying
 27 among themselves, "Who then can be saved?" And Jesus
 looked on them, and saith, "With men *it is* impossible, but
 28 not with God: for with God all things are possible." ¹ Pe-
 ter began to say unto him, "Lo, we have left all, and have
 29 followed thee." ² Jesus answered and said, "Verily I say
 unto you, There is no man that hath left house, or brethren,
 or sisters, or father, or mother, or wife, or children, or
 30 lands, for my sake and for the sake of the gospel, but he
 shall receive an hundred-fold now in this time, houses, and
 brethren, and sisters, and mothers, and children, and lands,
 with persecutions *; and in the world to come everlasting
 31 life. But many *that are* first will be last; and the last first."
 32 And they were in the way going up to Jerusalem; and
 Jesus went before them: and they were astonished; and,
 as they followed, were afraid. And he again took unto him
 the twelve, and began to tell them the things which were
 33 about to befall him: "Behold, we are going up to Jerusa-
 lem; and the Son of man will be delivered up to the chief
 priests, and to the scribes; and they will condemn him to
 34 death, and will deliver him up to the gentiles: and these
 will scoff at ³ him, and will scourge him, and will spit on him,
 and will kill him: and the third day ⁴ he will rise again."
 35 And James and John, the sons of Zebedee, come to him,
 saying, "Teacher ⁵, we request that thou wouldest do for
 36 us whatsoever we shall ask." And he said unto them, "What
 37 request ⁶ ye that I should do for you?" Then they said unto
 him, "Grant unto us that we may sit, one on thy right hand,
 38 and the other on thy left hand, in thy glory." But Jesus

¹ And Peter, R. T. ² But Jesus, R. T. ³ deride, N. ⁴ after three days, Mss.

⁵ Master, N. t. ⁶ desire, N.

* Or, as some read, *after persecution*. Bishop Pearce and Dr. Owen consider these words as a gloss, N.

said unto them, "Ye know not what ye ask: can ye drink of the cup which I *am to* drink of? and be baptized with the
 39 baptism which I *am to be* baptized with?" And they said unto him, "We can." And Jesus said unto them, "Ye will drink indeed of the cup which I *am to* drink of; and will be baptized with the baptism with which I *am to be*
 40 baptized: but to sit on my right hand, and on *my* left hand, is not mine to give, but to those for whom it is prepared."
 41 And when the ten heard *it*, they began to be moved with
 42 indignation against James and John. But Jesus called them to him, and saith unto them, "Ye know that those who rule * over the gentiles have dominion over them; and their
 43 great ones exercise authority upon them. But it shall not be so among you: but whosoever desireth to be great among
 44 you, must be your servant: and whosoever desireth to be
 45 chief of you, must be the slave of all. For even the Son of man came not to be served, but to serve; and to give his life a ransom for many †."
 46 And they come to Jericho: and as he was going out of Jericho, with his disciples and a great multitude, blind Bartimeus, *that is*, the son of Timeus, sat by the way-side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and to say, "Jesus, *thou* son of David,
 48 have pity on me." And many rebuked him, that he might keep silence: but he cried out much more, "*Thou* son of
 49 David, have pity on me." And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, "Be of good courage, rise: he calleth
 50 thee." And he cast away his mantle, and rose up, and came
 51 to Jesus. And Jesus spake and saith unto him, "What desirest thou that I should do unto thee?" Then the blind man said unto him, "Rabboni ‡, that I may receive my

* See Abp. Newcome's note. His version is, "who seem worthy to rule."

† i. e. a means of deliverance for all mankind. See Matt. xx. 28; Theolog. Repos. vol. i. p. 206.

‡ Rabboni, i. e. My great Master. Master, or My Master, N.

52 sight." And Jesus said unto him, "Depart: thy faith hath restored thee." And immediately he received his sight, and followed him¹ in the way.

CH. XI. AND when they draw near to Jerusalem, to Bethphagé, and Bethany, at the mount of Olives, he sendeth two of his
2 disciples, and saith unto them, "Go into the town over-against you; and immediately as ye enter into it, ye will find a colt tied, whereon no man ever sat: loose it, and
3 bring it to me. And if any one say unto you, 'Why do ye this?' say, 'The Master hath need of it:' and immediately
4 he will send² it hither." And they went away, and found a colt³ tied by a door without, in a place where two ways met;
5 and they loose it. And some of those who stood there said
6 unto them, "What do ye, loosing the colt?" And they said to *the men* as Jesus had commanded⁴; and *the men* sent
7 them away⁵. And they brought the colt to Jesus, and cast
8 their mantles on it: and he sat on it. And many spread their mantles in the way: and others cut down boughs off
9 the trees, and strewed *them* in the way. And those who went before, and those who followed, cried out, saying, Hosanna⁶: Blessed *be* he who cometh in the name of the
10 Lord. Blessed *be* the kingdom of our father David, which
11 cometh⁷: Hosanna⁶ in the highest *heavens*." And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and the evening was now come, he went out to Bethany with the twelve.

12 And when they were come from Bethany on the morrow,
13 he was hungry. And when he saw a fig-tree at a distance, having leaves, he came, if perhaps he might find any thing upon it; (but when he came to it, he found nothing but leaves;) for the season of *gathering* of figs was not come.
14 And he spake⁸ and said unto it, "Let no man eat fruit of thee hereafter for ever." And his disciples heard it.

¹ Jesus, R. T. and N. ² Gr. sendeth. ³ the colt, R. T. ⁴ Or, had said, Mm.
⁵ Or, suffered them, C. xiv. 6, N. m. ⁶ Save now, N. ⁷ in the name of the Lord, R. T. and N. ⁸ Jesus spake, R. T. and N.; Gr. answering he said.

15 And they come to Jerusalem: and he¹ went into the temple, and began to drive out those who sold and bought in the temple: and he overthrew the tables of the money-
 16 changers, and the seats of those who sold doves; and would not suffer that any man should carry a vessel through the
 17 temple. And he taught, saying unto them, "Is it not written, 'My house shall be called an house of prayer for all
 18 the nations?' but ye have made it a den of robbers." And the scribes and the chief-priests heard *it*, and sought how they might destroy him: for they feared him, because all
 19 the multitude was amazed at his doctrine. And when evening was come, he went out of the city.

20 And in the morning as they passed by, they saw the fig-
 21 tree withered away from the roots. And Peter remembered, and saith unto him, "Rabbi², behold, the fig-tree which
 22 thou didst devote hath withered away." And Jesus answered, and saith unto them, "Have faith in God³. For
 23 verily I say unto you, Whosoever shall say to this mountain, 'Be thou removed, and be thou cast into the sea;' and shall not doubt in his heart, but shall believe that what he saith will come to pass; he shall have whatsoever he
 24 saith. Concerning this matter I say unto you, All things whatsoever ye ask when ye pray, believe that ye *will* receive *them*, and ye shall have *them*. And when ye stand⁴
 25 praying, forgive, if ye have aught against any: that your Father also who is in heaven may forgive you your offences.
 26 But if ye do not forgive, neither will your Father who is in heaven forgive your offences."

27 And they come again to Jerusalem: and as he was walking in the temple, there come unto him the chief-priests,
 28 and the scribes, and the elders; and say unto him, "By what authority doest thou these things? and who gave thee
 29 this authority to do these things?" And Jesus answered and said unto them, "I also will ask you one question; and

¹ Jesus, R. T. and N. ² Master, N. t. ³ of God, i. e. strong firm faith, Sa.

⁴ Or, are praying. See S. 128. N. m.

answer me, and I will tell you by what authority I do these
 30 things: 'Was the baptism of John from heaven, or from
 31 men?' answer me." And they reasoned among themselves,
 saying, "If we say, 'From heaven;' he will say, 'Why
 32 then did ye not believe him?' But if we say, 'From men;'"
 they feared the people: for all *men* accounted John to be a
 33 prophet indeed. And they answered and say unto Jesus,
 "We know not." And Jesus answered, and saith unto
 them, "Neither do I tell you by what authority I do these
 things."

CH. XII. And he began to say unto them in parables, "A *cer-*
tain man planted a vineyard, and put an hedge about it, and
 digged a wine-vat, and built a tower, and let it out to hus-
 2 bandmen, and went into another country. And at the sea-
 son he sent to the husbandmen a servant, that he might re-
 ceive from the husbandmen of the fruit of the vineyard.
 3 But they took *him*, and beat him, and sent him away empty.
 4 And again he sent unto them another servant: and at him
 they cast stones, and wounded him in the head, and sent *him*
 5 away shamefully treated. And¹ he sent another; and him
 they killed, and many other; beating some, and killing some.
 6 Now having still one son, beloved by him, he sent him also
 7 last unto them, saying, 'They will reverence my son.' But
 those husbandmen said among themselves, 'This is the heir;
 8 come, let us kill him, and the inheritance will be ours.' So
 they took him, and killed *him*, and cast *him* out of the vine-
 9 yard. What therefore will the owner of the vineyard do?
 he will come and destroy the husbandmen, and will give the
 vineyard to others.
 10 "Have ye not read even this *part of* scripture? The stone
 which the builders rejected, is become the head *stone* of the
 11 corner. This is the Lord's doing; and it is wonderful in our
 12 eyes." And they sought to apprehend him, (but feared the

¹ And again, R. T.

people;) for they knew that he had spoken the parable against them: and they left him, and departed.

- 13 Then they send unto him some of the Pharisees, and of
 14 the Herodians, to catch him in *his* discourse. And when they were come they say unto him, "Teacher¹, we know that thou art true, and carest not for any man: for thou regardest not the person of men, but teachest the way of God
 15 truly: Is it lawful to give tribute unto Cesar, or not? shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why do ye try me? bring me
 16 a denarius, that I may see *it*." And they brought *it*: and he saith unto them, "Whose *is* this image and inscription?"
 17 And they said unto him, "Cesar's." And Jesus answered, and said unto them, "Render unto Cesar the things which are Cesar's, and unto God the things which are God's." And they wondered at him.
- 18 Then the Sadducees come unto him, who say that there is
 19 no resurrection; and they asked him, saying, "Teacher¹, Moses hath written unto us: 'If a man's brother die, and leave behind *him* a wife, but leave no children, that his brother should take his wife, and raise up offspring to his brother.'
 20 There were seven brethren: and the first took a wife,
 21 and, dying, left no offspring. And the second took her, and died, neither left he any offspring: and the third in like man-
 22 ner: so the seven had her, and left no offspring: last of all
 23 the woman also died. When therefore they shall rise again at the resurrection, whose wife of them will she be? for the
 24 seven had her *as their* wife." Then Jesus answered, and said unto them, "Do ye not err concerning this matter, not
 25 knowing the scriptures, nor the power of God? For when *persons* rise again from the dead, they neither marry, nor are given in marriage: but are as the angels² in heaven.
 26 And concerning the dead, that they rise, have ye not read

¹ Master, N. t. ² Now, R. T. and N. t. ³ who are, R. T.; *that are*, N. t.

in the book of Moses, how at the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but¹ of the living. Ye therefore greatly err."

28 Then one of the scribes came near, and, having heard them reasoning together, and perceiving that *Jesus* had answered them well, asked him, "Which is the first commandment of all?" And Jesus answered him, that "The first² commandment of all is, 'Hear, O Israel; The Lord is our God: the Lord is one³: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment. And the second is like it, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these." And the scribe said unto him, "In truth, Master, thou hast said well: that he is one⁴; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered wisely, he said unto him, "Thou art not far from the kingdom of God." And no man after that durst ask him *any* further question.

35 Then Jesus spake and said, while he taught in the temple, "How say the scribes that Christ is *the* son of David? For David himself said by the holy spirit, 'Jehovah saith⁵ unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.' David therefore himself calleth him Lord: how is he *then* his son *?" And the multitude of the people heard him gladly.

¹ the God, R. T. ² The first of all the commandments is, R. T. ³ See Clarke: "is one Lord," N. ⁴ Or, there is one God, R. T. and N. ⁵ said, R. T.

* David transported in prophetic vision to the times of the Messiah, speaks of his illustrious descendant, the anointed king of the chosen people, and the prophet of the new dispensation, as his superior and chief. See Matt. xxii. 41.

38 Then he said unto them in his teaching, "Beware of the scribes, who like to walk in robes, and salutations in the
39 market-places, and¹ the chief seats in the synagogues, and
40 the chief places at feasts: who devour the families of widows, and for a show make long prayers: these will receive an heavier condemnation."

41 And Jesus sat over against the treasury, and beheld how the multitude cast money into the treasury: and many *that*
42 *were* rich cast in much. And a certain poor widow came,
43 and cast in two mites, which make a farthing. And he called unto him his disciples, and said² unto them, "Verily I say unto you, that this poor widow hath cast in more than
44 all who have cast into the treasury. For all *they* cast in from their abundance: but she from her want cast in all which she had, *even* all her substance."

CH. XIII. And as he was going out of the temple, one of his disciples saith unto him, "Teacher³, see what kind of stones,
2 and what kind of buildings *are here*." And Jesus answered, and said unto him, "Seest thou these great buildings? there will not be left one stone upon another, which will not be thrown down."

3 And as he was sitting upon the mount of Olives, over-against the temple, Peter, and James, and John, and Andrew, asked him privately, "Tell us, when will these things be? and what *will be* the sign when all these things are about
5 to be accomplished?" And Jesus answered them, and began
6 to say, "Take heed that no *man* deceive you: For many will come in my name, saying, 'I am *the Christ*;' and will
7 deceive many. But when ye shall hear of wars, and rumours of wars, be not troubled: for *these things* must come to pass; but the end *will not be* yet. For nation will rise against nation, and kingdom against kingdom: and there will be earthquakes in *many* places, and there will be famines and tu-

¹ and *like*, N. L.² saith, R. T.³ Master, N. L.

9 mults. These things *are* the beginnings of sorrows. But
 take ye heed to yourselves; for *men* will deliver you up to
 councils; and ye will be beaten in the synagogues, and ye
 will be brought before rulers and kings for my sake; for a
 10 testimony unto them. And the gospel must first be preached
 11 among all the gentiles. But when they bring *you* and deli-
 ver you up, take no anxious thought beforehand what ye
 shall speak, [nor meditate:] but whatsoever shall be given
 you at the time, that speak ye: for it is not ye that speak,
 12 but the holy spirit. Now the brother will deliver up the
 brother to death, and the father the child: and children will
 rise up against *their* parents, and will cause them to be put
 13 to death. And ye will be hated by all *men* for the sake of
 my name; but whosoever endureth unto the end, he shall
 be preserved.

14 “But when ye see the desolating abomination¹ standing
 where it ought not, (let him who readeth consider,) then
 15 let those that are in Judea flee to the mountains: and let
 not him that is on the house-top go down into the house,
 16 nor enter to take any thing out of his house: Nor let him
 17 that is in the field turn back to take up his mantle. But
 alas for them that are with child, and for them that give
 18 suck in those days! And pray that [your flight] be not in win-
 19 ter. For *in* those days will be affliction, such as hath not
 been from the beginning of the creation which God created,
 20 unto this time; nor will be. And unless the Lord should
 shorten those days, no man could be preserved: but because
 of the elect whom he hath chosen, he hath shortened those
 days.

21 “And then, if any man say to you, ‘Lo, here *is* Christ;’
 22 or, ‘Lo, there;’ believe *him* not. For false Christs and
 false prophets will rise, and will propose² signs and won-
 23 ders, to deceive, if *it were* possible, even the elect. But take
 ye heed: lo, I have foretold you all things.

¹ spoken of by Daniel the prophet, R.T. ² will show, N.

- 24 " But in those days, after that affliction, the sun will be
 25 darkened, and the moon will not give her light; and the
 stars of heaven will fall, and the powers that *are* in the
 26 heavens will be shaken. And then they will see the Son
 of man coming on the clouds with great power and glory.
 27 And then he will send his messengers¹, and will gather to-
 gether his chosen² from the four winds, from the end of the
 earth to the end of heaven.
- 28 " But learn a parable from the fig-tree: When its branch
 is now tender, and putteth forth leaves, ye know that the
 29 summer is near: so likewise when ye see these things ac-
 complishing, know ye that *the Son of man* is near, *even* at
 30 the doors. Verily I say unto you, This generation will not
 31 pass away, till all these things be accomplished. Heaven
 and earth will pass away: but my words cannot pass away.
- 32 " But of that day or of that³ hour none knoweth; no, not
 the angels that are in heaven*, nor the Son†; but the Fa-
 33 ther. Take heed, watch, and pray; for ye know not when
 34 the time is. *For the Son of man* is as one going into an-
 other country, who left his house, and gave authority to his
 servants, and to every man his work, and commanded the
 35 porter to watch. Watch therefore: for ye know not when
 the master of the house cometh, at evening, or at midnight,
 36 or at the cock-crowing, or in the morning: lest he come

¹ angels, N.² elect, N.³ and, R. T.; or hour, N. t.

* Or messengers, i. e. prophets. In ver. 27 the apostles are called *angels*. Sn.
 † " Nor the Son." Ambrose cites Mss. which omit this clause, and complains
 that it was introduced by the Arians. But all manuscripts and versions now
 extant retain it, and it is cited by early writers. It proves that Christ is not
 God, because his knowledge is limited. Nor can it be inferred from the climax
 that he is a superangelic being. All the instruments by which divine providence
 executes its purposes are called angels. And angels are represented as mini-
 sters of Christ and subject to his orders at the destruction of Jerusalem. Pro-
 phets are said to do what they are commissioned to predict. See Jer. i. 10.
 Thus Christ is said to have destroyed Jerusalem, and angels are represented as
 acting under him, when perhaps nothing more is intended than that Christ pre-
 dicted the event which God in the course of his providence brought to pass.

37 suddenly, and find you sleeping. And what I say unto you, I say unto all: Watch."

CH. XIV. Now after two days was the passover, and *the feast of unleavened bread*: and the chief-priests and the scribes sought how they might apprehend *Jesus* by craft, and kill him. But they said,* "Not during the feast; lest there be a disturbance among the people."

3 And being in Bethany, in the house of Simon *called* the leper, as he was at-table, a woman came having an alabaster-box of very costly ointment of liquid nard¹; and she 4 shook the box, and poured it out upon his head. And there were some that had indignation within themselves, and said, 5 "Why is this waste of the ointment made? For this ointment² might have been sold for more than three hundred denarii, and have been given to the poor." And they murmured against her. But *Jesus* said, "Suffer her: why do 7 ye trouble her? she hath done a good deed toward me. For ye have the poor with you always; and whensoever ye will, 8 ye can do them good; but me ye have not always. She hath done what she could: she hath anointed my body before- 9 hand for *its* embalming. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also which she hath done shall be spoken of, for a memorial of her."

10 Then Judas Iscariot, one of the twelve, went unto the chief-priests, to deliver him up unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently deliver *Jesus* up.

12 And the first day of *the feast of unleavened bread*, when they killed the passover, his disciples say unto him, "Where wilt thou that we go and prepare that thou mayest eat the 13 passover?" And he sendeth two of his disciples, and saith unto them, "Go into the city, and a man will meet you

¹ Or, of pure nard: or, of spikenard. See Schleusner, sold, R. T.

² It might have been

14 carrying a pitcher of water: follow him. And wheresoever he shall enter in, say to the owner of the house, 'The Teacher' saith, Where is the guest-chamber, in which I
15 may eat the passover with my disciples?' And he will show you a large upper room furnished *and* prepared*: there
16 make ready for us." And his disciples went, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve.
18 And as they were at table, and were eating, Jesus said, "Verily I say unto you, One of you, *even one* that eateth
19 with me, will deliver me up." And they began to be grieved, and to say unto him one by one, "Is it I?" and another *said*,
20 "Is it I?" And he [answered and] said unto them, "*It*
21 *is* one of the twelve, who dippeth with me in the dish. The Son of man goeth indeed, as it is written of him: but alas for that man by whom the Son of man is delivered up! good were it for that man if he had not been born†."

22 And as they were eating, Jesus took bread, and blessed, and brake *it*, and gave *it* to them, and said, "Take²; this
23 is my body." And he took the cup, and gave thanks, and
24 gave *it* to them: and all drank of it. And he said unto them, "This is my blood of the [new] covenant, which is
25 shed for many³. Verily I say unto you, I shall drink no more of the produce of the vine, until that day when I drink
26 it new in the kingdom of God." And when they had recited a hymn‡, they went out to the mount of Olives.

27 And Jesus saith unto them, "All *of you* will offend⁴ [because of me on this night:] for it is written, 'I will smite

¹ Master, N. t. ² "Take eat," R. T. ³ i. e. all, N. m. ⁴ Gr. be made to offend, N. m. Ye will all forsake me, W.

* "prepared:" this word is wanting in the Alex. and other Mss. and Dr. Newcome in his note conjectures that it is a marginal gloss.

† Some would render the clause, "good were it for him (viz. Judas) if that man (viz. the Son of man) had not been born." Theol. Repos. vol. v. p. 288.

‡ when they had used an hymn, N. See Campbell.

28 the shepherd, and the sheep will be scattered abroad.' But,
 29 after I am risen, I will go before you into Galilee." Then
 Peter said unto him, "Even though all *others* shall offend¹,
 30 yet *will* not I." And Jesus saith unto him, "Verily I say
 unto thee, that to-day, *even* on this night, before the cock
 31 crow twice*, thou² thyself wilt deny me thrice." But he
 spake still the more vehemently, "If I must die with thee,
 I will no wise deny thee." And thus said all likewise.
 32 And they come to a place which was named Gethsemané;
 and he saith to his disciples, "Sit ye here, while I shall
 33 pray." And he taketh with him Peter, and James, and
 John, and began to be greatly astonished, and to be full of
 34 anguish. And he saith unto them, "My soul is very sor-
 35 rowful unto death†: remain here, and watch." And he
 went forward a little, and fell on the ground, and prayed
 that, if it were possible, the hour might pass away from him.
 36 And he said, "Abba, (Father,) all things *are* possible to
 thee; take away this cup from me: yet not what I will, but
 37 what thou wilt." And he cometh and findeth them sleep-
 ing, and saith to Peter, "Simon, sleepest thou? couldest
 38 not thou watch one hour? Watch ye, and pray, that ye enter
 not into temptation. The spirit indeed *is* willing; but the
 39 flesh *is* weak." And again he went away, and prayed,
 40 speaking the same words. And when he returned, he found
 them sleeping [again;] for their eyes were heavy; and they
 41 knew not what to answer him. And he cometh the third
 time, and saith unto them, "Sleep on now, and take *your*
 rest: it is done‡: the hour is come: behold, the Son of man

¹ Gr. be made to offend, N. m. Ye will all forsake me, W. * "thou" is wanting in R. T. Gr. "I say unto thee, that thou, this day, this very night, before the cock crow twice, wilt deny me thrice."

* q. d. before the trumpet of the third watch, which was called the cock-crowing. See Matt. xxvi. 34; Luke xxii. 34.

† unto death: i. e. in the highest degree. See Matt. xxvi. 38; Jonah iv. 9; Sirach xxxvii. 2. Sn.

‡ Or, do ye still sleep and take your rest? it is enough. See W.

42 is delivered up into the hands of sinners. Rise, let us go; behold, he who delivereth me up draweth near."

43 And immediately, while he was yet speaking, cometh Judas, [who was] one of the twelve, and with him a great multitude with swords and clubs, from the chief-priests, and 44 the scribes, and the elders. Now he who delivered *Jesus* up had given them a token, saying, "Whomsoever I shall kiss, that is he: apprehend him, and lead *him* away safely."

45 And when he was come, immediately he went near to *Jesus*, 46 and saith, "Rabbi, Rabbi¹;" and kissed him. And they 47 laid their hands on him, and apprehended him. And one of those who stood by drew a sword, and struck a servant 48 of the high-priest, and cut off his ear. Then *Jesus* spake and said unto them, "Are ye come out as against a robber, 49 with swords and clubs, to take me? I was daily with you in the temple teaching, and ye did not lay hold on me: but 50 the scriptures are *thus* fulfilled²." And they all left him, 51 and fled. Now a certain young man followed him, having a linen cloth cast about *his* naked *body*; and [the young 52 men] lay hold on him. And he left the linen cloth, and fled from them naked.

53 And they led *Jesus* away to the high-priest; and all the chief-priests, and the elders, and the scribes, come together 54 at his house. And Peter followed him at a distance, even into the palace of the high-priest: and was sitting together 55 with the officers, and warming himself, at the fire. And the chief-priests, and the whole council, sought witness against 56 *Jesus* to put him to death; and found *it* not. For many bare false witness against him, but their testimonies were not 57 sufficient. And some rose up, and bare false witness against 58 him, saying, "We heard him say, I will destroy this temple which is made by hands, and within three days I will 59 build another not made by hands." But neither so was

¹ Master, Master, N. t.: or, My Master, my Master, N. m. ² Gr, But that the scriptures may be fulfilled, N. m.

60 their testimony sufficient. Then the high priest rose up in
the midst, and asked Jesus, saying, "Answerest thou no-
61 thing? what is it which these witness against thee?" But
he kept silence, and answered nothing. Again the high-
priest asked him, and saith unto him, "Art thou the Christ,
62 the son of the Blessed *God*?" And Jesus said, "I am: and
ye will see the Son of man sitting on the right hand of power,
63 and coming with the clouds of heaven." Then the high-
priest rent his vests, and saith, "What further need have
64 we of witnesses? Ye have heard the blasphemy: what ap-
peareth to you?" And they all condemned him to be guilty
65 of death. And some began to spit on him, and to cover his
face, and to strike him with the fist, and to say unto him,
"Prophecy:" and the officers beat him with the palms of
their hands.

66 And as Peter was in the palace beneath, one of the maid-
67 servants of the high-priest cometh. And when she saw
Peter warming himself, she looked on him, and saith, "And
68 thou also wast with Jesus of Nazareth." But he denied *it*,
saying, "I know not, nor understand what thou sayest."
69 And he went out into the porch; and the cock crew¹. And the
same² maid-servant saw him again, and began to say to those
70 who stood by, "This is *one* of them." And he denied *it*
again. And after a little *time*, those who stood by said again
to Peter, "Surely thou art *one* of them: for thou art a Ga-
71 lilean, [and thy speech beareth a resemblance.]" But he be-
gan to curse himself, and to swear, *saying*, "I know not
72 this man of whom ye speak." And immediately³ a second
time the cock crew. And Peter called⁴ to mind the words
which Jesus said unto him, "Before the cock crow twice,
thou wilt deny me thrice." And, when he thought thereon,
he wept.

CH. xv. And immediately in the morning the chief-priests and

¹ q. d. the trumpet sounded. ² a maid-servant, N. See W. ³ "immediately,"
This word is wanting in R. T. and N. t. ⁴ recalled, N.

the elders, and scribes, and the whole council, held a consultation, and bound Jesus, and took *him* away, and delivered *him* up to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answered and said unto him, "Thou sayest *truly*." And the chief-priests accused him of many things. Then Pilate asked him again, saying, "Answerest thou nothing? see how many things they witness against thee." But Jesus no longer answered any thing: so that Pilate wondered.

Now at *that* feast he was wont to release¹ unto them one prisoner, whomsoever they asked for. And there was a man named Barabbas, who lay bound with those that had made insurrection with him, *men* who had committed murder in the insurrection. And the multitude cried aloud, and began to ask *that he would do* as he had always done unto them. Then Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" (For he knew that through envy the chief-priests had delivered him up.) But the chief-priests stirred up the people *to ask* that he would rather release Barabbas unto them. And Pilate spake, and said again unto them, "What will ye then that I should do *unto him* whom ye call the King of the Jews?" And they cried out again, "Crucify him." Then Pilate said unto them, "But what evil hath he done?" And they cried out exceedingly,² "Crucify him." So Pilate, willing to content the people, released Barabbas unto them: and when he had scourged Jesus, he delivered him up to be crucified.

And the soldiers led him away into the hall, which is named Pretorium; and they call together the whole band of soldiers; and they clothe him with purple, and plat a crown of thorns*, and put it about his head; and they began to salute him, "Hail, King of the Jews." And they struck him on

¹ See Dr. Newcome's note.

² the more exceedingly, R. T.

* Or, of acanthus. See Matt. xxvii. 29, note.

the head with a reed, and spat on him, and, bowing *their*
20 knees, did him obeisance. And when they had derided him,
they stripped him of the purple, and put his own clothes on
him; and led him out to crucify him.

21 And one Simon, a Cyrenian, (the father of Alexander and
Rufus,) who passed by, coming from the country, they com-
22 pel to bear his cross. And they bring him to a place *called*
Golgotha, which is, being interpreted, A place of skulls¹.
23 And they gave him to drink wine mingled with myrrh: but
he received *it* not.

24 And when they had crucified him, they part² among them
his garments, casting lots for them, what every man should
25 take. And it was the third hour, when they crucified him.
26 And the inscription of his accusation was written over; THE
27 KING OF THE JEWS. And with him they crucify two rob-
28 bers; one on his right hand, and another on his left. [And
the scripture was fulfilled, which saith, "And he was num-
29 bered among the transgressors."] And those who passed by
reviled him, shaking their heads, and saying, "Ah, thou
that destroyest the temple, and buildest *it* in three days,
30 save thyself, and come down from the cross." In like man-
31 ner³ the chief-priests and the scribes also derided him among
themselves, and said, "He saved others; himself he can-
32 not save. Let the Christ, the King of Israel, come down
now from the cross, that we may see and believe." And
33 those who were crucified with him reproached him. And
when the sixth hour was come, there was darkness over the
34 whole land until the ninth hour. And *at* the ninth hour
Jesus cried with a loud voice, saying, "Eloi, Eloi, lama
sabachthani?" which is, being interpreted, My God, my
35 God, wherefore hast thou forsaken me? And some of those
who stood by, when they heard *it*, said, "Behold, he call-
36 eth for Elijah." And one ran, and filled a sponge with

¹ Gr. of a skull, N. m. ² they parted, R. T. ³ And in like manner, R. T.

vinegar, and put *it* about a reed, and gave him to drink, saying, "Forbear ye; let us see whether Elijah will come
37 to take him down." Then Jesus sent forth a loud cry, and expired.

38 And the veil of the temple was rent in two, from the top
39 to the bottom. And when the centurion, who stood by over against him, saw that he thus cried out, and expired, he
40 said, "Truly this man was the son of a god¹." And there were women also beholding at a distance; among whom was Mary Magdalene, and Mary the mother of James the
41 younger and of Joses, and Salomé; (now these, when he was in Galilee, followed him also, and ministered unto him;) and many other women, who came up with him to Jerusalem.

42 And when evening was now come, because it was the
43 *day of preparation*, that is, the day before the sabbath, Joseph of Arimathea, a senator of rank, and who also himself looked for the kingdom of God, came², and courageously
44 went in to Pilate, and asked for the body of Jesus. And Pilate wondered that he was already dead: and he called to him the centurion, and asked him whether *Jesus* had been
45 any while dead. And when he knew *it* from the centurion,
46 he gave the body to Joseph: who bought linen, and took him down, and wrapped *him* in the linen, and laid him in a sepulchre which had been hewn out of a rock, and rolled
47 a stone to the door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CH. XVI. AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salomé, bought sweet spices, that they might go and anoint him.

2 And very early in the morning of the first *day* of the week,
3 they come to the sepulchre at the rising of the sun. And

¹ *the son of God*, N. *a son of God*, W. See Campbell. ² *coming*, Mss.

- they said among themselves, "Who shall roll away the stone
 4 for us from the door of the sepulchre?" (But when they
 looked they see that the stone was rolled away:) for it was
 5 very great. And they entered into the sepulchre, and saw
 a young man * sitting on the right side, clothed in a white
 6 robe; and they were astonished. And he saith unto them,
 "Be not astonished: ye seek Jesus of Nazareth¹, who was
 crucified: he is risen; he is not here; see the place where
 7 they laid him. But depart, tell his disciples, and Peter, that
 he will go before you into Galilee: there ye shall see him,
 8 as he said unto you." And they went out², and fled from
 the sepulchre; and trembling and amazement seized them;
 nor said they any thing to any one; for they were afraid.
 9 † Now *Jesus* rose early on the first *day* of the week; and
 appeared first to Mary Magdalene, out of whom he had cast
 10 seven demons†. She went and told those that had been
 11 with him, as they mourned and wept. But when they heard
 that he was alive, and had been seen by her, they believed
 not.
 12 And after that, he appeared in another form unto two of
 them, as they were walking, and going into the country.
 13 And they went and told *it* to the rest: but they believed not
 them also.
 14 Afterward he appeared to the eleven themselves, as they
 were at meat, and upbraided them with their unbelief and

¹ Gr. the Nazarene.

² they went out quickly, R. T.

* Luke and John mention two persons, whom Luke calls men, and John angels or messengers; Luke xxiv. 4; John xx. 12. They were probably the same persons who appeared to Jesus on the mount of transfiguration, Mark ix. 4; and afterwards to the apostles on the mount of Olives, Acts i. 10.

† Many copies omit the twelve last verses of this chapter; probably, as Jerome says, because they were thought to be irreconcilable with the other accounts of our Lord's resurrection. Newcome.—Griesbach in his third edition prefixes his mark of probable omission; though he does not exclude them from his text.

‡ i. e. whom Jesus had cured of raving madness. So Celsus understood the expression. See Farmer on Dem. p. 105.

perverseness of heart, because they believed not those who had seen him after he was risen.

- 15 And he said unto them, "Go ye into all the world, and
16 preach the gospel to every creature. He who believeth,
and is baptized, shall be saved *; but he who believeth not
17 shall be condemned. And these signs shall follow those
who believe: In my name they shall cast out demons; they
18 shall speak in new languages; they shall take up serpents;
and if they drink any deadly thing, it shall not hurt them:
they shall put *their* hands on the sick, who shall recover."
19 So then, after the Lord had spoken unto them, he was
taken up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where; the Lord
working with them, and confirming the word by signs fol-
lowing †.

* He who professes faith in me shall be admitted to the privileges of the christian community; he who does not believe shall remain under all the disadvantages of a heathen state.

† At the close of the history some postscripts add, "The gospel according to Mark was written in Latin, at Rome; others say in Egypt; that it was suggested by Peter to Mark the evangelist, by whom it was preached at Alexandria, and in all the neighbouring country: also, that it was published ten or twelve years after the ascension of Christ." These postscripts are of little authority.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

1 **SINCE** many have undertaken to prepare an account of
2 those things which are fully believed among us; according
as those delivered them unto us, who from the beginning
3 were eye-witnesses, and ministers of the Word¹; it hath
seemed good to me also, having gained exact knowledge²
of all things from the first, to write *them* unto thee in order,
4 most excellent Theophilus, that thou mayest know the cer-
tainty of those things in which thou hast been instructed *.

¹ viz. Christ. See John i. 1; and Cappe's Crit. Rem. p. 19. * Or, *exactly traced*, N. m.

* The remaining verses of this, and the whole of the second chapter, are printed in Italics, as an indication that they are of doubtful authority: for though they are to be found in all manuscripts and versions which are now extant, yet the following considerations have induced many to doubt whether they were really written by Luke:

1. The evangelist expressly affirms that Jesus had entered upon, or, as Grotius understands it, had completed, his thirtieth year in the fifteenth year of Tiberius Cæsar, chap. iii. 1. 23. See Grot. in loc. He must therefore have been born fifteen years before the death of Augustus, A. U. C. 752 or 753: but the latest period assigned for the death of Herod is the spring of A. U. C. 751, and he died, probably, the year before. See Lardner's Works, vol. i. p. 423—428, and Jones's Development of Facts, vol. i. p. 365—368. Herod therefore must have been dead upwards of two years before Christ was born. A fact which invalidates the whole narration, and makes it impossible that the writer of the history should have been the writer of the preliminary chapters.

2. The first and second chapters of this gospel were wanting in the copies used by Marcion, a reputed heretic, who flourished very early in the second century. His gospel was undoubtedly that of Luke, though he does not mention the evangelist's name: and he maintains its antiquity, authenticity, and integrity. Marcion was one of those, who being ashamed of the simplicity of the gospel blended it with the wild speculations of an erroneous philosophy. But his character was unimpeached even by his bitterest enemies, till it was ca-

5 *In the days of Herod, the king of Judea, there was a cer-*
vain priest named Zachariah, of the course of Abijah: and
his wife was of the daughters of Aaron, and her name was Eli-
6 *sabeth. And they were both righteous in the sight of God,*
walking in all the commandments and ordinances of the Lord
7 *unblameably. And they had no child, because Elisabeth was*
barren; and they were both far advanced in years.
8 *And it came to pass, that while he executed the priest's of-*
9 *fice before God in the order of his course, according to the*
custom of the priest's office, his lot was to go into the temple
10 *of the Lord and to burn incense. And the whole multitude of*
11 *the people were praying without, at the time of incense. And*
there appeared unto him an angel of the Lord, standing on the
12 *right hand of the altar of incense. And when Zachariah saw*
13 *him, he was troubled, and fear fell upon him. But the angel*

luminated by Epiphanius, 200 years after his death. He is accused by his enemies of mutilating and corrupting the Scriptures. The falsehood of many of the charges alleged by Epiphanius is exposed by Dr. Lardner. But at any rate it would be the most egregious trifling to argue that those who appeal to the testimony of Marcion in a particular case, are bound to follow him in all the eccentricities of his opinions.

3. The evangelist, in his preface to the history of the Acts of the Apostles, reminds his friend Theophilus, Acts i. 1, that his former history contained an account of the public ministry of Jesus, but makes no allusion to the remarkable incidents contained in the two first chapters: which, therefore, probably were not written by him.

4. If the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham, from whom it was predicted, and by the Jews expected, that the Messiah should descend.

5. There is no allusion to any of these extraordinary facts in either of the succeeding histories of Luke, or in any other books of the New Testament. Jesus is uniformly spoken of as the son of Joseph and Mary, and as a native of Nazareth, and no expectation whatever appears to have been excited in the public mind by these wonderful and notorious events.

6. The style of the two first chapters is different from the rest of the history—the date of the enrolment, ch. ii. 1, 2, is a great historical difficulty—that John the Baptist should have been ignorant of the person of Christ is not probable, if this narrative be true: John i. 31—34. And there are many other circumstances in the story which wear an improbable and fabulous aspect. —vanson's Disson. ch. i. sect. 3. p. 57.

See likewise the note upon the two first chapters of Matthew, and the references there.

It has however been alleged that the narrative of Luke does not necessarily

- said unto him, "*Fear not, Zachariah: for thy prayer hath been heard; and thy wife Elisabeth shall bear thee a son, and*
 14 *thou shalt call his name John. And thou shalt have joy and*
 15 *gladness; and many shall rejoice at his birth. For he shall*
be great in the sight of the Lord, and shall drink neither wine
nor strong drink; and he shall be filled with the holy spirit,
 16 *even from his mother's womb. And many of the sons of Israel*
 17 *he shall turn to the Lord their God. And he shall go before*
Christ in the sight of the Lord God', with the spirit and
power of Elijah, to turn the hearts of the fathers together with
the children, and the disobedient by the wisdom of the righteous;
 18 *to make ready for the Lord a prepared people."* And Za-
 chariah said unto the angel, "*By what shall I know this?*
for I am an old man, and my wife is far advanced in years."
 19 *And the angel answered and said unto him, "I am Gabriel,*

¹ See Newcome's note.

imply the miraculous conception, and consequently that the prefatory chapters to this gospel may stand, though those in Matthew were given up. And much ingenuity has been displayed in explaining Luke i. 26—38, consistently with this hypothesis. To which it seems sufficient to reply, that the words have hitherto been universally understood as plainly asserting the miraculous conception of Jesus Christ, and that no other interpretation was heard of for seven hundred years. A sense so novel, therefore, is not likely to be the true meaning of the passage. At any rate, the chronological difficulty remains the same; and the fabulous circumstances, such as a host of angels singing in the air, &c. &c. give a cast of improbability to the whole narrative. See Dr. Carpenter's *Utilitarianism the Doctrine of the Gospel*, ed. 2, p. 353.

It has been objected, that so large and gross an interpolation could not have escaped detection, and would never have been so early and so generally received.

In reply to this objection it is observed, that this interpolation was not admitted into the Hebrew copies of Matthew's gospel, nor into Marcion's copies of Luke—that it is notorious that forged writings under the names of the apostles were in circulation almost from the apostolic age. See 2 Thess. ii. 2.—that the orthodox charge the heretics with corrupting the text; and that the heretics recriminate upon the orthodox—also that it was much easier to introduce interpolations when copies were few and scarce, than since they have been multiplied to so great a degree by means of the press: and finally, that the interpolation in question would, to the generality of Christians, be extremely gratifying, as it would lessen the odium attached to Christianity from its founder being a crucified Jew, and would elevate him to the dignity of the heroes and demi-gods of the heathen mythology. See Introduction, sect. ii. note.

who stand in the presence of God; and I am sent to speak unto thee, and to tell thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day in which these things will be performed; because thou hast not believed my words, which will be fulfilled in their season."

21 Now the people were in expectation of Zachariah, and wondered that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he made signs unto them, 22 and remained speechless. And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived; and she 25 concealed herself five months, saying, "The Lord hath thus dealt with me, in the days wherein he hath looked on me, to take away my reproach among men."

26 AND in the sixth month the angel Gabriel was sent from 27 God to a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph, of the house of David; and the virgin's name was Mary. And the angel entered in unto her, and said, "Hail, thou that art highly favoured: the Lord 28 is with thee: blessed art thou among women." And¹ she was much troubled [at his saying²], and considered what kind of 29 salutation this could be. And the angel said unto her, "Fear 30 not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, 31 and shalt call his name JESUS. He shall be great, and shall be called Son of the Most High: and the Lord God shall give 32 unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there 33 shall be no end." Then said Mary to the angel, "How can 34 this be, since I know not man?" And the angel answered and said unto her, "The holy spirit shall come upon thee, and 35

¹ And when she saw him, R.T.

² at his saying, omitted by N.

the power of the Most High shall overshadow thee: therefore that holy child also who shall be born of thee shall be called a
 36 *son of God. And, behold, thy kinswoman Elisabeth she also*
hath conceived a son in her old age: and this is the sixth
 37 *month with her that was called barren. For with God nothing*
 38 *is impossible."* Then Mary said, "*Behold the servant of the*
Lord; be it unto me according to thy word." And the angel
 departed from her.

39 *And Mary arose in those days, and went into the moun-*
 40 *tainous country with haste, to a city of Judea, and entered*
 41 *into the house of Zachariah, and greeted Elisabeth. And it*
came to pass that, when Elisabeth heard the greeting of Mary,
the babe leaped in her womb: and Elisabeth was filled with
 42 *the holy spirit, and spake out with a loud voice, and said,*
"Blessed art thou among women; and blessed is the fruit of
 43 *thy womb. And whence is this to me, that the mother of my*
 44 *Lord should come unto me? for, lo, as soon as the voice of*
thy greeting sounded in mine ears, the babe leaped in my
 45 *womb for joy. And happy is she who believed that there*
would be a performance of those things which were told her
from the Lord."

46 *Then Mary said, "My soul magnifieth the Lord; and my*
 47 *spirit rejoiceth greatly in God my Saviour. For he hath re-*
 48 *garded the humble state of his servant: for, behold, henceforth*
 49 *all generations will pronounce me happy. For he that is mighty*
 50 *hath done to me great things; and holy is his name; and his*
 51 *mercy, is on those who fear him, to all generations¹. He*
showeth strength with his arm: he scattereth those who are
 52 *proud in the imagination of their hearts. He putteth down*
the mighty from their thrones; and exalleth those of humble
 53 *state. He filleth the hungry with good things; and the rich*
 54 *he sendeth away empty. He helpeth his servant Israel, that*
 55 *(as he promised unto our fathers) he might remember his*

¹ Gr. to generations of generations, N. m. Or, to generation and generation, Mss.

56 *mercy to Abraham, and to his seed, for ever.* And Mary
 abode with Elisabeth about three months, and returned to her
 own house.

57 Now Elisabeth's full time came that she should be deliver-
 58 ed; and she brought forth a son. And her neighbours and
 her kindred heard that the Lord had shown great mery toward
 59 her; and they rejoiced with her. And it came to pass on the
 eighth day, that they came to circumcise the child; and would
 60 have called him Zachariah, after the name of his father. But
 his mother spake and said, "Not so; but he shall be called
 61 John." And they said unto her, "There is none among thy
 62 kindred that is called by this name." Then they made signs
 63 to his father, how he would have him called. And he beckoned¹
 for a writing-tablet, and wrote, saying, "His name is John."
 64 And all wondered. And forthwith his mouth was opened, and
 65 his tongue loosed, and he spake and blessed God. And fear
 came on all who dwell round about them: and all these things
 were reported throughout all the mountainous country of Judea.
 66 And all those that heard them, laid them up in their hearts,
 saying, "What kind of child will this be?" And the hand of
 the Lord was with him.

67 And his father Zachariah was filled with the holy spirit,
 68 and prophesied, saying, "Blessed be the Lord, the God of
 Israel; for he hath regarded, and wrought redemption for his
 69 people; and hath raised up an horn of salvation for us, in the
 70 house of his servant David; (as he spake by the mouth of his
 71 holy prophets, that have been from ancient times :) even sal-
 vation from our enemies, and from the hand of all that hate us;
 72 to perform the work of mercy promised to our fathers, and to
 73 remember his holy covenant; according to the oath which he
 74 sware to our father Abraham, that he would grant unto us,
 that we, being delivered out of the hands of our enemies, should
 75 serve him without fear, by holiness and righteousness before
 him, all our days².

¹ Gr. asked.

² all the days of our life, R. T.

76 "And thou, child, shalt be called a prophet of the Most
High: for thou shalt go before the face of the Lord, to pre-
77 pare his ways; to give knowledge of salvation to his people,
78 by remission of their sins, through the tender mercy¹ of our
79 God, by which the day-spring hath visited us, to shine from
on high upon² those who sit in darkness and in the shadow of
death, to guide our feet into the way of peace."

80 And the child grew, and was strengthened in spirit, and was
in the deserts till the day of his public appearance to Israel.

CH. II. Now it came to pass in those days, that there went out a
decree from Cesar Augustus, that all the earth should be en-
2 rolled. (Now this first registering was when Cyrenius was
3 governor of Syria*.) And all went to be enrolled, every one
4 to his own city. And Joseph also went up from Galilee, out
of the city of Nazareth, into Judea, to the city of David, which
is called Bethlehem, (because he was of the house and family
5 of David,) to be enrolled with Mary his espoused wife, who
6 was great with child. And it came to pass that, while they
were there, the days were accomplished that she should be de-
7 livered. And she brought forth her first-born son, and swathed
him, and laid him in a manger; because there was no room
for them in the inn.

8 Now there were in the same country shepherds abiding in
9 the field, and keeping night watches over their flock. And, be-
hold, an angel of the Lord came upon them, and the glory of
the Lord shone round about them: and they feared greatly³.
10 And the angel said unto them, "Fear not: for, behold, I bring"

¹ Gr. bowels of mercy.

² from on high hath visited us, to enlighten, N.

³ Gr. with great fear.

* Which he never was in the time of Herod, and consequently the whole story is a fabrication. Archbishop Newcome to avoid this consequence adopts Lardner's version of the text: "This was the first enrolment of Cyrenius, afterwards governor of Syria." Lard. Cred. ii. 123; a version which would never have been thought of, had it not been to save a hypothesis. That in the text is Mr. Wakefield's. Bishop Chandler and Mr. Bowyer thought the sentence an interpolation. See Newcome's note.

- you good tidings of great joy, which shall be to all the people :*
 11 *for unto you is born this day in the city of David, a saviour,*
 12 *who is Christ the Lord. And this will be a sign unto you ;*
 13 *ye will find a swathed babe lying in a manger." And sud-*
 14 *denly there was with the angel a multitude of the heavenly*
 15 *host, praising God, and saying, " Glory to God in the highest*
 16 *heavens, and on earth peace, good-will toward men."*
 17 *And it came to pass, when the angels were gone away from*
 18 *them into heaven, that the shepherds said one to another, " Let*
 19 *us now go to Bethlehem, and see this thing which is come to*
 20 *pass, which the Lord hath made known unto us." And they*
 21 *went with haste, and found Mary and Joseph, and the babe*
 22 *lying in a manger. And when they had seen it, they declared*
 23 *what had been told them concerning this child. And all that*
 24 *heard it wondered at those things which were told them by the*
 25 *shepherds. But Mary kept all these things in memory, con-*
 26 *sidering them in her heart. And the shepherds returned, glo-*
 27 *rifying and praising God for all the things which they had*
 28 *heard and seen, as it had been told them.*
 29 *And when eight days were accomplished for circumcising*
 30 *him¹, his name was called JESUS; the name given to him by*
 31 *the angel before he was conceived in the womb.*
 32 *And when the days of their purification² were accomplished,*
 33 *according to the law of Moses, his parents brought him to Je-*
 34 *rusalem³, to present him to the Lord; (as it is written in*
 35 *the law of the Lord: " Every male, who first openeth the*

the circumcising of the child, R. T. and N. ¹ of his purification, Mm.

* The time fixed by law for this ceremony was thirty-three days after the birth. See Lev. xii. 4. They brought him to Jerusalem, therefore they were not afraid of Herod. They returned, ver. 39, to Nazareth, not to Bethlehem, consequently the wise men from the East did not visit Jesus at Bethlehem. They returned to Nazareth because it was their own city: and not, as the pretended Matthew says, because they were warned in a dream, and to fulfil a prophecy which does not exist: Matt. ii. 23. Finally, they went up every year to Jerusalem at the passover, ver. 41; therefore they did not go down into Egypt. Hence it follows that both the accounts cannot be true: and in fact neither of them is worthy of credit.

- 24 *womb, shall be called holy to the Lord;”) and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons.*
- 25 *And, behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and religious, looking for the consolation of Israel: and the holy spirit was upon*
- 26 *him. And it was revealed to him by the holy spirit, that he should not see death before he had seen the Lord’s Anointed.*
- 27 *And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him according to*
- 28 *the custom of the law, Simeon took him up in his arms, and*
- 29 *blessed God, and said, “O sovereign Lord, now lettest thou*
- 30 *thy servant depart in peace, according to thy word: for mine*
- 31 *eyes have seen thy salvation, which thou hast prepared before*
- 32 *the face of all people; a light to be revealed to the gentiles, and the glory of thy people Israel.”*
- 33 *And his father and mother¹ wondered at those things which*
- 34 *were spoken of him. And Simeon blessed them; and said to Mary his mother, “Behold, this child is appointed for the*
- 35 *fall and rise of many in Israel: and for a sign which will be*
- 36 *spoken against; (yea a sword will pierce through thine own soul also;) so that the thoughts of many hearts will be revealed.”*
- 37 *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: (she was far advanced in*
- 38 *years, and had lived with an husband seven years from her*
- 39 *virginity: and she was now a widow of about eighty-four years, who departed not from the temple, but served God with*
- 40 *fastings and prayers night and day:) she also came upon them at the same time, and gave thanks to the Lord, and spake of the child to all those who looked for redemption in Jerusalem².*
- 41 *And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.*

¹ And Joseph and his mother, R. T. ² the redemption of Jerusalem, Mrs.

40 *And the child grew and was strengthened [in spirit], being filled with wisdom: and the favour of God was upon him.*

41 *Now his parents went to Jerusalem every year at the feast*

42 *of the passover. And when he was twelve years old, after they had gone up [to Jerusalem] according to the custom of the*

43 *feast, and had fulfilled the days, as they returned, the child Jesus remained in Jerusalem; and Joseph and his mother¹*

44 *knew it not: but having supposed him to have been in the company, they went a day's journey: and they sought him among*

45 *their kindred and² acquaintance: and when they found him³*

46 *not, they returned to Jerusalem, seeking him. And it came to pass that, after three days, they found him in the temple,*

47 *sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard him were astonished*

48 *at his understanding and answers. And when his parents saw him, they were amazed: and his mother said unto him, "Child,*

49 *why hast thou done thus unto us? behold, thy father and I have sought thee sorrowing."*

50 *And he said unto them, "How is it that ye sought me? knew ye not that I must needs be in*

51 *my Father's house?" But they understood not the thing which he spake unto them. And he went down with them, and*

52 *came to Nazareth, and was subject to them: and his mother kept all these things in her heart.*

52 *And Jesus advanced in wisdom and stature, and in favour with God and men*.*

CH. III. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas being high-priest, and Caiaphas⁴,

¹ and his parents, Mss. ² among, R. T. ³ him, R. T. ⁴ Annas and Caiaphas being high priests, R. T. and N. t.

* This observation is very just, if Jesus was a human being in all respects like his brethren; but very absurd upon the supposition that he was the true God, or the greatest of all created beings, the maker and governor of the world.

the word of God came to John, the son of Zachariah, in
 3 the desert. And he came into all the country *about* Jordan,
 preaching the baptism of repentance, for the remission of
 4 sins: as it is written in the book of the words of the pro-
 phet Isaiah, [who saith,] "The voice of one crying in the
 desert, Prepare ye the way of the Lord, make his path
 5 straight. Every valley shall be filled, and every mountain
 and hill shall be brought low; and the crooked *places* shall
 be made straight, and the rough ways shall be made smooth:
 6 and all men¹ shall see the salvation of God." Then he said
 7 to the multitudes that went forth to be baptized by him,
 "O offspring² of vipers, who hath warned you to flee from the
 8 anger *which* is about to come? Bring forth therefore fruits
 worthy of repentance; and begin not to say within your-
 selves, 'Abraham is³ *our* father:' for I say unto you, that
 of these stones God is able to raise up children to Abraham.
 9 And now the axe also is laid to the root of the trees; every
 tree therefore which bringeth not forth good fruit is hewn
 10 down, and cast into the fire." And the multitudes asked
 11 him, saying, "What then shall we do?" And he answered
 and saith unto them, "He that hath two vests, let him give
 to him that hath none; and he that hath food, let him do in
 12 like manner." Then came publicans also to be baptized,
 13 and said unto him, "Teacher⁴, what shall we do?" And he
 said unto them, "Exact no more than that which is ap-
 14 pointed unto you." And the soldiers also asked him, say-
 ing, "And what shall we do?" And he said unto them,
 "Take by violence from no man, and accuse not *any* false-
 ly; and be content with your pay."
 15 And as the people were in expectation, and all *men* rea-
 soned in their hearts concerning John, whether he were the
 16 Christ *or not*, John spake, saying to *them* all, "I indeed
 baptize you with water, but one mightier than I cometh,
 the latchet of whose sandals I am not worthy to unloose: he

¹ Gr. *ethn.* ² generation, N. ³ We have Abraham for, N. ⁴ Master, N.

17 will baptize you with the holy spirit, and with fire: whose winnowing shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into his barn; 18 but will burn the chaff with unquenchable fire." And many other glad tidings also he preached to the people, exhorting them.

19 But Herod the tetrarch, being reproved by him about Herodias his brother's¹ wife, and about all the evil things 20 which Herod had done, added this likewise to all, that he shut up John in prison.

21 Now it came to pass when all the people were baptized, that Jesus also having been baptized and praying, the heaven was opened; and the holy spirit descended in a bodily appearance², like a dove, upon him; and a voice came from heaven, [saying] "Thou art my beloved son; in thee I am well pleased."

23 And Jesus himself began to be about thirty years of age*; 24 being (as was allowed by law †) the son of Joseph, who was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, who was the son of Mat-

¹ Philip's, N. and R. T.

² shape, N.

* This is Mr. Wakefield's translation. *Ἀρχαίος ὡς τριαννέων*, est, incipio jam esse tricenarius, Grotius; who observes that this expression can only be used of one who has finished his thirtieth year: *ἄνω*, circiter, may be understood of one who is something more than thirty years of age, as well as of one who is under that age. This was the age appointed by law for the Levites to enter upon their office. Num. iv. 3. 47. The primate's version is, "Jesus himself was about thirty years of age when he began his ministry." And Dr. Campbell renders the passage, "Now Jesus was himself about thirty years in subjection." Whichsoever of these versions may be approved, it appears, from the uncommon accuracy with which Luke dates his history, that in the fifteenth year of the reign of Tiberius, our Lord, then entering upon his ministry, was no more than thirty years of age. And therefore he must have been born at least two years and nine months, and probably three years and nine months, after the death of Herod. The common hypothesis, which makes it necessary to maintain that Jesus was nearly five-and-thirty when the evangelist declares that he was no more than thirty, can never be supported by any principles of sound criticism. Lardner's Works, vol. i. p. 428.

† i. e. entered in the public registers, See Pearce. As was supposed, N. W.

tathiah, who was *the son* of Amos, who was *the son* of Nahum, who was *the son* of Esli, who was *the son* of Naggé,
 26 who was *the son* of Maath, who was *the son* of Mattathiah, who was *the son* of Semëi, who was *the son* of Joseph, who
 27 was *the son* of Judah, who was *the son* of Joanna, who was *the son* of Rhesai, who was *the son* of Zerubbabel, who was
 28 *the son* of Salathiel, who was *the son* of Neri, who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of Elmodam, who was *the son* of
 29 Er, who was *the son* of José, who was *the son* of Eliezer, who was *the son* of Jorim, who was *the son* of Matthat, who
 30 was *the son* of Levi, who was *the son* of Simeon, who was *the son* of Judah, who was *the son* of Joseph, who was *the son* of Jonan, who was *the son* of Eliakim, who was *the son* of Melea, who was *the son* of Menan, who was *the son* of Mattatha, who was *the son* of Nathan, who was *the son* of
 32 David, who was *the son* of Jessé, who was *the son* of Obed, who was *the son* of Boaz, who was *the son* of Salmon, who
 33 was *the son* of Naasson, who was *the son* of Aminadab, who was *the son* of Aram, who was *the son* of Hezron, who was
 34 *the son* of Phares, who was *the son* of Judah, who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of Terah, who was *the son* of
 35 Nahor, who was *the son* of Serug, who was *the son* of Reü, who was *the son* of Peleg, who was *the son* of Eber, who
 36 was *the son* of Salah, who was *the son* of Cainan, who was *the son* of Arphaxad, who was *the son* of Shem, who
 37 was *the son* of Noah, who was *the son* of Lamech, who was *the son* of Methuselah, who was *the son* of Enoch, who was *the son* of Jared, who was *the son* of Mahalaleel, who
 38 was *the son* of Cainan, who was *the son* of Enoch, who was *the son* of Sêth, who was *the son* of Adam, who was *the son* of God*.

* The copies vary much in the order of the names, and the Cambridge manuscript contains the same genealogy here as in Matthew.

CH. IV. Now Jesus returned from Jordan, full of the holy spirit, and was led by the spirit into the desert forty days, being tempted by the devil*. And in those days he ate nothing: and, when they were ended, he [afterward] hungered. And the devil said unto him, "If thou be *the* son of God, command that this stone become bread." And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" And [the devil] brought him to a high mountain, and showed him all the kingdoms of the earth in a moment of time. And the devil said unto him, "All this power I will give thee, and the glory of them: for it is delivered unto me, and to whomsoever I will I give it. If therefore thou wilt worship me, it shall all be thine." And Jesus answered him, and said,¹ "It is written, 'Thou shalt worship the Lord thy God, and him only thou shalt serve.'" And *the devil* brought him to Jerusalem, and set him on a wing of the temple, and said unto him, "If thou be a² son of God, cast thyself down from this place: for it is written, 'That³ he shall give his angels charge over thee to preserve thee; and [that³] on *their* hands they shall bear thee up, lest thou strike thy foot against a stone.'" And Jesus answered, and said unto him, "It is commanded, 'Thou shalt not tempt⁴ the Lord thy God.'" And when the devil had ended all *his* temptation, he departed from him for a time.

And Jesus returned, with the power of the spirit, into Galilee; and there went out a fame of him through all the country round about. And he taught in their synagogues, being glorified by all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into the synagogue

¹ "Get thee behind me, Satan, for," R. T. ² *the* son, N. and R. T. ³ *that* in both clauses omitted by N. ⁴ Or try, or make trial of, N. m.

* A visionary scene supernaturally presented to the mind of Christ, to instruct him in the proper use of his miraculous powers. See note on Matt. iv. 1.

17 on the sabbath, and stood up to read. And the book of the prophet Isaiah was delivered to him. And when he had opened¹ the book, he found the place where it was written,
 18 "The spirit of the Lord *is* upon me, inasmuch as he hath anointed me to preach glad tidings to the poor; he hath sent me² to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty those that are
 19 bruised, to proclaim the acceptable year of the Lord."
 20 And he closed³ the book, and gave it again to the attendant⁴, and sat down. And the eyes of all those that were in
 21 the synagogue were fastened on him. Then he began to say unto them, "To-day this *part of* scripture is fulfilled in
 22 your ears." And all gave him their testimony, and wondered at the graceful words which proceeded out of his
 23 mouth, and said, "Is not this the son of Joseph?" And he said unto them, "Ye will surely say unto me this proverb⁵, 'Physician, heal thyself:' whatsoever things we have heard done in Capernaum, do here also in thine own coun-
 24 try." He said also, "Verily I say unto you, No prophet
 25 is acceptable in his own country. But I tell you in truth, There were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when there was a great famine throughout all the land;
 26 but to none of them was Elijah sent, except to Sarepta, a
 27 city of Sidon, to a widow. And there were many lepers in Israel in the time of the prophet Elishah; and none of them
 28 was cleansed, except Naaman the Syrian." And all in the synagogue, when they heard these things, were filled with
 29 wrath; and rose up, and drove him out of the city, and led him to the brow of the hill on which their city was built,
 30 that they might cast him down headlong. But he passed through the midst of them, and departed.
 31 And he went down to Capernaum, a city of Galilee; and

¹ Gr. unrolled. ² to heal the broken-hearted, N. and R. T. ³ Gr. rolled up.

⁴ officer, N. ⁵ Gr. parable.

32 taught them on the sabbath. And they were amazed at his
 33 doctrine: for his word was with authority. And in the syna-
 gogue was a man that had a spirit of an unclean demon *;
 34 and he cried out with a loud voice, saying, "Ah! what have
 we to do with thee¹, *thou* Jesus of Nazareth²? Art thou
 come to destroy us? I know who thou art; the Holy One
 35 of God." Then Jesus rebuked him, saying, "Be silent,
 and come out of him." And when the demon had thrown
 him in the midst, he came out of *the man*, and hurt him not.
 36 And all were struck with astonishment, and spake among
 themselves, saying, "What word *is* this? for with autho-
 rity and power he commandeth the unclean spirits, and they
 37 come out." And a report of him went abroad into every
 place of the country round about.
 38 And he arose out of the synagogue, and entered into Si-
 mon's house. Now the mother of Simon's wife was seized
 39 with a great fever; and they besought him for her. And he
 stood over her, and rebuked the fever; and it left her: and
 40 forthwith she arose and ministered to them. Now when the
 sun was setting, all those that had any sick with various
 diseases brought them to him: and he put his hands on
 41 every one of them, and cured them. And demons also came
 out of many, crying out, and saying, "Thou art the Son
 of God³." But he rebuked them, and suffered them not to
 say that⁴ they knew that he was the Christ.
 42 And when it was day, he went out, and departed into a
 desert place; and the multitudes sought him, and came to
 him, and *would have* detained him, that he might not depart

¹ Or, what hast thou to do with us. * Gr. the Nazarene. ² the Christ, the Son of God, R. T. ⁴ suffered them not to speak: for &c. N. See Farmer on Demon. p. 249.

* He was raving mad, and fancied himself possessed by a demon; which was the current opinion of the age. He believed, as many then did, that Jesus was the Messiah, or a great prophet; and addresses him as such: and Jesus replies to him in the popular language, in conformity to the ideas and feelings of the maniac. See Farmer on Demon. c. ii. sect. I.

43 from them. But he said unto them, "I must preach the
glad tidings of the kingdom of God to other cities also: for
44 therefore I am sent." And he preached in the synagogues
of Galilee.

CII. v. Now it came to pass that, when the multitude pressed
on him to hear the word of God, he stood by the lake of
2 Gennesaret, and saw two ships standing by the lake: but
the fishermen were gone out of them, and were washing
3 *their* nets. And he entered into one of the ships, which was
Simon's, and besought him that he would launch out a little
from the land. And he sat down, and taught the multitudes
4 out of the ship. And when he had ceased speaking, he said
to Simon, "Launch out into the deep, and let down your
5 nets for a draught." And Simon answered and said unto
him, "Master, we have laboured during all the night, and
have taken nothing: nevertheless, at thy word I will let
6 down the net." And when they had done this, they enclosed
7 a great number of fishes: and their net *almost* brake. And
they beckoned to *their* partners who were in the other ship,
that they might come and help them. And they came, and
8 filled both the ships, so that they *almost* sank. And when
Simon Peter saw *it*, he fell down at Jesus's knees, saying,
9 "Depart from me, Lord¹, for I am a sinner." For asto-
nishment seized him, and all that were with him, at the
10 draught of the fishes which they had taken: and in like
manner *it seized* James and John, *the* sons of Zebedee, who
were partners with Simon. And Jesus said to Simon, "Fear
11 not; henceforth thou shalt catch men." And when they
had brought their ships to land, they left all, and followed
him.

12 And it came to pass when he was near to * a certain city,
behold, a man full of leprosy: who, when he saw Jesus, fell

¹ Or, Master, depart from me, N. m.

* in, N. but a leper might not reside within a city. Matt. viii. 2. This person met Jesus immediately after his descent from the mount.

on *his* face, and entreated him, saying, "Sir, if thou wilt,
 13 thou canst make me clean." And *Jesus* stretched forth *his*
 hand, and touched him, saying, "I will: Be thou made
 clean." And immediately the leprosy departed from him.
 14 And *Jesus* commanded him to tell no man: "but go, show
 thyself to the priest, and offer for thy cleansing as *Moses*
 15 commanded; for a testimony unto them." But a fame went
 abroad *so much* the more of him: and great multitudes came
 together to hear *him*; and to be cured by him of their in-
 16 firmities. But he withdrew into desert places, and prayed.
 17 And it came to pass on a certain day, as he was teaching,
 that there were Pharisees and teachers of the law sitting by,
 who had come from every town of Galilee, and *from* Judea,
 and *from* Jerusalem; and the power of the Lord was *pre-*
 18 *sent* to heal those *who had diseases*¹. And, behold, men
 brought on a bed one that was sick of the palsy: and they
 sought how to bring him in, and to place *him* before *Jesus*.
 19 And when they could not find *by* what way they might bring
 him in, because of the multitude, they went up to the roof,
 and let him down, through the tiling*, with *his* couch, into
 20 the midst before *Jesus*. And when he saw their faith, he
 21 said², "Man, thy sins are forgiven thee." Then the scribes
 and the Pharisees began to reason, saying, "Who is this
 that speaketh blasphemies? Who can forgive sins, but God
 22 alone?" But when *Jesus* perceived their reasonings, he
 answered and said unto them, "Why reason ye in your
 23 hearts? Which is easier? to say, 'Thy sins are forgiven
 24 thee:' or to say, 'Arise and walk?' But that ye may know
 that the Son of man hath power upon earth to forgive sins,
 (he said to the sick of the palsy,) I say unto thee, 'Arise,
 25 and take up thy couch, and go to thine house.'" And forth-

¹ To cure the people, N. See Symonds's Obs. p. 24. * to him, R. T.

² See Campbell. they went up to the house-top, and let him down through the tiles, N. n.

with he rose up before them, and took up that whereon he
 26 lay, and departed to his house, glorifying God. And amazement struck all, and they glorified God, and were filled with fear, saying, "We have seen strange things to-day."
 27 And after these things, *Jesus* went forth, and saw a publican, named *Levi*, sitting at the receipt of custom: and he
 28 said unto him, "Follow me." And *Levi* forsook all, rose up, and followed him.
 29 And *Levi* made him a great feast in his own house: and there was a great multitude of publicans, and of others, that
 30 were at meat with them. But the scribes and the Pharisees among them murmured against his disciples, saying,
 "Why do ye eat and drink with those¹ publicans and sinners?" * And *Jesus* answered and said unto them, "Those
 31 that are in health need not a physician; but those that are
 32 sick. I am come, not to call righteous men to repentance, but sinners."
 33 And some said unto him, "Why do the disciples of *John* fast often, and make prayers, and in like manner *the dis-*
 34 *ciples* of the Pharisees: but thine eat and drink?" And he said unto them, "Can ye make the companions of the bride-
 35 groom² to fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken from
 36 them: then they will fast in those days." And he spake a parable also unto them: "No man putteth a piece of a new garment upon an old one: otherwise, both the new maketh

¹ with the publicans, &c. N. t. with publicans, &c. R. T. ² Gr. sons of the bride-chamber.

* Publicans were collectors of the public taxes: they were commonly heathen, and were held in abomination by the pharisaic Jews, who esteemed it unlawful to pay tribute to Cesar. But for a Jew to undertake this office was peculiarly offensive. Sinners is a sort of technical phrase to denote those who were not in covenant with God: it signifies unconverted heathen, whatever their moral character might be. It is not to be imagined that *Levi* would invite men of profligate character to an entertainment with *Jesus*. Nor do his enemies mean to accuse him of associating with such. See *Gal. ii. 18*, and the note there.

a rent, and that which was [taken] from the new agreeth
 37 not with the old. And no man putteth new wine into old
 skins: otherwise, the new wine will burst the skins, and it
 38 will be spilled, and the skins will be marred. But new
 wine must be put into new skins; and both are preserved.
 39 No man also, having drunk old *wine*, immediately desireth
 new: for he saith, 'The old is better.'

CH. VI. AND it came to pass on the first sabbath * after the se-
 cond day of unleavened bread, that he went through the corn-
 fields: and his disciples plucked the ears of corn, and ate,
 2 rubbing *them* with *their* hands. But some of the Pharisees
 said unto them, "Why do ye that which it is not lawful to
 3 do on the sabbath?" And Jesus answered and said unto
 them, "Have ye not even read what David did, when *both*
 4 he himself hungered and those that were with him: How
 he entered into the house of God, and took the shew-bread,
 and ate, and gave to those also that were with him: which
 5 it is not lawful to eat, but for the priests alone?" And he
 said unto them, "The Son of man is Lord even of the
 sabbath."

6 And it came to pass on another sabbath also, that he en-
 tered into the synagogue and taught: and a man was there,
 7 whose right hand was withered: and the scribes and the
 Pharisees watched ¹, whether he would work a cure on the
 sabbath; that they might find an accusation against him.
 8 But he knew their thoughts, and said to the man that had
 the withered hand, "Rise, and stand in the midst." And
 9 he arose, and stood. Then Jesus said unto them, "I †
 will ask you one thing, 'Is it lawful to do good on the sab-
 10 bath, or to do evil? to save life, or to kill?'" And when
 he had looked round about on them all, he said to him ²,

¹ him, R. T. and N. ² or to destroy? R. T. ³ the man, R. T. and N. t.

* on the sabbath called second-prime, Campbell. The sense of the original is very obscure. Some good copies omit the word *ἡμετέρας*.

† Or, I will ask you, What is lawful on the sabbath? To do good, &c. N. m.

“Stretch forth thine hand.” And he did so¹: and his hand
11 was restored² [as the other]. And they were filled with
madness; and communed one with another what they should
do to Jesus.

12 And it came to pass in those days, *that* he went forth to a
mountain to pray; and continued all night in prayer to
13 God. And when it was day he called to him his disciples:
and from them he chose twelve, whom he also named apo-
14 stles; (Simon whom he had named Peter also, and Andrew
his brother; James and John; Philip and Bartholomew;
15 Matthew and Thomas; James *the son* of Alphaeus, and Si-
16 mon called Zelotes; Judas *the brother* of James, and Judas
17 Iscariot, who also was *the* traitor;) and he came down with
them, and stood in the plain; and *there was* a multitude of
his disciples, and a great number of the people from all
Judea, and Jerusalem, and the sea-coast of Tyre and Sidon,
who came to hear him, and to be cured of their diseases;
18 and those that were vexed by unclean spirits: and they
19 were healed. And the whole multitude sought to touch
him: for power went out of him, and cured all.

20 And he lifted up his eyes on his disciples, and said,
“Happy *are* ye poor: for yours is the kingdom of God.
21 Happy *are* ye that hunger now: for ye shall be filled. Happy
22 *are* ye that weep now: for ye shall laugh. Happy are ye,
when men shall hate you, and when they shall separate you
from them, and shall reproach and defame you³ for the sake
23 of the Son of man. Rejoice ye in that day, and leap for
joy: for, behold, your reward *shall be* great in heaven: for
in like manner did their fathers to the prophets.

24 “But alas for you that are rich! for ye receive your con-
25 solation. Alas for you that are filled! for ye shall hunger.
Alas for you that laugh now! for ye shall mourn and weep.

¹ He stretched it forth, *Mss.* ² whole as the other. *R. T.* ³ reproach you,
and shall set forth your name as evil, *N.* See Campbell.

26 Alas for you, when men¹ shall speak well of you! for in like manner did their fathers to the false prophets.

27 "But I say unto you that hear; Love your enemies, do
28 good to those that hate you, bless those that curse you, pray²
29 for those that injuriously treat you. To him who smiteth thee on the one cheek, offer the other also; and from him who taketh away thy mantle, withhold not *thy* vest also.
30 And give to every man that asketh of thee; and of him that
31 taketh away *what is* thine, ask *it* not again. And as ye would that men should do unto you, do ye unto them in like manner.

32 "And if ye love those who love you, what thanks have
33 ye? for sinners also love those who love them. And if ye do good to those who do good to you, what thanks have ye?
34 for sinners also do the same. And if ye lend to *those* from whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, that they may receive *an equal return*.
35 But love your enemies; and do good, and lend, hoping for nothing again³; and your reward will be great, and ye will be the sons of the Most High: for he is kind to the unthank-
36 ful, and to the evil. Be ye [therefore] compassionate, as
37 your father also is compassionate. And judge not, and ye shall not be judged: condemn not, and ye shall not be con-
38 demned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall be given into your lap. For with the same measure with which ye measure⁴, it shall be measured to you again."

39 He also spake a parable unto them; "Can a blind man lead a blind man? will they not both fall into the ditch?

40 "The disciple is not above his teacher⁵: but every one that is perfected shall be as his teacher⁵.

41 "And why beholdest thou the splinter which is in thy

¹ all men, R. T. ² and pray, R. T. and N. ³ nowise despairing, Campbell.
⁴ deal out, N. t. ⁵ master, N. t.

brother's eye, but observest not the beam which is in thine
 42 own eye? Or how canst thou say to thy brother; 'Brother,
 let me take out the splinter which is in thine eye;' when
 thou thyself beholdest not the beam which is in thine own
 eye? Thou hypocrite, first take the beam out of thine own
 eye, and then thou wilt see clearly to take out the splinter
 which is in thy brother's eye.

43 "For there is no good tree which bringeth forth cor-
 rupt¹ fruit; nor a corrupt¹ tree which bringeth forth good
 44 fruit. For every tree is known by its own fruit: for from
 thorns men do not gather figs, nor from a bramble-bush do
 45 they cut grapes. A good man, out of the good treasure of
 his heart, bringeth forth that which is good; and an evil
 [man,] out of the evil [treasure] of his heart, bringeth forth
 that which is evil: for out of the abundance of the heart
 [his] mouth speaketh.

46 "And why call ye me 'Lord, Lord²,' and do not the
 things which I say?

47 "Whosoever cometh to me, and heareth my words, and
 48 doeth them, I will show you to whom he is like. He is like
 a builder of an house who digged deep, and laid the founda-
 tion on a rock: and when the flood rose, the stream dashed
 vehemently upon that house, and could not shake it: for it
 49 was founded on a rock. But he that heareth, and doeth
 not, is like a man who, without a foundation, built an house
 upon the ground; against which the stream dashed vehe-
 mently, and immediately it fell: and the ruin of that house
 was great."

CH. VII. Now when *Jesus* had ended all his words in the hear-
 2 ing of the people, he entered into Capernaum. And the
 servant of a certain centurion, who was dear to *his master*,
 3 was sick, and ready to die. And having heard of *Jesus*, the
 centurion sent to him *some elders of the Jews*, to beseech³
 4 him that he would come and recover his servant. And when

¹ Or, bad, N. m. ² Or, Master, Master, N. m. ³ beseeching, N.

they came to Jesus, they entreated him earnestly, saying,
 5 "He is worthy to whom thou wilt do this: for he loveth
 6 our nation; and himself hath built us *our* synagogue." Then
 Jesus went with them. And when he was now not far from
 the house, the centurion sent friends to him to say¹ unto
 him, "Sir, trouble not thyself; for I am not worthy that
 7 thou shouldest enter under my roof. Wherefore neither
 thought I myself worthy to come unto thee: but command
 8 by word, and my servant will be cured. For I also, who
 am a man placed under authority, have soldiers under me;
 and I say unto this *man*, 'Go,' and he goeth; and to an-
 other, 'Come,' and he cometh; and to my servant, 'Do
 9 this,' and he doeth it." And when Jesus heard these words,
 he wondered at him; and turned, and said to the multitude
 that followed him, "I say unto you, I have not found so
 10 great faith, even in Israel." And those who were sent, re-
 turned to the house, and found the servant well who had
 been sick.

11 And it came to pass on the day after, that he went into a
 city called Nain: and many of his disciples went with him,
 12 and a great multitude. Now as he drew near to the gate
 of the city, behold, a dead man was carried out, the only
 son of his mother, and she [was] a widow: and many peo-
 13 ple² of the city were with her. And when the Lord saw
 her, he had compassion on her, and said to her, "Weep
 14 not." And he came up and touched the bier; (now they
 that bare him stood still;) and said, "Young man, I say
 15 unto thee, Arise." Then he that had been dead sat up, and
 began to speak. And *Jesus* delivered him to his mother.
 16 And fear seized on all: and they glorified God, saying, "A
 great prophet is risen up among us;" and, "God hath re-
 17 garded his people." And this report concerning *Jesus* went
 forth through all Judea, and through all the country round
 about.

¹ saying, N. See Wakefield and Campbell.

² Or, a considerable multi-
 tude, N. m.

18 And the disciples of John told him of all these things.
 19 And John called unto him two of his disciples, and sent *them*
 to Jesus, saying, "Art thou he that was to come? or do we
 20 look for another?" And when the men came to him, they
 said, "John the Baptist hath sent us to thee, saying, 'Art
 thou he that was to come? or do we look for another?'"
 21 (Now in that very hour he had cured many of diseases, and
 grievous maladies, and of evil spirits; and unto many *that*
 22 *were* blind he had given sight.) Then [Jesus] answered and
 said unto them, "Go and tell John what things ye have seen
 and heard; that the blind receive *their* sight, the lame walk,
 the lepers are cleansed, the deaf hear, the dead are raised,
 23 to the poor glad tidings are preached. And happy is *he*
 whosoever shall not offend because of me¹."
 24 And when the messengers of John were departed, *Jesus*
 began to say unto the multitudes concerning John, "What
 went ye out into the desert to behold? A reed shaken by
 25 the wind? But what went ye out to see? A man clothed in
 soft garments? Lo, those that are gorgeously apparelled,
 26 and live luxuriously, are in palaces. But what went ye
 out to see? A prophet? Yes, I say unto you, and much
 27 more than a prophet. This is *he* of whom it is written,
 'Behold, I send my messenger before thy face, who will
 28 prepare thy way before thee.' For I say unto you, Among
 those that are born of women, there is no greater [prophet]
 than John the Baptist: but the least in the kingdom of God
 29 is greater than he. And all the people, and the publicans,
 that heard *him*, acknowledged the mercy *of* God, and were²
 30 baptized with the baptism of John. But the Pharisees and
 teachers of the law have rejected³ the counsel of God to-
 31 ward them, not having been baptized by him. To what⁴
 therefore shall I liken the men of this generation? and to

¹ Or, to whom I shall not be a cause of offending, N. m. ² See Symonds,
 ibid. p. 26. Have justified *the ways* of God, having been, N. ³ made void, N.
⁴ "And the Lord said, to what, &c." E. T.

32 what are they like? They are like children sitting in the market-place, and calling one to another, and saying, 'We have piped unto you, and ye have not danced: we have
 33 mourned unto you, and ye have not wept.' For John the Baptist hath come neither eating bread, nor drinking
 34 wine: and ye say, 'He hath a demon*.' The Son of man hath come eating and drinking; and ye say, 'Behold, a glutton, and a wine-bibber, a friend of publicans and sinners.' And yet wisdom is justified by all her children."
 36 And one of the Pharisees asked *Jesus* to eat with him. And he entered into the Pharisee's house, and placed himself¹ at meat. And, behold, a woman in the city, who had been a sinner†, when she knew that *Jesus* was at meat in the Pharisee's house, brought an alabaster-box of ointment,
 38 and stood behind at his feet weeping, and began to wet his feet with tears; and she wiped *them* with the hair of her head, and kissed his feet, and anointed *them* with the ointment.
 39 But when the Pharisee that had invited him saw *it*, he spake within himself, saying, "This man, if he were a prophet, would have known who and what kind of woman
 40 *this is* that toucheth him; for she is a sinner." Then *Jesus* spake and said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Teacher², say *it*." "There was a certain creditor that had two debtors: the one owed
 42 five hundred denarii, and the other fifty. And, as they had nothing to pay, he freely forgave them both. Tell me,
 43 therefore, Which of them will love him more?" Then Simon answered and said, "I suppose that he to whom he freely forgave more." And *Jesus* said unto him, "Thou
 44 hast judged rightly." And he turned to the woman, and

¹ Gr. reclined.

² Master, N.

* i. e. he is melancholy and insane.

† Probably, not of a bad moral character, but a superstitious idolater, who was now become a worshiper of the true God. All the unconverted heathen were, in the technical phraseology of the Jews, *sinners*, whatever their moral character might be. See Gal. ii. 15,

said unto Simon, "Seest thou this woman? I entered into
 thine house: thou gavest me no water for my feet: but she
 hath wetted my feet with tears, and wiped *them* with her
 45 hair¹. Thou gavest me no kiss: but she, since the time I
 46 entered in², hath not ceased to kiss my feet. Thou didst
 not anoint mine head with oil: but she hath anointed my
 47 feet with ointment. Wherefore I say unto thee, Her sins,
 which are many^{*}, are forgiven; for she hath loved much:
 but to whom little is forgiven, *that person loveth little.*"
 48 Then he said unto her, "Thy sins are forgiven." And
 49 those that were at meat with him began to say within them-
 50 selves, "Who is this that even forgiveth sins?" And he
 said to the woman, "Thy faith hath saved thee[†]: go in
 peace."

CH. VIII. AND it came to pass afterward that he journeyed
 through every city and village, preaching and proclaiming
 the glad tidings of the kingdom of God: and the twelve
 2 *were* with him; and certain women, that had been cured of
 evil spirits and infirmities; Mary called Magdalene, out of
 3 whom had gone seven demons[‡]; and Joanna, the wife of
 Chuza Herod's steward; and Susanna, and many other
 4 *women*; who ministered to him[§] of their substance. And
 when a great multitude assembled, and inhabitants of every
 5 city came together unto him, he spake by a parable: "A
 sower went out to sow his seed: and, as he sowed, some
 seed fell by the way-side; and it was trodden under foot,
 6 and the fowls of the air devoured it. And some fell upon a
 rock: and when it grew up, it withered away, because it
 7 had not moisture. And some fell amidst thorns; and the

¹ the hair of her head, R. T. ² she entered in, Mss. ³ to them, Mss.

^{*} She had probably been a very zealous idolater.

[†] q. d. Having now become a believer in the true God, thou art admitted to the privileges of the visible church.

[‡] who had been cured of raving insanity. There is no reason to believe that Mary Magdalene had ever been either a gentile, or an immoral person. *Lardner*, vol. xi. 253.

- 8 thorns grew up with it, and choked it. And other fell on good ground, and grew up, and yielded fruit an hundred-fold." As he said these things, he cried out, "He that hath ears to hear, let him hear."
- 9 And his disciples asked him, [saying,] "What may this parable be?" And he said, "Unto you it is given to know the mysteries of the kingdom of God: but to others *I speak* in parables; so that seeing they see not, and hearing they understand not¹. Now the parable is this: The seed is the word of God. And those by the way-side, are they that hear: *but* then the devil cometh and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 And those on the rock *are they* that, when they have heard, receive the word with joy: and these have no root, but for a short time believe, and in time of temptation fall away.
- 14 And that which fell among the thorns are they that, having heard, go forth, and are choked by anxious cares and riches, and pleasures of *this* life, and bring not fruit to perfection.
- 15 But that in the good ground are they that, having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.
- 16 "Now no man when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch; but setteth it on a stand, that those who enter in may see the light. For nothing is hidden, which shall not be manifest: nor *is any thing* secret, which shall not be known and come abroad.
- 18 Take heed therefore how ye hear: for whosoever hath *much*, to him shall be given; and whosoever hath little², from him shall be taken even that which he seemeth to have."
- 19 And *his* mother and his brethren came to him, and could not gain access to him because of the multitude. And it was told him *by some*, who said, "Thy mother and thy brethren stand without, desiring to see thee." And he answered

¹ Gr. that seeing they may not see, and hearing they may not understand.

² Gr. hath not.

and said unto them, "My mother and my brethren are these, that hear and perform the word of God¹."

22 It also came to pass on a certain day, that he went into a ship with his disciples, and said unto them, "Let us pass over to the other side of the lake." And they launched
23 forth. But as they sailed, he fell asleep: and a storm of wind came down on the lake; and they were filling *with*
24 *water*, and were in danger. And they came near, and awoke him, saying, "Master, master, we perish." Then he arose, and rebuked the wind, and the raging of the water: and
25 they ceased, and there was a calm. And he said unto them, "Where is your faith?" And they feared and wondered, saying one to another, "Who is this? for he commandeth
26 even the winds and the water, and they obey him." And they arrived at the country of the Gadarenes, which is over-
27 against Galilee. And when he had gone forth to land, there met him a certain man of the city, that had demons a long time*, and ware no clothes, nor abode in *any* house,
28 but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and said with a loud voice, "What have I to do with thee², Jesus, *thou* son of the most
29 high God? I entreat thee, torment me not." (For *Jesus* had commanded the unclean spirit to come out of the man. For it had often seized him; and he was kept bound with chains and *in* fetters; and he brake the bands, and was
30 driven by the demon into desert places.) And Jesus asked him, saying, "What is thy name?" And he said, "Le-
31 gion:" (for many demons had entered into him.) And *the*

¹ who hear the word of God and do it, R. T. and N. ² Or, What hast thou to do with me? N.m.

* This demoniac had probably intervals of reason: but often, see ver. 29, he had violent paroxysms of insanity, which made it necessary for his friends to bind him: though it seems that he sometimes escaped from his keepers. He fancied himself possessed by a legion of demons, and talks to Jesus as a raving lunatic. See Farmer on Demoniacs, c. ii. sect. 1. Mr. Evanson suspects the whole account to be an interpolation, particularly from the use of a Latin word in Greek characters, which, he observes, is not customary with Luke, nor with any classical writer in the apostolic age. Evanson's *Dimonance*, chap. i. sect. 1.

- demons* besought *Jesus* that he would not command them to go out into the abyss¹. Now an herd of many swine was there, feeding on the mountain: and *the demons* besought him that he would give them leave to enter into them. And he gave them leave. Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were drowned. And when those who kept them saw what was done, they fled, and told² *it* in the city, and in the country. Then *the people* went out to see what had been done: and came to *Jesus*, and found the man, out of whom the demons had departed, sitting at the feet of *Jesus*, clothed, and in his right mind: and they were afraid. And those also that had seen *it*, told them in what manner he [who was possessed by the demons]³ had been cured. Then the whole multitude of the country of the Gadarenes round about, asked *Jesus* to depart from them: for they were seized with great fear: and he went into the ship and returned.
- Now the man out of whom the demons had departed entreated *Jesus* that he might be with him. But [*Jesus*] sent him away, saying, "Return to thine house, and tell how great things God hath done unto thee." And he departed, and published throughout the whole city how great things *Jesus* had done unto him.
- And it came to pass that, when *Jesus* returned³, the people *gladly* received him: for they were all in expectation of him.
- And, behold, there came a man named *Jairus*, who was a ruler of the synagogue: and he fell down at *Jesus's* feet, and besought him that he would come into his house: for he had an only daughter, about twelve years of age, and she was dying. But as he went, the people thronged him.

¹ Deep pit, N. ² they fled, and departing they told, R.T. ³ But when *Jesus* &c. Mss.

* The words in brackets are omitted by Newcome.

43 And a woman, having an issue of blood twelve years, that
 had *also* consumed all her substance on physicians, and could
 44 not be cured by any, came behind, and touched the border
 of his garment: and immediately her issue of blood stopped.
 45 And Jesus said, "Who touched me?" And when all denied,
 Peter, and those that were with him, said, "Master,
 the multitudes press and throng thee; and sayest thou, Who
 46 touched me?" And [Jesus] said, "Some one hath touched
 47 me: for I know that power hath gone out of me." And
 when the woman saw that she was not concealed, she came
 trembling, and fell down before him, and declared [to him]
 before all the people for what cause she touched him, and
 48 how she was forthwith cured. And he said unto her, "Take
 courage, daughter; thy faith hath made thee well: go in
 49 peace." And while he yet spake, there cometh one from
 the ruler of the synagogue's *house*, saying to him, "Thy
 50 daughter is dead: trouble not the Teacher¹. But when
 Jesus heard *it*, he spake to *the ruler*, saying, "Fear not:
 51 only believe, and she shall be made well." And when he
 came to the house, he suffered none to enter in, but Peter,
 and John, and James, and the father and the mother of the
 52 child. And all wept, and lamented her: but he said, "Weep
 53 not: she is not dead, but sleepeth." And they derided him;
 54 knowing that she was dead. And he sent all out *of the house*,
 and took her by the hand, and spake aloud, saying, "Child,
 55 arise." And her breath² came again, and she forthwith
 arose: and he commanded that food should be given her.
 56 And her parents were amazed: but he charged them that
 they should tell no man what had been done.

CH. IX. Now *Jesus* called the twelve³ together, and gave them
 power and authority over all demons, and to cure diseases.
 2 And he sent them forth to preach the kingdom of God,
 3 and to cure the sick: and said unto them, "Take nothing

¹ Master, N. ² spirit, N. ³ his twelve disciples, R. T.; the twelve *apostles*, N.

for your journey, neither a staff¹, nor bag, nor money; nor
 4 have two vests. And into whatsoever house ye enter, there
 5 remain, and thence depart. And whosoever shall not re-
 ceive you, when ye go from that city shake off the very dust
 6 from your feet; for a testimony unto them." And they de-
 parted, and went through the towns, preaching glad tidings
 and healing every where.

7 Now Herod the tetrarch heard of all which had been
 done [by him]: and he was perplexed, because it was said
 8 by some, that John was risen from the dead; and by some
 that Elijah appeared; and by others, that one of the old
 9 prophets was risen again. And Herod said, "John I have
 beheaded: but who is this of whom I hear such things?"
 And he desired to see *Jesus*.

10 And the apostles returned, and told *Jesus* all which they
 had done. And he took them, and withdrew privately to a
 11 desert place of [a city called] Bethsaida. And when the
 multitudes knew *it*, they followed him: and he received
 them, and spake to them concerning the kingdom of God,
 12 and restored those that had need of cure. And when the
 day began to be far spent², the Twelve came near, and said
 unto him, "Send the multitude away, that they may go into
 the towns and country round about, and lodge, and get pro-
 13 vision: for we are here in a desert place." But he said
 unto them, "Give ye them *food* to eat." And they said,
 "We have no more than five loaves and two fishes; unless
 14 we should go and buy food for all this people." For they
 were about five thousand men. And he said to his disciples,
 "Make them place³ themselves on the ground by fifties in
 15 a company." And they did so; and made them all place
 16 themselves. And when he had taken the five loaves and
 the two fishes, he looked up to heaven, and blessed them,
 and brake, and gave to the disciples to set before the mul-

¹ staves, R. T. and N.

² Or, decline.

³ Or, recline, or lie down, N. m.

17 titude. And all ate, and were filled: and what remained
to them of the fragments was taken up, *even* twelve panni-
18 ers. And it came to pass as he was apart praying, his disci-
ples were with him; and he asked them, saying, "Who¹
19 say the multitudes that I am?" They answered and said,
"John the Baptist; but some *say* Elijah; and others *say*,
20 that one of the old prophets is risen again." And he said
unto them, "But who¹ say ye that I am?" Then Peter
21 answered and said, "The Christ² of God." And he strict-
ly charged them, and commanded *them* to tell no man
22 that thing, saying, "The Son of man must suffer many
things, and be rejected by the elders and chief-priests and
23 scribes, and be killed, and be raised³ the third day." And
he said to all, "If any *man* desire to come after me, let him
deny himself, and take up his cross [daily⁴], and follow me.
24 For whosoever desireth to save his life, shall lose it: but
whosoever shall lose his life for my sake, he shall save it.
25 For what is a man profited, if he gain the whole world, and
26 lose, or forfeit, himself⁵? For whosoever shall be ashamed
of me, and of my words, of him the Son of man shall be
ashamed when he shall come in his own glory, and *in that of*
27 *his* Father, and of the holy angels. But I tell you truly,
There are some of those who stand here, who shall not taste
of death till they have seen the kingdom of God."

28 AND it came to pass about eight days after these words,
that he took with him Peter and John and James, and went
29 up a mountain to pray. And it came to pass that, as he
prayed, the appearance of his countenance was altered, and
30 his raiment *was* white *and* glistening. And, lo, there talked
31 with him two men, who were Moses * and Elijah: that ap-
peared in glory, and spake of his decease which he was about
32 to accomplish at Jerusalem. But Peter, and those that were

¹ whom, N. ² Or, anointed, N. m. ³ and shall rise again, Mss. ⁴ N. omits *daily*. ⁵ The words "or forfeit" are probably a marginal gloss, N. a.

* "Moses:" this is a proof that Moses as well as Elijah was translated without dying. See Matt. xvii. 1; Mark ix. 2; and the notes there.

with him, were heavy with sleep: and, when they awoke, they saw his glory, and the two men who stood with him.

33 And it came to pass, as *the apostles* were parted from him, that Peter said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles¹; one for thee, and one for Moses, and one for Elijah:" not knowing what
34 he said. And while he thus spake, a cloud came and overshadowed them: and *the disciples* feared when those *men*
35 entered into the cloud. And there came a voice out of the
36 cloud, saying, "This is my beloved Son²: hear ye him."

And when the voice was past, Jesus was found alone. And they kept silence, and told no man in those days any of the things which they had seen.

37 And it came to pass that, on the next day, when they were come down from the mountain, a great multitude met
38 him. And, behold, a man of the multitude cried out, saying, "Teacher³, I beseech thee, look upon my son: for he
39 is mine only child. And, behold, a spirit taketh him, and it suddenly crieth out; and it convulseth him so that he foameth, and, bruising him, hardly departeth from him⁴.
40 And I besought thy disciples to cast it out; but they were
41 not able." And Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you, and
42 endure you? Bring thy son hither." And as he was now coming near, the demon dashed him on the ground; and at the same time convulsed him. Then Jesus rebuked the unclean spirit, and cured the child, and delivered him to his
43 father. And all were amazed at the mighty power of God.

But while all wondered at all the things which Jesus did,
44 he said to his disciples, "Let these words sink down into your ears: for the Son of man is about to be delivered up
45 into the hands of men." But they understood not this matter, and it was hidden from them, so that they did not perceive it⁵: and they feared to ask him of this matter.

¹ Or, tents, N. m. ² chosen son, Mss. ³ Master, N. ⁴ This was evidently a case of epilepsy. ⁵ Gr. that they might not perceive it.

46 And there arose a reasoning among them, which of them
47 should be greatest. And Jesus perceived the thought of
48 their heart, and took a little child, whom he set by him; and
said unto them, "Whosoever shall receive this little child
in my name, receiveth me; and whosoever shall receive me,
receiveth him who sent me: for he that is least among you
all, he shall be great¹."

49 Then John spake, and said, "Master, we saw one cast-
ing out demons in thy name; and we forbade him, because
50 he followeth not us." And Jesus said unto him, "Forbid
him not: for he that is not against you, is for you²."

51 Now it came to pass when the days were fulfilled that he
should be received up, that he stedfastly set his face to go to
52 Jerusalem: and sent messengers before him: and they went
and entered into a town of the Samaritans, to make ready
53 for him: but they did not receive him, because his face was
54 directed toward³ Jerusalem. And when his disciples, James
and John, saw this, they said, "Master, wilt thou that we
command fire to come down from heaven and consume them,
55 even as Elijah did?" But he turned, and rebuked them,
[and said, "Ye know not what manner of spirit ye are of⁴"]
56 And they went to another town.

57 It also came to pass as they were going on the way, that
a certain *man* said to him, "[Sir,] I will follow thee whi-
58 thersoever thou goest." And Jesus said unto him, "The
foxes have holes, and the birds of the air *have* roosts; but
the Son of man hath not where to rest *his* head."

59 He said also to another, "Follow me." But he said,
60 "Sir, suffer me to go first and bury my father." And [Je-
sus] said unto him, "Let the dead bury their dead: but come
thou⁵ away *after me*, and proclaim the kingdom of God."

¹ he is great, *Mss.* Or, greatest, as Acts viii. 10; Heb. viii. 11. *Sn.* ² "He that is not against us is for us," R. T. ³ N. m. *that of one* going to, N. ⁴ for the Son of man is not come to destroy men's lives but to save them, R. T.; N. omits the clause in brackets. ⁵ See Matt. viii. 22. go thou, N.

- 61 And another also said, "Sir, I will follow thee: but suffer me first to bid those farewell that are in mine house."
 62 But Jesus said unto him, "No man that hath put his hand to the plough and looketh back, is fit for the kingdom of God."

CH. X. Now after these things, the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he himself was about to come.

- 2 He said therefore unto them, "The harvest indeed is plentiful, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. "Depart: behold, I send you as lambs amidst wolves. Carry neither purse, nor bag, nor sandals; and salute no man on the way. And into whatsoever house ye enter, first say, 'Peace *be* to this house.' And if a son of peace¹ be there, your peace shall rest upon it: but if not, it shall turn back to yourselves. And remain in the same house, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And cure the sick that are therein; and say unto them, 'The kingdom of God draweth near unto you.' But into whatsoever city ye enter, and they receive you not, go forth into the streets of it, and say, 'Even the dust, which cleaveth to us from your city, we wipe off unto you: notwithstanding know this, that the kingdom of God draweth near².' I say³ unto you, It shall be more tolerable in the *great* day for Sodom, than for that city.
- 13 "Alas for thee, O Chorazin! Alas for thee, O Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be

¹ the son of peace, R. T. and N. ² unto you, R. T. and N. ³ But I say, &c. R. T.

- more tolerable for Tyre and Sidon at the judgement, than
 15 for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave.
- 16 "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."
- 17 And the seventy returned with joy, saying, "Master,
 18 even the demons are subject to us through thy name." And he said unto them, "I beheld Satan * fallen from heaven as
 19 lightning †. Behold, I give you power to tread on serpents and scorpions, and over all the strength of the enemy; ~~and~~
 20 and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you;
 21 but rejoice¹ that your names are written in heaven." In that hour Jesus greatly rejoiced in spirit, and said, "I praise thee, O Father, Lord of heaven and earth, that though thou hast hidden these things from the wise and understanding, yet thou hast revealed them to babes²: yes, Father; for so
 22 it hath seemed good in thy sight. ³ All things have been delivered to me by my Father: and none knoweth who the Son is, but the Father; and who the Father is, but the Son,
 23 and *he* to whom the Son chooseth to reveal *him* ‡." And he turned to *his* disciples, and said privately, "Blessed *are*
 24 the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen *them*; and to hear the things which
 25 ye hear, and have not heard *them*." And, behold, a certain teacher of the law rose up, tempting him⁴, and saying,

¹ rather rejoice, R.T. * Gr. that thou hast hidden—and hast revealed, &c.

² "And turning to his disciples he said," R.T. ⁴ Or, making trial of, N. m.

* "Satan, ver. 19, called the enemy; i. e. the adversaries of truth, righteousness, and christianity in general." Sn.

† *As lightning.*] "Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing." Newcome.

‡ q. d. All things relating to the purposes of my mission are revealed to me, and no one knoweth the design and extent of this revelation but my Father and myself, and those to whom I choose to discover it. See Matt. xi. 27.

"Teacher¹, what shall I do to inherit everlasting life?"
 26 And *Jesus* said unto him, "What is written in the law?
 27 how readest thou?" And he answered and said, "Thou
 shalt love the Lord thy God with all thine heart, and with
 all thy soul, and with all thy strength, and with all thy
 28 mind: and thy neighbour as thyself." Then *Jesus* said
 unto him, "Thou hast answered rightly: do this, and thou
 29 shalt live." But he, desiring to justify himself, said to *Jesus*,
 30 "And who is my neighbour?" And *Jesus* replied and said,
 "A certain *man* went down from Jerusalem to Jericho, and
 fell among robbers, who stripped him of his raiment, and
 wounded² him, and departed, having left him half dead.
 31 And by chance a certain priest came down that way; and
 32 when he saw him, he passed by on the other side. In like
 manner a Levite also, when he reached the place, came and
 33 saw him, and passed by on the other side. But a certain
 Samaritan, as he journeyed, came where he was: and, when
 34 he saw him, he had compassion on him, and went to him,
 and bound up his wounds, pouring in oil and wine; and set
 him on his own beast, and brought him to an inn, and took
 35 care of him. And on the morrow, [when he departed,] he
 took out two denarii³, and gave them to the host, and said
 unto him, 'Take care of him; and whatsoever thou spend-
 36 est more, when I come back I will repay thee.' Which
 then of these three thinkest thou to have been his neighbour
 37 who fell among the robbers?" And the teacher of the law
 said, "He who showed pity to him." Then said *Jesus* unto
 him, "Go, and do thou in like manner."
 38 And it came to pass, as they journeyed, that he entered
 into a certain town: and a certain woman, named Martha,
 39 received him into her house. And she had a sister called
 Mary; who sat also at the feet of *Jesus*, and heard his
 40 words. But Martha was harassed by much attendance, and

¹ Master, N.² laid strokes on, N.³ Or, pieces of money, N. m.

came to him, and said, "Master, carest thou not that my sister hath left me to attend alone? command therefore that
 41 she help me." And Jesus answered and said unto her,
 "Martha, Martha, thou art anxious, and troubled about
 42 many things, and there is need of one thing only^{*}: but
 Mary hath chosen the good part, which shall not be taken
 from her."

CH. XI. AND it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Master, teach us to pray, as John also taught his
 2 disciples." And he said unto them, "When ye pray, say,
 'O Father', sanctified be thy name. Thy kingdom come².
 3 Give us day by day the food sufficient for us. And forgive
 4 us our sins; for we also forgive every one who trespasseth
 5 against us. And bring us not into temptation³.'" And he
 said unto them, "Which of you shall have a friend, and
 shall go to him at midnight, and say to him, 'Friend, lend
 6 me three loaves: for a friend of mine is come to me from a
 7 journey, and I have nothing to set before him:' and he from
 within shall answer and say, 'Trouble me not: the door
 is now shut, and my children and I are in bed; I cannot
 8 rise and give thee?' I say unto you, Even if he will not rise
 and give him, because he is his friend, yet, because of his
 importunity, he will rise and give him as many *loaves* as he
 9 needeth. And I say unto you, Ask, and it shall be given
 you; seek, and ye shall find; knock, and it shall be opened
 10 unto you. For every one that asketh, receiveth; and *every*
one that seeketh, findeth; and to him that knocketh it shall
 11 be opened. Now if a son shall ask bread from any of you
 that is a father, will he give him a stone? or *if he shall ask*

¹ Our Father, N. and R. T. who art in heaven, R. T. ² Thy will be done as in heaven, so also in earth, R. T. ³ But deliver us from evil. R. T.

* See Bishop Pearce: q. d. "there is need of one dish only for me to eat of." Some good copies read, "there is need only of few, or even of one." See Griesbach. "But there is one thing which is necessary: and," &c. N.

12 a fish will he for a fish give him a serpent? or if he shall ask
 13 an egg, will he give him a scorpion? If ye therefore, being
 evil, know *how* to give good gifts unto your children; how
 much more will *your* heavenly Father give the holy spirit
 to those that ask him?"

14 And he was casting out a demon, and it was dumb, And
 it came to pass when the demon was gone out, that the dumb
 15 spake: and the multitudes wondered. But some of them
 said, "He casteth out demons through Beelzebub, the
 16 prince of the demons." (And others trying *him*, sought of
 17 him a sign from heaven.) But he, knowing their thoughts,
 said unto them, "Every kingdom divided against itself, is
 brought to desolation: and an house *divided* against an
 18 house, falleth. If Satan also be divided against himself,
 how can his kingdom stand? Because ye say that I cast out
 19 demons by Beelzebub. But if I by Beelzebub cast out de-
 mons, by whom do your sons cast them out? Wherefore
 20 they shall be your judges. But if I by the finger of God
 cast out demons, then the kingdom of God is come unto you.
 21 "When a strong man armed guardeth his habitation,
 22 his goods are in peace: but when a stronger than he shall
 come upon him and overcome him, he taketh from him all
 his armour in which he trusted, and divideth his spoils.
 23 "He that is not with me, is against me: and he that ga-
 thereth not with me, scattereth.
 24 "When the unclean spirit is gone out of a man, he pass-
 eth through dry places, seeking rest; and, finding none, he
 saith, 'I will return to mine house whence I came out.'
 25 And when he cometh, he findeth *it* swept and set in order.
 26 Then he goeth and taketh to him seven other spirits more
 evil than himself; and they enter in, and dwell there: and
 the last state of that man becometh worse than the first *."
 27 And it came to pass as he spake these things, that a cer-

* A relapse into vice, like a relapse into insanity, renders the case more
 hopeless than before.

- tain woman of the multitude lifted up her voice, and said unto him, "Happy *is* the womb which bare thee, and the breasts which thou hast sucked." But he said, "Yea, rather, happy *are* they that hear the word of God and keep *it*."
- 29 And when the multitudes were gathered together about him, he began to say, "This is an evil generation: it seeketh after a sign: and a sign shall not be given it, except the sign of Jonah¹: For as Jonah was a sign to the Ninevites, so will the Son of man also be to this generation. The queen of the south will rise in the judgement together with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. The men of Nineveh will rise up in the judgement together with this generation, and will condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.
- 33 "Now no man, when he hath lighted a lamp, putteth *it* in a secret place, or under a measure, but on a stand; that those who come in may see the light. The lamp of the body is thine eye²; when therefore thine eye is clear, thy whole body also is enlightened; but when *thine eye* is dim, thy body also is in darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* enlightened, having no part dark, the whole will be enlightened, as when a lamp enlighteneth thee by *its* brightness."
- 37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and placed himself at meat. And when the Pharisee saw *it*, he wondered that *Jesus* had not first washed *his hands* before dinner. Then the Lord said unto him, "Now ye Pharisees make clean the outside of the cup and of the dish; but the inside of you is full of ra-

¹ of the prophet Jonah, R. T. and N. ² the eye, R. T.

40 pine and maliciousness. Ye inconsiderate, did not he who
 41 made the outside, make the inside also? But rather give *in*
 alms the things which ye have¹; and, behold, all things are
 42 clean unto you. But alas for you, Pharisees! for ye pay
 tithe of mint and rue and every herb, and pass over justice
 and the love of God: now these ought ye to have done,
 43 and not to leave the other undone. Alas for you Phari-
 sees! for ye love the chief seats in the synagogues, and sa-
 44 lutations in the market-places. Alas for you!² for ye are
 as graves which appear not, and the men that walk over
 45 *them* know *it* not." Then one of the teachers of the law
 answered, and saith unto him, "Master, thus saying, thou
 46 reproachest us also." And he said, "Alas for you teachers
 of the law also! because ye lade men with burthens hard
 to be borne, and ye yourselves touch not the burthens with
 47 one of your fingers. Alas for you! because ye build the
 sepulchres of the prophets, and your fathers killed them.
 48 Ye therefore bear witness that ye consent to the deeds³ of
 your fathers: for they indeed killed them, and ye build [their
 49 sepulchres]. Wherefore also the wisdom of God hath said,
 'I will send unto them prophets and apostles; and *some* of
 50 them they will kill, and persecute *others*: so that the blood
 of all the prophets which hath been shed from the founda-
 51 of the world, will be required from this generation: from
 the blood of Abel to the blood of Zachariah, who perished
 between the altar and the temple:' yes, I say unto you,
 52 it will be required from this generation. Alas for you,
 teachers of the law! for ye have taken away the key of
 knowledge: ye yourselves have not entered in, and those
 that were entering in ye have hindered."
 53 And while he said these things unto them, the scribes and
 the Pharisees began to be greatly incensed, and to provoke

¹ give alms according to your ability, W. ² scribes and Pharisees, hypo-
 crites, R. T. ³ "consent not," N. upon the authority of the Cambridge and
 some Latin Mss.

54 him to speak of many things: [laying wait for him, and seeking] to catch something out of his mouth, [that they might accuse him.]

CH. XII. At which time, when many thousands¹ of the multitude were gathered together, so that they trode upon one another, he began to say unto his disciples, “*First of all*², beware of the leaven of the Pharisees, which is hypocrisy.

2 But there is nothing covered, which shall not be revealed; 3 or hidden, which shall not be known. Whatsoever things therefore ye have said in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 “And I say unto you, my friends, Fear not those who kill the body, and afterward have no more which they can 5 do. But I will warn you whom ye shall fear: Fear him that, after he hath killed, hath power to cast into hell; yes, 6 I say unto you, Fear him. Are not five sparrows sold for two pence? and yet not one of them is forgotten before 7 God: but even the hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

8 “I say also unto you, Whosoever shall confess me before men, him the Son of man also will confess before the 9 angels of God. But he who denieth me before men, shall 10 be denied in the presence of the angels of God. And whosoever shall speak a word against the Son of man, it will be³ forgiven him; but unto him who blasphemeth against the holy spirit it will not⁴ be forgiven.

11 “And when ye are brought to synagogues, and to principalities and powers, take no anxious thought how or what 12 ye shall speak in defence, or what ye shall say: for the holy spirit shall teach you in that hour what ye ought to say.”

13 And one of the multitude said unto him, “Master, speak⁵

¹ Gr. myriads. ² Or, above all things, N.m. Or, as many copies read, He began first to say, &c. ³ Or, it may be, N.m. ⁴ Or, it cannot, N.m. ⁵ Or, command, N.m.

- to my brother, that he divide *our* inheritance with me.”
- 14 And *Jesus* said unto him, “Man, who made me a judge or
 15 a divider over you?” And he said unto them, “Take heed
 and beware of covetousness¹: for a man’s life consisteth not
 in the abundance of the things which any one possesseth.”
- 16 And he spake a parable unto them, saying, “The ground
 17 of a certain rich man brought forth plentifully: and he
 thought within himself, saying, ‘What shall I do, because
 18 I have no place where I can store my crops?’ Then he said,
 ‘I will do this: I will take down my barns, and build great-
 er; and there I will store all my produce and my goods.
 19 And I will say to my soul², Soul, thou hast many goods
 laid up for many years; take thine ease, eat, drink, be
 20 merry.’ But God said unto him, ‘Thou inconsiderate
 man, this night thy soul³ is required of thee⁴: then whose
 21 will the things be which thou hast provided?’ So is he who
 layeth up treasure for himself, and is not rich toward God.”
- 22 Then he said to his disciples, “Therefore I say unto
 you, Take no anxious thought for [your] life, what ye shall
 23 eat: nor for the body, with what ye shall be clothed. Life⁵
 24 is more than food; and the body than clothing. Observe
 the ravens, that they neither sow nor reap; which have
 neither store-house nor barn; and yet God feedeth them.
 25 How much better are ye than the fowls? Now which of you
 by taking anxious thought can add one cubit to his stature?
 26 If therefore ye be not able to do even that which is least,
 27 why take ye anxious thought for the rest? Observe how the
 lilies grow: they neither labour nor spin; and yet I say unto
 you, Even Solomon in all his glory was not arrayed like
 28 one of these. But if God so clothe the herb, which to-day
 is⁶ in the field, and to-morrow is cast into the furnace; how
 29 much more *will he clothe* you, O ye of little faith? Where-
 fore, seek not ye what ye shall eat, or what ye shall drink,

¹ of all covetousness, *Mss.* ² his soul, i. e. himself; his life, see ver. 21. ³ Or, thy life. ⁴ shall be demanded from thee, *N.* ⁵ for life, *Mss.* ⁶ flourisheth, *N.*

30 nor be ye tossed about *in mind*¹. For after all these things
the nations of the world seek : and your Father knoweth that
31 ye have need of these things. But seek the kingdom² of
God ; and [all] these things shall be added unto you.

32 “ Fear not, little flock : for it is your Father’s good plea-
33 sure to give you the kingdom. Sell what ye have, and give
alms : provide yourselves bags which grow not old, a trea-
sure in the heavens which faileth not, where no thief ap-
34 proacheth, nor moth corrupteth. For where your treasure
is, there will be your heart also.

35 “ Let your loins be girded about, and *your* lamps burn-
36 ing ; and yourselves like men who are looking for their
master, when he will return from the marriage ; that when
he cometh and knocketh, they may open to him immediate-
37 ly. Happy *are* those servants whom *their* master, when he
cometh, shall find watching : verily I say unto you, that he
will gird himself, and will make them place themselves at
38 meat, and will come and serve them. And if he shall come
in the second watch, or come in the third watch, and find
39 *them doing thus*³, happy are those servants. Now ye know
this, that if the master of the house had known at what hour
the thief would come, he would have watched, and would
40 not have suffered his house to be broken into. Wherefore
be ye also ready ; for the Son of man cometh at an hour
when ye think not.”

41 Then Peter said unto him, “ Master, speakest thou this
42 parable unto us, or unto all likewise ? ” And the Lord said,
“ Who then is that faithful and wise steward⁴, whom *his*
master will place over his household to give *them their* por-
43 tion of food in due season ? Happy *is* that servant whom his
44 master, when he cometh, shall find doing thus. In truth I
say unto you, that he will place him over all that he hath.
45 But if that servant say in his heart, ‘ My master delayeth

¹ Or, nor live in restless suspense, N. m. ² his kingdom, Mss. ³ Or, and
things thus, N. m. ⁴ that faithful, that wise steward, Mss.

his coming;' and begin to strike the men-servants and the
 46 maid-servants, and to eat and drink and be drunken; the
 master of that servant will come in a day when he looketh
 not for him, and in an hour of which he is not aware; and
 having discarded him¹ will appoint him his portion with the
 47 unfaithful. And that servant, who knew his master's will
 and prepared not *himself*, nor did according to his will, shall
 48 be beaten with many *stripes*: but he who knew *it* not, and
 committed things worthy of stripes, shall be beaten with few
stripes. And to whomsoever much hath been given, of him
 much shall be required: and to whom men have trusted
 much, of him they will ask the more.

49 "I came to send fire on the earth; and what do I desire?
 50 O that it were already kindled²! I have also a baptism to
 be baptized with: and how am I straitened till it be accom-
 51 plished! Suppose ye that I came to spread peace on earth?
 52 I say unto you, No; but rather³ division. For henceforth
 five in one house will be divided, three against two, and
 53 two against three. *The* father will be divided against *the*
 son, and *the* son against *the* father; *the* mother against *the*
 daughter, and *the* daughter against *the* mother; *the* mother-
 in-law against her daughter-in-law, and *the* daughter-in-
 54 law against her mother-in-law." And he said to the mul-
 titudes also: "When ye see a cloud rising out of the west,
 immediately ye say, 'There cometh a shower;' and so it
 55 happeneth: and when ye see the south wind blow, ye say,
 56 'There will be heat;' and it happeneth. Ye hypocrites,
 ye can discern the appearance of the earth and of the sky:
 57 but how is it *that* ye do not discern this time? And why
 58 even of yourselves judge ye not what is right? For when
 thou goest with thine adversary to the magistrate, *while thou*
art on the way, use *thine* endeavour to be delivered from

¹ Campbell. will cut him asunder, and, N. ² and what do I desire, if it be already kindled? Now, N. See Grotius, Pearce, Griesbach, and Newcome's note. ³ only, N. See Schleusner Lex.

him; lest he drag thee away to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I say unto thee, Thou shalt by no means depart thence, till thou have paid the very last mite."

CH. XIII. Now there were present at that time some who told *Jesus* of the Galileans, whose blood Pilate had mixed with their sacrifices. And *Jesus* answered and said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I say unto you, No: but, unless ye repent, ye will all perish in such a manner. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were transgressors above all men who dwelt in Jerusalem? I say unto you, No; but, unless ye repent, ye will all perish in like manner." He spake also this parable: "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. Then he said to *his* vine-dresser, 'Behold, *these* three years I come seeking fruit on this fig-tree, and find none: cut it down; why doth it even take up the ground?' And he answered and saith unto him, 'Sir, suffer it to *remain* this year also, till I shall dig about it, and dung it: and if it bear fruit, *well*; but if not, afterward thou mayest cut it down.' "

Now he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and could in no wise raise *herself* up. And when *Jesus* saw her, he called *her* to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he put *his* hands on her: and forthwith she was made straight, and glorified God. And the ruler of the synagogue spake, being moved with indignation because *Jesus* had wrought a cure on the sabbath, and said to the multitude, "There are six days in which *men* ought to work: in them therefore come and be cured, and not on the sabbath-day." The Lord therefore

answered him, and said, "*Thou hypocrite*¹, doth not every one of you on the sabbath loose his ox or *his* ass from the manger, and lead *him* away to water *him*? And ought not this woman, being a daughter of Abraham, whom Satan^{*} hath bound, lo, *these* eighteen years, to be loosed from this bond on the sabbath-day?" And as he said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things done by him.

He said also, "To what is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard-seed, which a man took and put in his garden; and it grew, and became a great tree, and the fowls of the air lodged in its branches." [And] again he said, "To what shall I liken the kingdom of God? It is like leaven, which a woman took and mixed with² three measures of meal, till the whole was leavened."

And he went through the cities and towns, teaching and journeying toward Jerusalem. Then one said unto him, "Master, are there few who will be saved?" And he said unto them, "Strive to enter in by the narrow door³: for many, I say unto you, will seek to enter in, and will not be able; when once the master of the house hath risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us.' But he will answer and say unto you, 'I know not whence ye are.' Then ye will begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he will say, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.' There will be weeping and gnashing of teeth, when ye shall see Abraham,

¹ Ye hypocrites, Mss. ² Gr. hid in. ³ strait door, N. gate, R. T.

* Satan is the personification of the principle of opposition: diseases are attributed to Satan, not because the devil is, or was supposed to be, the author of them, but, because they are destructive to health, ease, and enjoyment. See Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20; and Newcome's note.

and Isaac, and Jacob, and all the prophets, in the kingdom
 29 of God, and you *yourselves* removed out. And *men* shall
 come from the east and the west, and [from] the north and
 30 the south, and shall be guests¹ in the kingdom of God. And,
 behold, there are last who will be first, and there are first
 31 who will be last." On the same day² some of the Phari-
 sees came near, saying unto him, "Go forth, and depart
 32 hence: for Herod desireth to kill thee." And he said unto
 them, "Go and tell that fox, Behold, I shall cast out de-
 mons, and I shall work cures to-day and to-morrow, and
 33 the third day I shall be perfected. However, I must needs
*continue my course*³ to-day and to-morrow; and depart the
 day following: for it cannot be that a prophet perish out of
 34 Jerusalem. O Jerusalem, Jerusalem, that killest the pro-
 phets, and stonest those that are sent unto thee: how often
 would I have gathered thy children together, as a hen ga-
 35 thereth her brood under *her* wings! but ye would not. Be-
 hold, your habitation shall be left by you⁴. And⁵ I say unto
 you, Ye shall not see me; till the time come when ye shall
 say, 'Blessed *be* he that cometh in the name of the Lord.'"

CH. XIV. And it came to pass when *Jesus* had entered, on the
 sabbath, into the house of one of the rulers among the Pha-
 2 risees, to eat bread, that they watched him. And, behold,
 there was before him a certain man, that had a dropsy.
 3 Wherefore *Jesus* spake to the teachers of the law and Pha-
 risees, saying, "Is it lawful to work a cure on the sabbath?"
 4 And they remained silent. Then *Jesus* took *him*, and cured
 5 him, and sent him away; and [spake] unto them, and said,
 " ⁶ Which of you shall have an ass or an ox fallen into a
 pit, and will not immediately draw him out on the sabbath-

¹ Gr. shall recline. ² the same hour, Mss. ³ The Syriac reads, I must needs work, &c. ⁴ left unto (or by) you desolate. R. T. ⁵ And, verily, R. T. ⁶ Or, Whose ox or ass among you shall fall into a pit, and he will not immediately draw it out, &c. Some copies for *ass* (an ass), read *viass* (a son), which is supposed to be a corruption of *ai*, a sheep, N. n.

6 day?" And they could not answer him again to these things.

7 Then he spake a parable to those that were invited, when he marked how they chose out the chief places; saying unto 8 them, "When thou art invited by any *man* to a marriage-feast, take not the chief place; lest a more honourable man 9 than thou be invited by him; and he that invited thee and him come, and say to thee, 'Give place to this man;' and 10 then thou begin to take the lowest place with shame. But when thou art invited, go and take the lowest place; that, when he who invited thee cometh, he may say unto thee, 'Friend, go up higher:' then thou wilt have honour in the 11 presence of those that are at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

12 Then he said to him also that invited him, "When thou makest a dinner, or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours; lest they also invite thee again, and a recompense be made thee. 13 But when thou makest a feast, invite the poor, the maimed, 14 the lame, the blind; and thou shalt be happy: (for they cannot recompense thee;) for thou shalt be recompensed at the resurrection of the righteous."

15 And when one of the guests heard¹ these things, he said unto *Jesus*, "Happy is he who shall eat bread² in the kingdom of God." Then *Jesus* said unto him, "A certain man 16 made a great supper, and invited many: and sent his servant at supper time to say to those who were invited, 'Come, 17 for all things are now ready.' And they all, with one consent, began to excuse themselves. The first said unto him, 'I have bought a field, and I must needs go and see it: I 18 beseech thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to try them: I be-

¹ So W. When one of those who were guests with *Jesus* heard these things, he said unto him, N. ² a dinner, Mss.

20 seech thee have me excused.' And another said, 'I have
 21 married a wife; and therefore I cannot come.' So [that]
 servant came, and told his master these things. Then the
 master of the house was angry, and said to his servant, 'Go
 out quickly into the streets and lanes of the city, and bring
 in hither the poor, and the maimed, and the lame, and the
 22 blind.' And the servant said, 'Sir, it is done as thou hast
 23 commanded, and still there is room.' And the master said
 to the servant, 'Go out to the highways and hedges, and
 24 compel * *men* to come in; that my house may be filled. For
 I say unto you, that none of those men who were invited
 shall taste of my supper.'"

25 And great multitudes went with him; and he turned and
 26 said unto them, "If any *man* come to me, and hate not † his
 father, and mother, and wife, and children, and brethren,
 and sisters, and even his own life also, he cannot be my
 27 disciple. And whosoever doth not bear his cross, and come
 28 after me, cannot be my disciple. For which of you, intend-
 ing to build a tower, sitteth not down first, and computeth
 29 the expense, whether he have *sufficient* to complete it? Lest
 perhaps, after he hath laid the foundation, and is not able
 to finish it, all that behold it begin to deride him, saying,
 30 'This man began to build, and was not able to finish.' Or
 31 what king, going to make war against another king, sitteth
 not down first, and consulteth whether he be able with ten
 thousand to meet him who cometh against him with twenty
 32 thousand? Else, while he is yet far off, he sendeth an em-
 33 bassy, and asketh conditions of peace. In like manner,
 then, whosoever among you biddeth not farewell to all that
 he hath¹, he cannot be my disciple.

¹ all his substance, N.

* persuade, entreat, importune. The verse refers to sending the apostles, &c. to preach every where, N.

† hate not: i.e. "be not ready to forsake, see ver. 33; and thus seem to neglect or hate. See Matt. x. 37." Newcome.

34 "Salt *is* good: but if the salt have lost its savour, with
 35 what shall it be seasoned? It is not fit for the land, or for
 the dunghill; *but men* cast it out. He that hath ears to
 hear, let him hear."

CH. XV. THEN all the publicans and sinners drew near unto
 2 *Jesus* to hear him. And the Pharisees and the scribes
 murmured, saying, "This *man* receiveth sinners, and eat-
 3 eth with them." And he spake this parable unto them,
 4 saying, "What man among you, having an hundred sheep,
 if he lose one of them, doth not leave the ninety and nine
 in the desert, and go after that which is lost, until he find
 5 it? And when he hath found *it*, he layeth *it* on his shoulders,
 6 rejoicing. And when he cometh home, he calleth together
his friends and neighbours, saying unto them, 'Rejoice with
 7 me; for I have found my sheep which was lost.' I say unto
 you that, in like manner, joy will be in heaven over one
 sinner who repenteth, more than over ninety *and* nine
 righteous persons, who need no repentance.

8 "Or what woman, having ten pieces of silver, if she lose
 one piece, doth not light a lamp, and sweep the house, and
 9 seek carefully until she find *it*? And when she hath found
it, she calleth together *her* friends and *her* neighbours, say-
 ing, 'Rejoice with me; for I have found the piece which I
 10 had lost.' In like manner, I say unto you, there is joy in
 the presence of the angels of God over one sinner who re-
 penteth."

11 He said also *, "A certain man had two sons: and the
 12 younger of them said to *his* father, 'Father, give me the
 portion of goods which falleth to *my* share.' And he di-
 13 vided unto them *his* substance. And, not many days after,
 the younger son gathered all together, and went into ano-
 ther country, and there wasted his substance *by* living dis-

* This parable shows how graciously God receives sinners: ver. 2: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant. N.

14 solutely. And when he had spent all, a great famine arose
 15 in that land; and he began to be in want. And he went
 and joined himself to a citizen of that country; who sent
 16 him into his fields to feed swine. And he desired to fill his
 belly with the husks which the swine ate: and yet no man
 17 gave him *food*. Then he came to himself, and said, 'How
 many of my father's hired servants have abundance of food,
 18 and I perish here¹ with hunger! I will arise and go to my
 father, and will say unto him, 'Father, I have sinned against
 19 heaven, and in thy sight: I am² no more worthy to be call-
 20 ed thy son: make me as one of thine hired servants.' Then
 he arose, and went to his father. But when he was yet far
 off, his father saw him, and had compassion *on him*, and ran,
 21 and fell on his neck, and kissed him. And the son said unto
 him, 'Father, I have sinned against heaven, and in thy
 22 sight; and am no more worthy to be called thy son*.' But
 the father said to his servants, 'Bring forth³ the best robe,
 and clothe him with it: and put a ring on his hand, and
 23 sandals on *his* feet. And bring the fatted calf, and kill *it*:
 24 and let us eat and be joyful: for this my son was dead, and
 is alive again; [and] was lost, and is found.' And they be-
 25 gan to be joyful. Now his elder son was in the field; and
 as he came and drew near to the house, he heard music and
 26 dancing. Then he called to him one of the servants, and
 27 inquired what these things meant. And *the servant* said unto
 him, 'Thy brother is come; and thy father hath killed the
 28 fatted calf, because he hath received him in health.' And
 he was angry, and would not go in: his father therefore
 29 came out, and entreated him. And he answered and said
 to *his* father, 'Lo, these many years I have served thee,
 nor have I at any time transgressed thy commandment: and

¹ I perish with hunger, R. T. ² and I am, R. T. ³ Bring forth quickly, Vat. and Camb. and after them Newcome.

* Upon the authority of the Vatican, Cambridge, and other manuscripts, Newcome adds, "make me as one of thy hired servants," which he takes to be the true reading, as the repetition of ver. 19 is thus made complete.

yet thou never gavest me a kid, that I might be joyful with
 30 my friends: but when this thy son came, who hath devoured
 thy substance with harlots, thou hast killed for him the fat-
 31 ted calf.' And *his father* said unto him, 'Son, thou art al-
 32 ways with me, and all that I have is thine. But it was
 right that we should be joyful and glad: for this thy bro-
 ther was dead, and is alive again; and [was] lost, and is
 found.'"

CH. XVI. AND *Jesus* said also to his disciples, "There was a
 certain rich man that had a steward; who was accused to
 2 him that he wasted his substance. And he called *the stew-*
ard, and said to him, 'How is it that I hear this of thee?
 give an account of thy stewardship: for thou canst be no
 3 longer steward.' Then the steward said within himself,
 'What shall I do? for my master taketh away from me *my*
 4 stewardship: I cannot dig, to beg I am ashamed. I am re-
 solved what to do; that, when I am put out of the steward-
 5 ship, I may be received into their houses.' So he called to
 him every one of his master's debtors, and said to the first,
 6 'How much owest thou to my master?' And he said, 'An
 hundred vessels of oil.' And *the steward* said to him, 'Re-
 ceive *back* thy bill, and sit down quickly, and write fifty.'
 7 Then he said to another, 'And how much owest thou?'
 And he said, 'An hundred measures of wheat.' And *the*
steward saith to him, 'Receive *back* thy bill, and write
 8 eighty.' And *his* master commended* the unjust steward,
 because he had done prudently: for the sons of this world
 are more prudent in their generation than the sons of light.
 9 And I say unto you, Make to yourselves friends of unjust
 wealth¹; that, when ye fail, they may receive you² into ever-
 lasting habitations.

¹ Or, uncertain, N. m. Gr. of the mammon of unrighteousness. ² Or, ye may
 be received. See chap. xii. 20. N. n.

* He commended the prudence of the expedient; though he could not but
 condemn its dishonesty. N.

- 10 "He that is faithful in a very little, is faithful in much
also: and he that is unjust in a very little, is unjust in much
11 also. If therefore ye have not been faithful in unjust wealth¹,
12 who will intrust you with true *wealth*? And if ye have not
been faithful in that which will be another's², who will give
you that which is your own?
- 13 "No servant³ can serve two masters: for either he will
hate the one, and love the other, or he will hold⁴ to the one,
and despise the other. Ye cannot serve God and *wealth*⁵."
- 14 And the Pharisees also, who were covetous, heard all
15 these things; and they scoffed at him. And he said unto
them, "Ye are they who justify yourselves before men;
1 but God knoweth your hearts: for that which is high *in es-*
teem among men *is* abomination in the sight of God.
- 16 "The law and the prophets *were* until John: from that
time the kingdom of God is preached, and every one press-
17 eth into it. But it is easier for heaven and earth to pass
away, than that one tittle of the law should fail.
- 18 "Whosoever putteth away his wife, and marrieth an-
other, committeth adultery: and whosoever marrieth her
that is put away from *her* husband committeth adultery.
- 19 "Now there was a certain rich man who was clothed in
purple and fine linen, and feasted sumptuously⁶ every day:
20 and there was a certain beggar, named Lazarus, that was
21 laid at his porch, full of sores; and desiring to be fed with
the crumbs which fell from the rich man's table: moreover,
22 the dogs also came and licked his sores. And it came to
pass that the beggar died, and was carried by the angels
into Abraham's bosom^{*}. The rich man also died, and was
23 buried. And in the unseen state he lifted up his eyes, be-

¹ Gr. unjust, or, uncertain mammon. ² Or, which passeth to another, N. m.
³ domestic, N. ⁴ Or, cleave, N. m. ⁵ Gr. God and mammon. ⁶ Gr. splendidly.

^{*} To recline there at a heavenly banquet. See John xiii. 25. The circum-
stances mentioned in ver. 23, 24, are ornaments of the parable, which are not
to be understood literally. N.

ing in torments, and beholdeth Abraham at a distance, and
 24 Lazarus in his bosom : and he cried out and said, ' Father
 Abraham, have pity on me, and send Lazarus, that he may
 dip the tip of his finger in water, and cool my tongue ; for
 25 I am pained in this flame.' But Abraham said, ' Son, re-
 member that thou in thy life-time didst receive thy good
 things, and Lazarus in like manner evil things : but now
 26 he is comforted¹, and thou art pained. And, besides all
 this, between us and you a great gulf is fixed : so that they
 who would go hence to you, are not able ; nor can they
 27 pass to us, who *would come* thence.' Then he said, ' I be-
 seech thee, therefore, father, that thou wouldest send him
 28 to my father's house ; for I have five brethren ; that he may
 testify to them, lest they also come into this place of tor-
 29 ment.' Abraham saith unto him ; ' They have Moses and
 30 the prophets ; let them hear these.' And he said, ' Nay,
 father Abraham : but if one go to them from the dead, they
 31 will repent.' Then Abraham said unto him, ' If they hear
 not Moses and the prophets, they will not be persuaded,
 even if one rise again from the dead.' "

CH. XVII. Jesus said also to *his* disciples, " It is impossible
 that causes of offending should not come : but alas for *him*
 2 through whom they come ! It were better for him that an
 upper millstone were hanged about his neck, and he were
 cast into the sea, than that he should cause one of these lit-
 3 tle ones to offend. Take heed to yourselves.

" [Now] if thy brother trespass [against thee], rebuke
 4 him : and, if he repent, forgive him. And if he trespass
 against thee seven times *in* a day, and seven times *in* a day
 turn again², saying, ' I repent ;' thou shalt forgive him."

5 And the apostles said to the Lord, " Increase our faith."
 6 And the Lord said, " If ye had faith as a grain of mustard-
 seed, ye might say to this sycamine-tree, ' Be thou rooted

¹ he is comforted here, &c. *Mss.* ² to thee, *R. T.* and *Mss.*

- up, and be thou planted in the sea;’ and it should obey you.
- 7 But which of you, having a servant plowing, or feeding cattle, will immediately say to him when he is come from the field, ‘Go, and place thyself at meat?’ and will not rather say unto him, ‘Make ready whereon I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou thyself shalt eat and drink?’ Doth he thank that servant, because he did the things which were commanded¹? I suppose not. So likewise ye, when ye shall have done all those things which are commanded you, say, ‘We are unprofitable servants: for we have done what we ought to have done.’”
- 11 And it came to pass, as he journeyed to Jerusalem, that he went through Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off: and they lifted up *their* voices, saying, “Jesus, Master, have pity on us.” And, when he saw *them*, he said unto them, “Go, show yourselves to the priest.” And it came to pass that, as they were going, they were cleansed. And one of them, when he saw that he was cured, turned back, glorifying God with a loud voice; and fell on *his* face at the feet of Jesus², giving him thanks: and he was a Samaritan. And Jesus answered and said, “Were there not ten cleansed? but where *are* the nine? Not any are found that have returned to give glory to God, except this stranger³.” Then *Jesus* said unto him, “Arise, depart: thy faith hath restored thee.”
- 20 Now having been asked by the Pharisees, when the kingdom of God was to come, *Jesus* answered them and said, “The kingdom of God cometh not with outward show⁴. Nor will *men* say, Lo, *he* is here! or, Lo, *he* is there! for, lo, the kingdom of God is among you.”
- 22 Then he said to the disciples, “The days will come when

¹ him, R. T. ² at *Jesus's* feet, N. ³ Or, alien, N. m. ⁴ Or, so as to be observed. Symonds.

ye shall desire to see one of the days of the Son of man, and
 23 will not behold it. And *men* will say to you, 'Lo, *he is*
 here!' or, 'Lo, *he is there*:' go not after *them*, nor follow
 24 *them*. For as the lightning which lighteneth out of the one
part under heaven, shineth to the other *part* under heaven;
 25 so¹ will the Son of man be in his day. But first he must
 26 suffer many things, and be rejected by this generation. And
 as it was in the days of Noah, so will it be also in the days
 27 of the Son of man. They ate, they drank, they married
 wives, they were given in marriage; until the day when
 Noah entered into the ark, and the flood came, and de-
 28 stroyed *them* all. In like manner as it was also in the days
 of Lot: they ate, they drank, they bought, they sold, they
 29 planted, they built; but on the day when Lot went out of
 Sodom, it rained fire and brimstone from heaven, and de-
 30 stroyed *them* all: thus it will be, in the day when the Son
 31 of man is revealed. In that day, whoever shall be on the
 house top, and his goods in the house, let him not come
 down to take them away; and, in like manner, let not him
 32 that is in the field turn back. Remember Lot's wife. Who-
 33 ever shall seek to save his life, shall lose it; and whoever
 34 shall lose his life, shall preserve it. I say unto you, In that
 night two *men* will be on one bed: one will be taken, and
 35 the other will be left. Two *women* will be grinding toge-
 36 ther: one will be taken, and the other left²." And they
 answered, and say unto him, "Where, Master?" And he
 said unto them, "Where the body *is*, thither the eagles
 will be gathered together."

CH. XVIII. And he spake a parable also unto them *to this end*,
 that they ought to pray always, and not to be weary: saying,
 2 "In a certain city there was a judge, who feared not God,
 3 nor regarded man: and there was a widow³ in that city;
 who came to him, saying, 'Judge my cause against mine

¹ so likewise, R. T. ² ver. 34. Two men shall be in the field; the one shall
 be taken, and the other left. R. T. ³ a certain widow, R. T.

- 4 adversary¹. And he would not for a time : but afterward
 he said within himself, ' Though I fear not God, nor regard
 5 man ; yet, because this widow giveth me trouble, I will
 judge her cause² ; lest by her continual coming she tire
 6 me.' And the Lord said, ' Hear what the unjust judge
 7 saith. And will not God execute judgement in behalf of
 his own elect, who cry unto him day and night ? and will
 8 he be slow in their cause ? I say unto you, He will speedily *
 execute judgement in their behalf. Nevertheless, when the
 Son of man cometh, will he find faith in the land ?' "
- 9 And he spake this parable also to some who trusted in
 themselves that they were righteous, and despised others :
 10 " Two men went up into the temple to pray ; the one a Pha-
 11 risee, and the other a publican. The Pharisee stood by
 himself, and prayed thus : ' God, I thank thee that I am not
 as other men *are*, oppressors, unjust, adulterers, or even as
 12 this publican. I fast twice in the week ; I pay tithes of all
 13 that I possess.' But the publican, standing at a distance,
 would not even lift up his eyes to heaven, but smote upon
 14 his breast, saying, ' God be merciful to me a sinner.' I
 say unto you, This man went down to his house justified,
 and not the other : for every one that exalteth himself
 shall be humbled ; and he that humbleth himself shall be
 exalted."
- 15 And some brought unto him infants also, that he might
 touch them : but when *his* disciples saw *it*, they rebuked
 16 them. But Jesus called the *infants* unto him, and said,
 " Suffer the little children to come unto me, and forbid them
 17 not ; for of such-like is the kingdom of God. Verily I say

¹ Or, Get justice done me by mine adversary, N. m. * Or, I will get justice done her, N. m.

* " By the destruction which the Romans will bring on the Jewish nation, before the present race of men passes away. The beginning of this chapter is therefore connected with the close of the foregoing." N.

unto you, Whosoever shall not receive the kingdom of God as a little child, he can by no means enter therein."

18 And a certain ruler asked him, saying, "Good Master, 19 what shall I do to inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is none good* 20 but one, *that is*, God. Thou knowest the commandments, 'Do not commit adultery: Do no murder: Do not steal: Do not bear false witness: Honour thy father and [thy] 21 mother.'" And he said, "All these things I have kept 22 from my youth." And when Jesus heard these words, he said unto him, "Still thou needest one thing: sell all which thou hast, and distribute¹ to the poor; and thou shalt have 23 treasure in heaven: and come, follow me." But when *the ruler* heard this, he was much grieved: for he was very 24 rich. And when Jesus saw that he was much grieved, he said, "With what difficulty will those that have riches 25 enter into the kingdom of God! For it is easier that a camel should go through the eye of a needle; than that a rich man 26 should enter into the kingdom of God." And those that 27 heard *it* said, "Who then can be saved?" But he said, "The things which are impossible with men, are possible 28 with God." Then Peter said, "Lo, we have left all², and 29 followed thee." And he said unto them, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the king- 30 dom of God, who shall not receive much more in this present time, and in the world to come everlasting life."

31 Then he took unto him the twelve, and said unto them, "Behold we are going up to Jerusalem, and all things that are written by the prophets will be accomplished in the Son 32 of man. For he will be delivered up to the gentiles, and 33 derided, and will be shamefully treated, and spit on: and he will be scourged and killed; but the third day he will

¹ give, *Mss.*

² We have left our own concerns, *Mss.*

34 rise again." And they understood none of these things: and this matter was hidden from them, and they knew not the things which were spoken.

35 Now it came to pass that, as he drew near to Jericho, a
36 certain blind man sat by the way-side begging; and when he heard the multitude passing by, he asked what it meant.
37 And they told him that Jesus of Nazareth was going by.
38 And he cried out, saying, "Jesus, *thou* son of David, have
39 pity on me." And those who went before rebuked him, that he might keep silence: but he called out much more;
40 "*Thou* son of David, have pity on me." Then Jesus stood still, and commanded *the man* to be brought unto him: and,
41 when he had drawn near, *Jesus* asked him, saying, "What desirest thou that I should do unto thee?" And he said,
42 "Master, that I may receive my sight." And Jesus said unto him, "Receive thy sight; thy faith hath restored
43 thee." And forthwith he received his sight, and followed *Jesus*, glorifying God: and all the people, when they saw
CH. XIX. *it*, gave praise to God. And *Jesus* entered Jericho, and passed through *it*.

2 And, behold, *there was* a man named Zaccheus, who was
3 a chief of the publicans, and he was rich. And he sought to see what kind of person Jesus was: but he could not be-
4 cause of the multitude; for he was little of stature. So he ran onward, and climbed up into a sycamore-tree to see
5 *Jesus*; who was about to pass that way. And when Jesus came to the place, he looked up, and saw him, and said to him, "Zaccheus, make haste and come down: for to-day
6 I must abide at thine house." And he made haste and came
7 down; and received him joyfully. And when all saw *it*, they murmured, saying, "He is gone in, to be guest with
8 a sinner*." And Zaccheus stood forth, and said to the

* a sinner, i. e. a gentile: in opposition to which he is called by *Jesus*, ver. 9, a son of Abraham, in consequence of his conversion,

Lord, "Behold, Master, the half of my goods I *will* give to the poor; and if in any thing I have wronged any man, 9 I *will* restore fourfold." And Jesus said unto him, "This day salvation is come to this house; inasmuch as he also is 10 a son of Abraham. For the Son of man is come to seek and to save that which was lost."

11 And while they heard these things, he proceeded to speak a parable; because he was near Jerusalem, and because *the people* thought that the kingdom of God would immediately 12 appear. He said therefore, "A certain man of noble birth went into a far country to receive for himself a kingdom, 13 and to return. And he called ten of his servants, and delivered to them ten pounds, and said to them, 'Traffic *with* 14 *these* till I come.' But his citizens hated him, and sent an embassy after him, saying, 'We are not willing that this 15 *man* should reign over us.' And it came to pass when he was returned, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called unto him; that he might know how much every 16 man had gained by traffic. Then the first came, saying, 17 'Sir, thy pound hath gained ten pounds.' And *the king* said unto him, 'Well *done*, thou good servant: because thou hast been faithful in a very little, have thou authority 18 over ten cities.' And the second came, saying, 'Sir, thy 19 pound hath produced five pounds.' And he said to him 20 likewise, 'Be thou also over five cities.' And another came, saying, 'Sir, behold, *here is* thy pound, which I have kept 21 laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that which thou didst not lay 22 down, and reapest that which thou didst not sow.' [Then] *the king* saith unto him, 'Out of thine own mouth I will judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down, and 23 reaping that which I did not sow. Why then gavest not

thou my money to the table *of exchangers*: that at my coming I might have obtained mine own with interest¹?' And he said to those who stood by, 'Take from him the pound, and give *it* to him that hath ten pounds:' (Then they said unto him, 'Sir, he hath ten pounds²:') for I say unto you, To every one that hath *much*, shall be given; but from him that hath little³, even that which he hath shall be taken away. But those mine enemies who were not willing that I should reign over them, bring hither, and slay *them* before me." And when *Jesus* had spoken thus, he went before *his disciples* up to Jerusalem.

And it came to pass as he drew near to Bethphagé and Bethany, at the mount called *the mount* of Olives, that he sent two of his disciples, saying, "Go into the town over against *you*; in which, as ye enter, ye will find a colt tied, whereon no man ever sat; loose it, and bring *it* hither. And if any man ask you, 'Why do ye loose *it*?' ye shall say thus unto him, 'The Master hath need of it.'" And those that were sent departed, and found as he had said unto them. And as they were loosing the colt, the owners of it said unto them, "Why loose ye the colt?" And they said, "The Master hath need of it." And they brought it to *Jesus*; and threw their mantles upon the colt, and they set *Jesus* on *it*. And as he went, they spread their mantles under him in the way.

And as he now drew near *to the city*, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice, for all the mighty works which they had seen, saying, "Blessed be the King who cometh in the name of the Lord: peace be in heaven, and glory in the highest *places*." Then some of the Pharisees from among the multitude said to him, "Teacher⁴, rebuke thy disciples." And he answered, and

¹ Or, increase, N. m. ² Ver. 25 is wanting in the Cambridge manuscript, and seems to encumber the sense. ³ Gr, hath not. ⁴ Master, N. t.

said unto them, "I say unto you, If these should keep silence, the stones would soon cry out."

41 And as he drew near, he beheld the city, and wept over it,
42 saying, "O that thou hadst known, at least in this thy day, the things *which belong* to thy peace! But now they are hidden from thine eyes. For the days will come upon thee, in which thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side, and lay thee even with the ground, and thy children within thee: and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation¹."

45 And he entered into the temple, and began to drive out those who sold [and those who bought therein]; saying unto them, "It is written, 'My house is the house of prayer:' but ye have made it a den of robbers."

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him; but could not find what they might do: for all the people were very attentive to him², as they heard *him*.

CH. XX. And it came to pass *that*, on one of those days, as he was teaching the people in the temple, and preaching glad tidings, the chief-priests³, and the scribes, and the elders, suddenly came upon him; and spake to him, saying, "Tell us by what authority doest thou these things? or who is he that gave thee this authority?" And he answered and said unto them, "I also will ask you one thing; and tell me, 'Was the baptism of John from heaven⁴, or from men?' " And they reasoned together among themselves, saying, "If we say 'From heaven,' he will say, 'Why then did ye not believe him?' But if we say 'From men;'
6 all the people will stone us: for they are persuaded that

¹ Or, when God regarded thee. N. m. ² Gr. hung on him. ³ the priests, Mas.

⁴ Observe here, that "coming from heaven," signifies not local descent, but being of divine authority. See Matt. xxi. 25; Mark xi. 30.

7 John was a prophet." And they answered, that they knew
8 not whence *it was*. And Jesus said unto them, "Neither
do I tell you by what authority I do these things."

9 Then he began to speak this parable to the people: "A
man¹ planted a vineyard, and let it out to husbandmen, and
10 went into another country for a long time. And at the sea-
son he sent a servant to the husbandmen, that they might
give him of the fruit of the vineyard: but the husbandmen
11 beat him, and sent *him* away empty. And he proceeded to
send another servant: and they beat him also, and treated
12 *him* disgracefully, and sent *him* away empty. And he pro-
ceeded to send a third: and they wounded him also, and
13 drove *him* out. Then said the owner of the vineyard, 'What
shall I do? I will send my beloved son; perhaps they will
14 reverence *him*, [when they see him.]" But when the hus-
bandmen saw him, they reasoned among themselves, say-
ing, 'This is the heir: come, let us kill him, that the inhe-
15 ritage may be ours.' So they drove him out of the vine-
yard, and killed *him*. What therefore will the owner of
16 the vineyard do unto them? he will come and destroy these
husbandmen, and will give the vineyard to others." And
17 when they heard *it*, they said, "Be this far from us²." But
he looked on them, and said, "What then is this which is
written, 'The stone which the builders rejected, is become
18 the head of the corner?' Whosoever falleth on that stone
will be broken by it: but on whomsoever it shall fall, it will
crush him to pieces."

19 And in that very hour the chief-priests and scribes sought
to lay hands on him, but feared the people: for they per-
20 ceived that he had spoken this parable against them. And
they watched *him*, and sent spies who feigned themselves
righteous men, that they might take hold of his words, to
deliver him up unto the power and authority of the go-

¹ A certain man, R. T. ² Or, Let not this be. N. m.

- 21 vernor. And they asked him, saying, "Teacher¹, we know
that thou speakest and teachest rightly, and respectest not
22 persons, but teachest the way of God in truth. Is it law-
23 ful for us to give tribute to Cesar, or not?" But he per-
24 ceived their craftiness, and said unto them, ["Why do ye
try me?"] show me a denarius. Whose image and inscrip-
tion hath it?" And they answered and said, "Cesar's."
25 Then he said unto them, "Render therefore unto Cesar
the things which are Cesar's; and unto God the things
26 which are God's." And they could not take hold of his
words before the people: and they wondered at his answer,
and kept silence.
- 27 Then some of the Sadducees came near to him, who deny
that there is any resurrection; and they asked him, saying,
28 "Teacher², Moses hath written unto us, 'If any man's bro-
ther die, having a wife, and he die childless, that his brother
should take his wife, and raise up offspring to his brother.'
29 Now there were seven brethren: and the first took a wife,
30 and died childless. And the second took the *same* wife³;
31 and he died childless. And the third took her; and in like
32 manner the seven also left⁴ no children, and died. And last
33 of all the woman also died. At the resurrection, therefore,
whose wife of them doth she become? for the seven had her
34 *as their* wife." And Jesus answered and said unto them,
"The sons of this world marry, and are given in marriage:
35 but those who shall be accounted worthy to obtain that world,
and the resurrection from the dead, neither marry, nor are
36 given in marriage: nor indeed can they die any more: for
they are like the angels and sons of God, being sons⁵ of the
resurrection.
- 37 "Now that the dead are raised, even Moses showed, when
he calleth the Lord who appeared at the bush⁶, the God of

¹ Master, N. t. ² Master, N. t. ³ Or, the woman, N. m. ⁴ and left, R. T.

⁵ So W. and are the sons of God, being the sons, N. ⁶ Moses showed at the bush, when, N. See Campbell.

Abraham, and the God of Isaac, and the God of Jacob.
88 Now he is not a God of the dead, but of the living: for all
live to him *."

39 Then some of the scribes answered and said, "Teacher¹,
40 thou hast spoken well/" And after that they durst not ask
him any further question.

41 * Then he said unto them, "How say *men* that Christ is
42 the son of David? and yet David himself saith in the book
of psalms, 'Jehovah said unto my Lord, Sit thou on my
43 right hand, till I make thine enemies thy footstool.' David
44 therefore calleth him Lord: how is he then his son?"

45 Then, in the hearing of all the people, he said to his dis-
46 ciples, "Beware of the scribes, who like to walk in robes,
and love salutations in the market-places, and the chief
47 seats in the synagogues, and the chief places at feasts: who
devour the families of widows; and for a show make long
prayers: these will receive an heavier condemnation."

CH. XXI. And he looked, and saw the rich men casting their
2 gifts into the treasury. And he saw a certain poor widow
3 also, casting in thither two mites. And he said, "I say
truly unto you, that this poor widow hath cast in more than
4 *they* all. For all these from their abundance have cast in
unto the offerings of God: but she from her penury hath
cast in all the substance which she had."

5 AND as some spake of the temple, that it was adorned
6 with goodly stones, and gifts, he said, "*As for* these things
which ye behold, the days will come in which there will
not be left one stone upon another, which will not be thrown
7 down." And they asked him, saying, "Teacher², but
when will these things be? and what will be the sign when

¹ Master, N. t. ² Master, N. t.

* *For all live to him.* "Who regards the future resurrection as if it were
present. Who calleth those things that are not, as though they were. Rom.
"iv. 17. See Beza, Grotius, and Bishop Pearce. So, Rom. vi. 11, *to God*
"signifies, in the counsel and purpose of God." Newcome.

8 these things are about to be accomplished?" And he said,
 "Take heed that ye be not deceived: for many will come
 in my name, saying, 'I am *the Christ*;' and the time draw-
 9 eth near: go not therefore after them. But when ye shall
 hear of wars and commotions, be not terrified: for these
 things must first come to pass; but the end is not immedi-
 10 ately." Then he said unto them, "Nation will rise against
 11 nation, and kingdom against kingdom: and there will be
 great earthquakes in many places, and famines, and pesti-
 lences; and there will be fearful sights and great signs from
 heaven.
 12 "But before all these things *men* will lay their hands on
 you, and persecute *you*, delivering *you* up to the syna-
 gogues and into prisons: being brought before kings and
 13 rulers for the sake of my name. And *this* will befall you,
 14 for a testimony * *unto them*. Settle it therefore in your
 hearts, not to meditate before what defence ye shall make.
 15 For I will give you utterance¹ and wisdom², which all
 16 your adversaries will not be able to gainsay or resist. And
 ye will be delivered up both by parents, and brethren, and
 kindred, and friends: and *some* of you they will cause to
 17 be put to death. And ye will be hated by all *men* for the
 18 sake of my name. And yet an hair of your head shall not
 19 perish. By your perseverance will ye preserve³ your lives.
 20 "And when ye shall see Jerusalem surrounded with
 21 armies, then know that its desolation draweth near. Then
 let those that are in Judea flee to the mountains; and let
 those that are within *the city* depart out; and let not those
 22 that are in the country-places enter therein. For these are
 the days of vengeance, that all things which are written
 23 may be fulfilled. But alas for them that are with child,
 and for them that give suck in those days! for there will be

¹ Gr. a mouth. ² Or, wisdom of speech, Wakefield. ³ So W. preserve ye, N.

* "Which testimony will arise from your conduct and apology." N.

- 24 great distress in the land, and anger upon this people. And they will fall by the edge of the sword, and will be led away captive into all nations : and Jerusalem will be trodden down by the gentiles, until the times of the gentiles be fulfilled.
- 25 And there will be signs in the sun and moon and stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring¹ ; men's hearts failing them for fear and expectation² of those things which are coming on the earth : for the powers of heaven will be shaken. And then they will see the Son of man coming on a cloud with great power and glory.
- 26 " And when these things begin to be accomplished, look up and raise your heads : for your redemption draweth near." And he spake to them a parable : " Behold the fig-tree, and all the trees : when they now shoot forth, ye see *them* and know of your own selves that now the summer is near. So likewise, when ye see these things accomplishing, know ye that the kingdom of God is near. Verily I say unto you, This generation will not pass away till all be accomplished. Heaven and earth will pass away ; but my words cannot pass away.
- 34 " But take heed to yourselves, lest at any time your hearts be oppressed by excess, and drunkenness, and the anxious cares of this life ; and that day come upon you unawares. For as a snare it will come upon all those who dwell on the face of the whole land. Watch ye therefore and pray continually, that ye may be accounted worthy to escape all these things which will soon come to pass, and to stand before the Son of man."
- 37 And in the day-time he was teaching in the temple ; and at night he went out *of the city*, and abode in the mount which is called *the mount* of Olives. And early in the morning all the people came to him in the temple, to hear him.

¹ Or, through perplexity at the roaring of the sea and waves. N. m. and W.

² Or fearful expectation. W.

CH. XXII. Now the feast of unleavened bread, which is called
 2 the passover, drew near. And the chief-priests and the
 scribes sought how they might *safely* destroy him: for they
 feared the people.

3 Then Satan * entered into Judas surnamed Iscariot, who
 4 was of the number of the twelve. And he went and com-
 muned with the chief-priests and the captains *of the temple*,
 5 how he might deliver *Jesus* up unto them. And they were
 6 glad, and covenanted to give him money¹. And he promised,
 and sought for a convenient opportunity to deliver *Jesus* up
 unto them apart from the multitude.

7 Then came the day of unleavened bread, on which the
 8 passover was to be killed. And *Jesus* sent Peter and John,
 saying, "Go and prepare for us the passover, that we may
 9 eat it." And they said unto him, "Where wilt thou that
 10 we prepare it?" And he said unto them, "Behold, when
 ye are entered into the city, a man will meet you, carrying
 a pitcher of water; follow him into the house where he
 11 goeth in. And ye shall say to the owner of the house, 'The
 Teacher² saith unto thee, Where is the guest-chamber, in
 12 which I may eat the passover with my disciples?' And he
 will show you a large upper room furnished: there make
 13 ready." And they went, and found as he said unto them:
 and they made ready the passover.

14 And when the hour was come, he placed himself at table,
 15 together with the twelve apostles³. And he said unto
 them, "I have earnestly desired to eat this passover with
 16 you before I suffer. For I say unto you, I shall not any
 more eat of it, until it be fulfilled in the kingdom of God."

¹ Gr. silver. Or, silver *pieces*. Mss. ² Master, N. L. ³ Gr. he reclined, and
 the twelve apostles with him.

* Satan, i. e. an evil disposition, a covetous spirit, by which he expected to
 defraud the priests and enemies of *Jesus* out of a sum of money, by delivering
 his master into their hands, who, he thought, no doubt, would easily escape
 from them. See the note on Luke xiii. 16.

17 And he took a cup, and gave thanks, and said, "Take
18 this, and divide *it* among yourselves: for I say unto you,
I shall not drink of the produce of the vine, until the king-
dom of God come."

19 And he took bread, and gave thanks, and brake *it*, and
gave *it* to them, saying, "This is my body which is given
20 for you: do this in remembrance of me¹." In like manner
he took the cup also, when he had supped, saying, "This
cup is the new covenant through my blood, which is poured
out² for you.

21 "Yet, behold, the hand of him who delivereth me up
22 is with me on the table. And the Son of man departeth
indeed, as it hath been determined: but alas for that man
23 by whom he is delivered up!" Then they began to inquire
among themselves, which of them was about to do this
thing.

24 Now there had been a contention also among them,
25 which of them should be accounted the greatest. And he
said unto them, "The kings of the gentiles use dominion
over them; and they that exercise authority upon them
26 are called benefactors. But ye *ought not to act thus*³: but
he that is greatest⁴ among you, let him be as the younger;
27 and he that is chief, as he that serveth. For which *is*
greater; he that is at table, or he that serveth? *is not he that*
28 *is at table?* But I am among you as he that serveth. Now
29 ye are they that have continued with me in my trials⁵. And
I appoint unto you a kingdom, as my Father hath appoint-
30 ed unto me: that ye may eat and drink at my table in my
kingdom; and sit⁶ on thrones, judging^{*} the twelve tribes
of Israel."

¹ Or, as a memorial of me, Pierce. In commemoration, Campbell. ² shed, N.

³ Or, do not ye act thus, N. m. ⁴ Or, the elder, N. m. ⁵ Or, temptations,
N. m. ⁶ and ye shall sit, Mss.

^{*} judging, i. e. ruling, see ver. 29. For this sense of the word *αἰνεω*, see Simp-
son's Em. vol. i. p. 367.

- 31 And the Lord said, "Simon, Simon, behold, Satan hath
 32 sought you¹, that he may sift *you* like wheat*: but I have
 prayed for thee, that thy faith fail not utterly: and when
 33 thou hast returned strengthen thy brethren." And *Peter*
 said unto him, "Master, I am ready to go with thee,
 34 both into prison and to death." And he said, "I say unto
 thee, *Peter*, the cock will not crow † this day, before thou
 have thrice denied that thou knowest me."
 35 And he said unto them, "When I sent you without
 purse, and bag, and sandals, wanted ye any thing?" And
 36 they said, "Nothing." Then he said unto them, "But
 now he that hath a purse, let him take *it*; and in like man-
 ner *his* bag: and he that hath no sword, let him sell his
 37 mantle and buy one. For I say unto you, that this which
 is written must still be accomplished in me, 'And he was
 reckoned among the transgressors:' for the things con-
 38 cerning me *will soon* have an end." And they said, "Mas-
 ter, behold, here *are* two swords." And he said unto them,
 "It is enough."
 39 And he came out, and went, as his custom was, to the
 40 mount of Olives; and his disciples also followed him. And
 when he was at the place, he said unto them, "Pray that
 41 ye enter not into temptation." And he was withdrawn
 from them about a stone's cast, and kneeled down, and

¹ "An allusion to the history of Job," ch. i. 9—12. N.

* "agitate you violently by severe trials," N. As the account in Job is to be understood allegorically, and not literally, so likewise is this.

† i. e. "the trumpet of the third watch will not sound," &c. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it is said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight. See Theological Repository, vol. vi. p. 105.

42 prayed, saying, "Father, O that thou wouldest take away
this cup from me!¹ nevertheless, not my will, but thine, be
43 done." *And there appeared to him an angel from heaven,*
44 *strengthening him. And, being in an agony, he prayed more*
earnestly: and his sweat was as it were great drops of blood
falling down to the ground².

45 And when he rose up from prayer, and was come to the
46 disciples³, he found them asleep from sorrow; and said un-
to them, "Why sleep ye? rise and pray, that ye enter not
47 into temptation." And while he was yet speaking, behold
a multitude; and he that was called Judas, one of the
twelve, went before them, and drew near unto Jesus, to kiss
48 him. And Jesus said unto him, "Judas, deliverest thou
up the Son of man with a kiss?"

49 And when those that were about *Jesus* saw what would
follow, they said unto him, "Master, shall we smite with
50 the sword?" And one of them smote the servant of the
51 high-priest, and cut off his right ear. Then Jesus spake
and said, "Suffer *me* thus far." And he touched his ear,
and healed him.

52 Then Jesus said to the chief-priests, and captains of the
temple, and the elders, who came to him, "Are ye come
53 out as against a robber, with swords and clubs? When I
was daily with you in the temple, ye did not stretch forth
your hands against me: but this is your hour, and the power
of darkness."

54 Then they took him, and led *him* away, and brought
[him] into the high-priest's house. And Peter followed
55 at a distance. And when they had kindled a fire in the
midst of the hall, and had sitten down together, Peter sat
56 down among them. And a certain maid-servant saw him

¹ Gr. if thou be willing to take away this cup from me, *will*. See xix. 42. N. m.

² These verses are wanting in the Vatican, the Alexandrian, and other manuscripts, and are marked as doubtful in some in which they are inserted.

³ his disciples, R. T. and N.

as he sat by the fire, and earnestly looked upon him, and
 57 said, "This man also was with him." But he denied [him],
 58 saying, "Woman, I know him not." And after a short
 time another saw him, and said, "Thou also art *one* of
 59 them." And Peter said, "Man, I am not." And about the
 space of one hour after, another strongly affirmed, saying,
 "In truth this man also was with him: for he is a Gali-
 60 lean." And Peter said, "Man, I know not what thou say-
 est." And forthwith, while he was yet speaking, the cock
 61 crew¹. And the Lord turned, and looked upon Peter².

And Peter called to remembrance the word of the Lord,
 that he had said unto him, "Before the cock crow, thou
 62 wilt deny me thrice." And he went out³, and wept bitterly.
 63 And the men that held Jesus⁴ derided him, and smote
 64 him. And when they had blindfolded him, they smote him
 on the face, and asked him, saying, "Prophecy, Who is he
 65 that struck thee?" And many other things they blasphem-
 ously spake against him.

66 And as soon as it was day, the elders of the people and
 the chief-priests and the scribes assembled, and brought him
 67 into their council, saying, "If thou be the Christ, tell us."
 And he said unto them, "If I tell you, ye will not believe:
 68 and if I also ask *you*, ye will not answer me; nor release
 69 *me*. Hereafter the Son of man will sit on the right hand
 70 of the power of God." And *they* all said, "Art thou then
 the Son of God?" And he said unto them, "Ye say that
 71 I am⁵." Then they said, "What further need have we
 of testimony? for we ourselves have heard from his own
 mouth."

CH. XXIII. AND the whole multitude of them rose up, and led
 2 him to Pilate. And they began to accuse him, saying, "We
 found this man perverting the nation, and forbidding to

¹ i. e. the trumpet sounded. See ver. 24. ² One manuscript of no great ac-
 count omits the first clause of ver. 61. ³ Peter went out, R. T. and N. ⁴ held
 him, Mm. ⁵ Or, Ye say *truly*: for I am, N. m.

give tribute to Cesar, saying, that he himself is Christ a
 3 King." And Pilate asked him, saying, "Art thou the King
 of the Jews?" And he answered him and said, "Thou
 4 sayest *truly*." Then Pilate said to the chief-priests and to
 5 the multitudes, "I find nothing faulty in this man." But
 they were the more violent, saying, "He stirreth up the
 people, teaching throughout all Judea, having begun from
 6 Galilee to this place." Now when Pilate heard of Gali-
 7 lee, he asked whether the man were a Galilean. And as
 soon as he knew that he belonged to Herod's jurisdiction,
 he sent him to Herod, who himself also was in Jerusalem
 at that time.

8 And when Herod saw Jesus, he was very glad: for he
 had long desired to see him, because he had heard [many
 things] of him; and he hoped to see some miracle done by
 9 him. Then he questioned *Jesus* in many words; but *Jesus*
 10 answered him nothing. And the chief-priests and the scribes
 11 stood and earnestly accused him. And Herod, and his
 soldiers, despised and derided *him*, and arrayed him in gor-
 12 geous¹ apparel, and sent him again to Pilate. And on that
 day Pilate and Herod were made friends together: for be-
 fore they had been at enmity between themselves.

13 And Pilate, when he had called together the chief-priests
 14 and the rulers and the people, said unto them, "Ye have
 brought to me this man, as one who perverteth the people:
 and, behold, I have examined *him* before you, and have
 found nothing faulty in this man concerning those things of
 15 which ye accuse him: no, nor Herod: for I sent you to
 him²: and, behold, nothing worthy of death hath been done
 16 by him: I will therefore chastise him, and release *him*."
 17 [Now there was a necessity that he should release one unto
 18 them at the feast.] But the whole multitude cried out at
 once, saying, "Destroy this man, and release unto us Ba-

¹ Or, splendid, N.m.

² Some valuable copies read, "for he sent him

back to us."

19 rabbas :” (who for a certain insurrection raised in the city,
 20 and for murther, had been cast into prison.) Pilate there-
 21 fore, desiring to release Jesus, spake again unto them. But
 22 they cried aloud, saying, “Crucify *him*, crucify him.” And
 he said unto them a third time, “But what evil hath he
 done? I have found no cause of death in him: I will there-
 23 fore chastise him, and release *him*.” But they were urgent
 with loud voices, requesting that he might be crucified:
 and the voices of them and of the chief-priests prevailed.
 24 So Pilate adjudged that their request should be granted:
 25 and released¹ him who for insurrection and murther had
 been cast into prison, whom they had requested; but deli-
 vered Jesus to their will.

26 And as they led him away, they laid hold on one Simon,
 a Cyrenian, coming out of the country; and on him they
 27 laid the cross, that he might carry *it* after Jesus. And
 there followed him a great multitude of the people, and of
 28 women, who lamented² also and bewailed him. But Jesus
 turned unto them and said, “Daughters of Jerusalem,
 weep not for me, but weep for yourselves, and for your
 29 children. For, behold, the days are coming, in which it
 will be said³, ‘Blessed *are* the barren, and the wombs that
 30 never bare, and the breasts which never gave suck.’ Then
 will *men* begin to say to the mountains, ‘Fall on us;’ and
 31 to the hills, ‘Cover us.’ For if these things be done to
 32 the green tree, what will be done to the dry?” And two
 others also, *who were* malefactors, were led with him to be
 put to death.

33 And when they were come to the place which is called
the place of skulls, there they crucified him: and the male-
 factors, one on *his* right hand, and the other on *his* left.
 34 Then said Jesus, “Father, forgive them: for they know

¹ unto them, R. T. and N. ² Or, who beat their breasts. Or, who bewailed themselves, and lamented him. Markland, Priestley, and Newcome’s note.

³ Gr, they will say.

not what they do." And they parted among them his garments, and cast lots. And the people stood beholding. And the rulers also together with ¹ *the people* scoffed at him, saying, "He saved others; let him save himself, if he be the Christ, the chosen of God." And the soldiers also derided him, coming to him, and offering him vinegar, and saying, "If thou be the king of the Jews, save thyself." And an inscription was written over him in Greek, and Latin, and Hebrew letters; **THIS IS THE KING OF THE JEWS.**

Then one of the malefactors that were crucified ² reviled him, saying, "If thou be the Christ, save thyself and us." But the other answered and rebuked him, saying, "Dost not thou fear God, since thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Then he said to Jesus, "Lord, remember me when thou comest into thy kingdom." *And Jesus said to him, "Verily I say unto thee, To-day thou shalt be with me in paradise *."*

And it was about the sixth hour, and there was darkness over the whole land until the ninth hour: and the sun was darkened†; and the veil of the temple was rent in the

¹ Gr. with them.

² Gr. hanged.

* In the state of the virtuous dead, who, though in their graves, are alive to God. See Luke xx. 38, and the note there. *ἔμπροσθεν* is used to denote not the exact time but the certainty that an event will take place. Deut. ix. 1; comp. Josh. i. 1, 2, 10, 11; iii. 1—5; 1 Sam. xv. 28; comp. 31; also, Ps. ii. 7; Acts xiii. 33; Heb. i. 5. v. 5. Sn.

This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen: nor is it cited either by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28.

† Probably by thick and heavy clouds, which extended to a considerable distance round the city. That the darkness was not so great as to exclude all vision, is evident from the circumstances which occurred while Jesus was suspended on the cross. See John xix. 25—30. Dr. Priestley observes that the darkness is not said to have been miraculous. See notes on the Scriptures.

46 midst. And when Jesus had cried out with a loud voice, he said, "Father, into thy hands I commit myself¹:" and having said thus, he expired.

47 Now when the centurion saw what had passed, he glorified God, saying, "Certainly this was a righteous man."

48 And all the multitudes who came together to that sight, seeing the things which were done, smote [their] breasts, and returned. And all his acquaintance, and the women that had followed him from Galilee, stood at a distance, beholding these things.

50 And, lo, *there was* a man named Joseph, a senator; 51 *and he was* a good and righteous man: (this man had not consented to their counsel and deed: *he was* of Arimathea, a city of the Jews, and himself also² looked for the kingdom of God:) this man went to Pilate, and asked the body 52 of Jesus. And he took it down and wrapped it in linen, and laid it in a tomb hewn in stone, in which no man had 53 ever yet been laid. And that day was the preparation-day; [and] the sabbath drew on.

55 And the women also, that had come with him from Galilee, followed after, and beheld the sepulchre, and how his 56 body was laid. And they returned, and prepared spices and ointments; and rested *on* the sabbath, according to the CH. XXIV. commandment: but *on* the first day of the week, very early in the morning they came to the tomb, bringing the spices which they had prepared, [and some *other women* 2 with them.] And they found the stone rolled away from 3 the sepulchre: and when they had entered in, they found 4 not the body of the Lord Jesus. And it came to pass as they were perplexed *about this, that*, behold, two men stood 5 by them in shining garments*. And as they were afraid,

¹ spirit, N. i. e. my breath, or life. See Luke viii. 55. ² who looked, &c. Ms.

* These were probably the same two men who appeared upon the mount of transfiguration, and conversed with Jesus concerning his approaching suffer-

- and bowed down *their* faces to the earth, *the men* said unto them, "Why seek ye him that is living among those that
6 are dead? He is not here, but is risen. Remember how he
7 spake unto you, when he was yet in Galilee, saying, 'The Son of man must be delivered up into the hands of sinners,
8 and be crucified, and the third day rise again.' " And they
9 remembered his words; and returned from the sepulchre, and reported all these things to the eleven, and to all the
10 rest. Now it was Mary Magdalene, and Joanna, and Mary *the mother of James*, and the other *women that were with*
11 them, who told these things to the apostles. And their words seemed to *the apostles* as idle tales; and they believed not *the women*.
- 12 But Peter arose and ran to the sepulchre; and when he had stooped down, he beholdeth the linen bands lying by themselves¹, and went home wondering at that which was come to pass.
- 13 And, behold, two of *the disciples* went on that day to a town called Emmaus; which is distant from Jerusalem
14 *about* sixty furlongs. And they conversed together of all
15 these things which had happened. And it came to pass that, while they conversed and reasoned, Jesus himself
16 drew near, and went with them. But their eyes were
17 holden *, that they might not know him. And he said unto them, "What words are these which ye use one to another
18 as ye walk, and are of a sad countenance?" And one of them, whose name was Cleopas, answered and said unto him, "Art thou the only sojourner in Jerusalem, that hast

¹ Or, only the linen bands lying, N.m.

ings. Luke ix. 30. John calls them angels or messengers, John xx. 12. They afterwards appeared to the apostles on the mount of Olives, immediately after the ascension of Christ. Acts i. 12.

* "They did not attentively view him; his dress was unusual; they thought his appearance an impossibility; and the divine power may have restrained them from so beholding him as to know him." See Kypke, N.

not known the things which are come to pass there in these 19 days?" And he said unto them, "What things?" And they said unto him, "Those concerning Jesus of Nazareth, that was a prophet mighty in deed and word before 20 God and all the people: and how the chief-priests and our rulers delivered him up to be condemned to death, and 21 crucified him. But we trusted that it was he who was¹ about to redeem Israel. And besides all this, to-day is the 22 third day since these things were done. Moreover, some women also of our company have amazed us; who were 23 early at the sepulchre, and, when they found not his body, came, saying that they had even seen a vision of angels, 24 who said that he is alive. And some of those who consort with us went to the sepulchre; and found *it* so as the wo- 25 men had said: but him they saw not." Then he said unto them, "O unwise, and slow of heart to believe all which 26 the prophets have spoken! Ought not the Christ to have 27 suffered these things, and to enter into his glory?" Then he began and explained to them from Moses and all the prophets², in all the scriptures, the things concerning him- 28 self. And they drew near to the town whither they were 29 going, and he made a show that he was going further. But they constrained him, saying, "Abide with us: for it is toward evening, and the day is far spent." And he went in 30 to abide with them. And it came to pass as he was at meat with them, that he took bread, and blessed, and brake *it*, and 31 gave *it* to them. And their eyes were opened, and they knew 32 him: and he ceased to be seen by them. Then they said one to another, "Did not our heart burn within us, while he talked with us on the way, and while he explained to us the scriptures?"

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those

¹ Or, that this man was, N. m. ² Or, then he began from Moses, and went through all the prophets and explained to them, &c. N. m.

34 *who consorted* with them, saying, "The Lord is risen in-
35 deed, and hath appeared to Simon." And they told the
things *which had happened* on the way, and that *Jesus* was
known by them in the breaking of bread.

36 And while they were thus speaking, he¹ stood in the
midst of them, and saith to them, "Peace *be* unto you."

37 But they were terrified and affrighted, and supposed that
38 they beheld a spirit. And he said unto them, "Why are
ye troubled? and why do thoughts² arise in your hearts?

39 see my hands and my feet, that it is I myself: handle me,
and see *me*: for a spirit hath not flesh and bones, as ye be-
40 hold that I have." And when he had thus spoken, he

41 showed them *his* hands and *his* feet. And while they still
believed not through joy, and wondered, he said unto them,

42 "Have ye here any food?" And they gave him a piece of
43 a broiled fish, and of an honeycomb. And he took and ate
of them in their presence.

44 And he said unto them, "These *are* the words which I
spake unto you, while I was yet with you: That all things
must be fulfilled which were written in the law of Moses,
and *in* the prophets, and *in* the psalms, concerning me."

45 Then he opened their mind, that they might understand the
46 scriptures; and said unto them, "Thus it is written, and
thus the Christ ought to suffer³, and to rise again from the

47 dead the third day: and repentance and remission of sins
ought to be preached in his name among all the nations,

48 having begun from Jerusalem. And ye are witnesses of

49 these things. And, behold, I *will* send upon you the pro-
mise *made* by my Father: but stay ye⁴ in the city⁵ until ye
be endued with power from on high."

¹ Jesus himself, R. T. and N. ² Or, doubts. See 1 Tim. ii. 8; Phil. ii. 14. Sn.

³ Or, and said unto them, that thus it is written. And so it was necessary that
the Christ should suffer and should rise again, &c. Sn. ⁴ dwell, N. see W.

⁵ of Jerusalem, R. T. and N.

50 And he led them out to Bethany; and lifted up his hands,
51 and blessed them. And it came to pass that, while he blessed
52 them, he was parted from them, and carried up into
53 heaven. And they did him obeisance, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God¹. *

¹ Amen. R. T.

* The postscripts to Luke's history are various and uncertain. In some it is said that the gospel according to Luke was written in Greek, and published at Alexandria; others say at Rome, and others, more probably, in Achaea and Boeotia. It is added, in some copies, that it was written at the suggestion of the blessed Paul, fifteen years after the ascension of Christ.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

1 **THE** Word * was in the beginning †, and the Word was
2 with God ‡, and the Word was a god §. This *Word* was

* *The Word.*] “Jesus is so called because God revealed himself or his word by him.” Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. “That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of the *Word of life*, for the *Life* was manifested, and we have seen it, and bear witness, and *show* unto you, that eternal *Life* which was *with the Father*, and was manifested unto us, that which we have seen and heard declare we unto you.” By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe’s Dissert. vol. i. p. 19.

† *in the beginning.*] Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, *ibid.* p. 22.

§ *and the Word was a god.*] “was God,” Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But in the Jewish phraseology they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharaoh. Exod. vii. 1. Some translate the passage, God was the Word. q. d. it was not so properly he that spake to men as God that spake to them by him. Cappe, *ibid.* See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Crellius conjectured that the true reading was *Θεὸς*, the Word was God’s, q. d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

3 in the beginning with God*. All things were done by
him†; and without him was not any thing done that hath
4 been done. By him was life‡; and the life was the light
5 of men. And the light shone¹ in darkness; and the dark-
ness overspread it not§.

6 There was a man sent from God||, whose name was John.
7 This man came for a testimony, to testify of the Light; so
8 that through him all might believe. He was not that Light,
9 but was sent to testify of that Light. That was the true
Light, which having come into the world is enlightening ¶

¹ Gr. shineth.

* *was in the beginning with God.*] Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

† *All things were done by him.*] "All things were made by him, and without him was not any thing made, that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3. and 10. But this is a sense which the word *γενεσις* will not admit. *Γενεσις* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, where it occurs fifty-three times, to be, to come, to become, to come to pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ; i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe, *ibid*.

‡ *By him was life.*] "In him was life," Newcome. Christ was the revealer of life. "With him were the words of eternal life;" John vi. 68; 1 John v. 11. Hence he is called the "Word of Life," 1 John i. 1. "This Life," i. e. Jesus, who is now called the Life, as he was before called the Word, "was the light of men," the great instructor of mankind.

§ *the darkness overspread it not.*] See ch. xii. 35. "Its lustre was not impaired by the darkness which surrounded it," Newcome. Or, "the darkness admitted it not." See ver. 10—12; ch. iii. 19.

|| *a man sent from God.*] This illustrates ver. 1, 2. To be sent from God implies that he had been first with God. Cappe, *ibid*. p. 23.

¶ *which coming into the world is enlightening every man.*] "which enlighteneth every man coming into the world," Newcome: but in his notes he gives the former interpretation; and refers to ch. iii. 19; xii. 46. This light is enlightening every man, not every individual, but every one who is willing to improve it: or rather is diffusing light without distinction, both over the Jewish and the Heathen world. Matt. xxviii. 19; John xii. 32; Col. i. 23; Rom. ii. 10; 1 Tim. ii. 4. Cappe, *ibid*. p. 48.

10 every man. He was in the world *, and the world was
 11 *enlightened* by him †, and yet the world knew him not. He
 came to his own; and yet those who were his own received
 12 him not ‡. But as many as received him, to them he gave
 authority to be the children of God §, *even* to them who be-
 13 lieve in his name ||: who were born ¶, not of blood, nor of
 the will of the flesh, [nor of the will of man,] but of God.
 14 And the Word was flesh **, and full of kindness and truth

* *He was in the world.*] He appeared in public as the prophet and messenger of God. John xvii. 18; xviii. 37.

† *and the world was enlightened by him.*] ὁ κόσμος δι' αὐτοῦ ἠγιάσθη. The common version adopted by Abp. Newcome is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on ver. 3, is inadmissible, as the word ἠγιάσθη never bears that sense. In the present version *πνευματισμῶν*, enlightened, is understood after ἠγιάσθη, as best connecting with the preceding verse. So ver. 7, a man was sent from God, ἠγιάσθη ἀποστόλους. And Matt. xxiii. 15. *προφηταί* is understood after γινώσκαι. Mr. Cappe translates the words, "the world was made for him," understanding by the world the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking διὰ with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, *ibid.* p. 50. The reader will judge which of these interpretations is to be preferred.

‡ *He came to his own, &c.*] Mr. Cappe's version is, "He came into his own country, and his countrymen received him not."

§ *gave authority to be the children of God.*] to participate of spiritual gifts, Gal. iv. 6; Rom. viii. 16. to be admitted to the privileges of children, to be partakers of a divine nature, to be heirs of better promises, to rejoice in hope of eternal life. Cappe.

|| *believe in his name*] received him, believed in him and honoured him as the word of God. A person's name is a Hebraism to express a person himself. Jer. xxxiii. 9; Rev. xi. 13; Psalm xx. 1. Cappe.

¶ *who were born, &c.*] to which privileges they were born, not by natural descent nor by proselytism, nor in any way which under the Jewish dispensation entitled to the privilege of that peculiarity, but the pure good-will of God. Cappe. The clause, "nor of the will of man," is omitted in the text of the Vatican manuscript, and has the appearance of a marginal gloss. Newcome. Griesbach.

** Or, Nevertheless, the Word was flesh, or, a man. See John xvii. 2; Mark xiii. 20; Luke iii. 6; Gal. ii. 16. "Though this first preacher of the gospel was honoured with such signal tokens of divine confidence and favour, though he was invested with so high an office, he was nevertheless a mortal man." Cappe. In this sense the word flesh is used in the preceding verse. "*Flesh*," says Mr. Lindsey, *Sequel to the Apology*, p. 136, "is frequently put for man." Psalm lxx. 2; Rom. iii. 20. But it frequently and peculiarly stands for man as mortal; subject to infirmities and sufferings: and as such is particularly

he dwelt among us: and we beheld his glory*, the glory
 16 as of the only son† *who came* from the Father. For¹ of
 his fulness we have all received; and favour for favour‡.
 17 For the law was given by Moses; *but* favour and truth were
 18 by Jesus Christ. No man hath seen God at any time; § the

¹ And, R. T. and N.

appropriated to Christ here, and in other places. 1 Tim. iii. 16; Rom. i. 3; ix. 5; 1 Pet. iii. 18; iv. 1. 'Ο Λόγος *εγένετο* *σῆμα*, the Word *was* flesh, not *became* flesh, which is Newcome's translation, or, *was made* flesh, which is the common version. The most usual meaning of *γενεσθαι* is to be. In this sense *σῆμα* is used in this chapter, ver. 6; also in Luke xxiv. 19. "The things concerning Jesus of Nazareth, *is* *σῆμα*, who *was*," not who became, "a prophet." See Cappe, p. 86; and Socinus in loc.

* *we beheld his glory.*] we were witnesses to his miracles, his resurrection, the descent of the holy spirit, &c. John xvii. 1, 4, 5; xii. 16; xvi. 14; Acts iii. 12, 13. Compare 1 John i. 1.

† *as of the only son.*] "only begotten," N. This expression does not refer to any peculiar mode of derivation of existence, but is used to express merely a higher degree of affection. It is applied to Isaac, Heb. xi. 17, though Abraham had other sons. The same word in the Hebrew is translated indifferently *monogenes* and *ayawwos*. This word is applied to Christ by the evangelist John four times in the gospel, and once in his epistle: and by no other writer of the New Testament. In the epistle to the Hebrews it unquestionably signifies beloved or most beloved: and in this sense it is used by John, ch. i. 14, 18; iii. 16, 18; 1 John iv. 9. "He seems to adopt it," says Mr. Lindsey, (Seq. p. 139) "on all occasions where the other sacred writers would have said *ayawwos*." Compare Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; xii. 6; Luke iii. 22; ix. 35. See Cappe, *ibid.* p. 94, and Grotius in loc. Mr. Lindsey observes, that "*only begotten* is most gross and improper language to be used in English, especially with respect to Deity." List of Wrong Translations, p. 46.

‡ *and favour for favour.*] *χαρις αρις χαρις*, the free gift of the gospel in the place of that of the law, as the evangelist himself explains it in the following verse. The law came by Moses, but favour and truth, that is, true favour, the best and most excellent gift, came by Jesus Christ. Compare ver. 9. See Beza and Castalio on the text, and Theolog. Repos. vol. i. p. 51. Abp. Newcome, with the generality of interpreters, renders the passage "favour upon favour," explaining it of abundant graciousness, or benignity. But he justly adds, that a clear instance of *αρις* in this sense is wanted.

§ *the only Son.*] "only begotten Son," N. See above ver. 14. Mr. Lindsey observes (Sequel, p. 139,) that it has been conjectured by interpreters of great note, that our apostle made choice of this word *μονογενης* to confute the strange chimerical notions which some mystic christians fell into very early. They pretended to be acquainted with a variety of emanations or intelligences issuing from the Supreme: of these *Monogenes*, or *only-begotten*, was one, and *Monogenes* produced *Logos*, the Word (Christ) and *Life*, which were the parents of all things produced after them.

only Son that is in the bosom of the Father *, he hath declared him †.

15 John bare witness of him and cried, saying, "This ‡ is he

* *that is in the bosom of the Father.*] "who is his beloved Son," Matt. iii. 17; Col. i. 13. Newcome. Rather, who was in the beginning with God, ver. 1, 2; to derive instruction, and to receive authority from him. Who has now finished his mission and ministry, and is returned to God, John xiii. 1; and "is admitted to such communion with the Father, and honoured with such tokens of his favour, as have never been enjoyed by any of the sons of men." Cappe, p. 116. There is an allusion to the situation of the most honoured guests at an entertainment, according to the ancient custom of reclining at table. See John xiii. 23. The beloved disciple reclined on the bosom of Jesus: and Lazarus is represented as in Abraham's bosom, Luke xvi. 22, 23.

† Many very eminent interpreters have given a different turn to this whole paragraph. The following is Mr. Lindsey's version, as it appears in his List of False Readings and Mistranslations, p. 40.

"In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom. The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which came into the world, and enlighteneth every man.

"It (*divine Wisdom*) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, to them it gave power to become the sons of God, even to them who believe on its name. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And Wisdom became man, and dwelt among us, and we beheld its glory, the glory as of the well-beloved of the Father, full of grace and truth.

"John bare witness of him, saying, This is he of whom I spake. He that cometh after me is preferred before me, for he was greater than me (1)."

This sense of the passage is approved by Dr. Lardner, Dr. Priestley, Mr. Wakefield, and others. It is supposed to be countenanced by Solomon's description, Prov. viii. by the custom of the Chaldee paraphrasts in using the word of God for God himself. See Isa. xlv. 12; xlviii. 13; Gen. i. 27; iii. 8. Lindsey's Seq. p. 380; and by the use of the word *Λογος* by Philo and other philosophers in or near the apostolic age, to personify the wisdom and the power of God. *Λογος* *εστιν υμων Θεος, δι' ὃν οὐρανὸς ὁ νοῦμος ἀνθρωπίνων.* Phil. Jud. p. 823. ed. Lut. See Wakefield's notes on John i. and his Enquiry into Early Opinions, p. 102, &c. See also Simpson's Essays, No. vii.

‡ *This is he of whom I said.*] "This was he of whom I spake," N. "He who cometh after me in point of time, goeth before me, taketh precedence of me as the more honourable." Newcome. "For he is my principal." The great object of my ministry, to prepare whose way I have been sent forth," Cappe, ibid. p. 13. The word *πρωτος* is used in the sense of a chief or principal. Mark

of whom I said, 'He who cometh¹ after me, is before me, for he is my principal.'² *

- 19 And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, to ask him, "Who art thou?" and he confessed, and denied not, but confessed, 20 "I am not the Christ." And they asked him, "What then? Art thou Elijah?" and he saith, "I am not." "Art thou 21 the³ prophet?" and he answered, "No." Then they said unto him, "Who art thou? that we may give an answer to 22 those who sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the desert, 'Make straight 23 the way of the Lord:' as said the prophet Isaiah." Now 24 those who had been sent were of the Pharisees. Then they asked him, and said unto him, "Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet?" 25 John answered them, saying, "I baptize with water: but 26 there standeth one amidst you, whom ye know not; *even* he who cometh after me⁴; the latchet of whose sandal I am 27 not worthy to unloose." These things passed in Bethany⁵ beyond Jordan, where John was baptizing. 28 The next day he beholdeth⁶ Jesus coming unto him, and saith, "See, the Lamb of God, who taketh away the sin of 29 the world. This is he of whom I said, 'After me cometh 30 a man, who is⁷ before me; for he is my principal'. And I knew him not: but I therefore came baptizing with water, 31 that he might be made manifest to Israel." John also bare

¹ N. m. goeth, N. t. ² a prophet? N. ³ He it is who coming after me is preferred before me, R. T. ⁴ Bethabara, R. T. and N. See Griesbach, and Newcome's note. ⁵ John beholdeth, R. T. and N. ⁶ N. m. goeth, N. t. ⁷ "he was before me." N. See ver. 15.

vi. 21; Luke xix. 47; 1 Tim. i. 15, 16. Compare Matt. iii. 11; Mark i. 8; Luke iii. 16. "He that cometh after me is mightier than I." The common version of this clause, which Abp. Newcome adopts, is, "for he was before me," that is, as usually interpreted; he existed before me.

* The connection requires that the fifteenth verse should be placed between the eighteenth and nineteenth. See Bowyer's Conjectures, and Wakefield in loc.

witness, saying, "I saw the spirit coming down from heaven as a dove; and it abode upon him. And I knew him not *then*: but he who sent me to baptize with water had said unto me, 'Upon whom thou shalt see the spirit coming down and abiding, this is he who baptizeth with the holy spirit.' And I saw, and bare witness that this is the Son of God."

On the next day, John was again standing, and two of his disciples: and he looked on Jesus *who was* walking, and saith, "Behold the Lamb of God." And the two disciples heard him speak, and followed Jesus. Then Jesus turned, and saw them following, and saith unto them, "What seek ye?" And they said unto him, "Rabbi, (which signifieth; being interpreted, Teacher¹) where dwellest thou?" He saith unto them, "Come and see²." They came and saw where he dwelt, and abode with him that day: (*now it was about the tenth hour.*) One of the two that heard John speak, and followed Jesus, was Andrew, Simon Peter's brother. He meeteth with his own brother Simon first of *any*, and saith to him, "We have found the Messiah:" (which is, being interpreted, *the Christ*³.) And Andrew brought him to Jesus. But Jesus⁴ looked on him, and said, "Thou art Simon the son of Jonah: thou shalt be called Cephas:" (which being interpreted is, a rock.)

The day following, Jesus purposed to go into Galilee; and meeteth with Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip meeteth with Nathanael, and saith unto him, "We have found him of whom Moses in the law, and the prophets also, wrote, Jesus of Nazareth, the son of Joseph." Then Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and saith of him, "Be-

¹ Master, N. ² Come and you shall see, *Mss.* ³ Or, the anointed. ⁴ And Jesus, R. T. and N.

48 hold an Israelite indeed, in whom is no guile." Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before Philip called thee, 49 when thou wast under the fig-tree, I saw thee." Nathanael answered and saith unto him, "Rabbi¹, thou art the Son 50 of God; thou art the king of Israel." Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig-tree,' believest thou? thou shalt see greater 51 things than these." Then *Jesus* saith unto him, "Verily verily I say unto you, [Hereafter] ye shall see heaven opened, and the angels of God ascending and descending on the Son of man*."

CH. II. AND the third day there was a marriage-feast in Cana 2 of Galilee; and the mother of Jesus was there: And Jesus and his disciples also were invited to the marriage-feast. 3 And when *the* wine failed, the mother of Jesus saith unto 4 him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee?² mine hour is not yet 5 come." His mother saith to his servants, "Whatever 6 he saith unto you, do *it*." Now six water-pots of stone were placed there, according to the manner of cleansing among 7 the Jews, containing two or three baths† apiece. Jesus saith unto them, "Fill the water-pots with water." And 8 they filled them to the brim. Then he saith unto them, "Draw out now, and bear to the governor of the feast." 9 And they bare *it*. And when the governor of the feast had tasted the water which was made wine, and knew not whence it was; (but the servants who drew the water knew;) the governor of the feast calleth the bridegroom,

¹ Master, or, My master, N.

² Or, what hast thou to do with me?

* An allusion to Jacob's vision, Gen. xxviii. 12. They should witness divine communications to Jesus, ch. xii. 28. Sn.

† "The LXX use the word in the original for the *bath*, which contained about seven gallons; and for the *seah*, which contained one third of the *bath*. 2 Chron. iv. 5; 1 Kings xviii. 32. The Syrian *metretres*, according to bishop Cumberland, contained seven pints and one eighth." N.

- 10 and saith unto him, "Every man at first setteth on good wine; and when men have drunk largely, then that which is worse: *but* thou hast kept the good wine until now."
- 11 This beginning of miracles Jesus made in Cana of Galilee, and manifested his glory: and his disciples believed in him.
- 12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they remained¹ there not many days.
- 13 Now the passover of the Jews was near; and Jesus went 14 up to Jerusalem; and found in the temple those who sold cattle, and sheep, and doves, and the money-changers sitting: and, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the cattle; and poured out the money of the exchangers, and 16 overturned *their* tables; and said to those who sold doves, "Take these things hence; make not my Father's house 17 an house of merchandise." And his disciples remembered that it was written, "A zeal for thine house consumeth me."
- 18 Then the Jews spake and said unto him, "What sign 19 showest thou unto us, since thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and 20 in three days I will raise it up." Then the Jews said, "Forty and six years hath this temple been in building; and 21 wilt thou raise it up in three days?" But he spake concerning the temple of his body. When therefore he was risen 22 from the dead, his disciples remembered that he had said this²: and they believed the scripture, and the words which Jesus had spoken.
- 23 Now, when he was in Jerusalem, at the feast of the passover³, many believed on his name, when they beheld the 24 miracles which he did. But Jesus did not trust himself to 25 them, because he knew all *of them*: and because he needed

¹ he remained, *Mss.* ² unto them, *R. T. and N.* ³ *Gr.* at the passover, even at the feast.

not that any should testify of man: for he himself knew what was in man.

CH. III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: this man came to him¹ by night, and said unto him, "Rabbi², we know that thou art a teacher come from God: for no man can do these miracles which thou doest, unless God be with him." Jesus answered and said unto him, "Verily verily I say unto thee, Unless a man be born again, he cannot see the kingdom of God." Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Jesus answered, "Verily verily I say unto thee, Unless a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said unto thee, Ye must be born again. The wind bloweth where it will, and thou hearest its sound, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit." Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "Art thou a teacher in Israel, and knowest not these things? Verily verily I say unto thee, We speak that which we know, and testify that which we have seen; and yet ye receive not our testimony*. If I have told you earthly things†, and ye believe not; how will ye believe, if I tell you heavenly things? Now no man hath ascended‡ up to

¹ to Jesus, R. T. and N.

² Master, or My Master, N.

* Some understand ver. 11. as the remark of the Evangelist.

† "*Earthly things*," i. e. truths plain, intelligible and familiar. "*Heavenly things*," i. e. truths remote from common apprehension, opposite to vulgar prejudices, what could not be known but by intercourse with Heaven, or by divine revelation. See Deut. xxx. 12; Rom. x. 6, and the note on ver. 13.

‡ *No man hath ascended up to heaven.*] "*No man goeth up to heaven*," Newcome; who remarks, after bishop Pearce, that the preter is here put for the present; and that again for the future. So that the expression, *No man hath ascended up into heaven*, means, *No man will hereafter ascend*. This surely

heaven, but he who came down from heaven *, *even* the
 14 Son of man, [who is in heaven †.] And as Moses lifted up
 the serpent in the desert, so must the Son of man be lifted
 15 up: that every one who believeth in him may [not perish,
 16 but] have everlasting life." For God hath so loved the
 world, that he hath given his only¹ Son, that every one who
 believeth in him may not perish, but have everlasting life.
 17 For God hath not sent his Son into the world, to condemn
 the world; but that the world through him might be saved.
 18 He who believeth in him, shall not be condemned: but he
 that believeth not, is condemned already, because he hath
 19 not believed on the name of the only¹ Son of God. And
 this is the condemnation; that light is come into the world,
 and yet men have loved darkness rather than light; for
 20 their deeds were evil: for every one who doeth evil hateth
 the light, and cometh not to the light, lest his deeds should

¹ only begotten, N. Gr.

is a forced interpretation. The Polish Socinians interpret the expression of a local ascent of Christ into heaven, whither they suppose him to have been taken at the commencement of his ministry, to receive divine instruction. A much more probable interpretation is that which has been proposed by Raphelius, and adopted by Dr. Doddridge and others, viz. that to ascend into heaven signifies, *scrutari, et Dei novissime consilia*, to search into and to understand the counsels of God. See Raphelius, Annot. vol. i. præf. Dr. Doddridge says that the phrase of ascending into heaven is plainly used in the sense of searching into the truths of God. Deut. xxx. 12; Rom. x. 6; Prov. xxx. 4. Fam. Expos. in loc. See also Cameron and Erasmus upon the text.

* *He who came down from heaven.*] This clause is correlative to the preceding. If the former is to be understood of a local ascent, the latter must be interpreted of a local descent. But if the former clause is to be understood figuratively, as Raphelius and Doddridge explain it, the latter ought in all reason to be interpreted figuratively likewise. If "to ascend into heaven," signifies to become acquainted with the truths of God, "to descend from heaven," is to bring down, and to discover those truths to the world. And this text clearly explains the meaning of the phrase, wherever it occurs in this evangelist. "Coming down from heaven means coming from God, (see ver. 2.) as Nicodemus expressed it, who did not understand this of a local descent, but of a divine commission. So Christ interprets it ver. 17." Sn.

† *Who is in heaven.*] This clause is wanting in some of the best copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will. See John i. 18.

- 21 be discovered. But he who doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God*.
- 22 After these things, Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near Salim; because much water was there; and *the people* came, and
- 23 were baptized. For John was not yet cast into prison.
- 24 Then a question arose between *some* of John's disciples and a Jew¹, about purifying†. And *some* came to John, and said unto him, "Rabbi², he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptizeth,
- 25 and all *men* come to him." John answered and said, "A man can receive nothing, unless it be given him from heaven. Ye yourselves bear me witness, that I said, 'I am not
- 26 the Christ, but I am sent before his face.' He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is complete.
- 27 He must increase, but I *must* decrease‡. He that cometh from above is above all: he that is from the earth, is from the earth, and speaketh from the earth: he that cometh from
- 28 heaven [is above all§; and] testifieth what he hath seen and heard; and yet none receiveth his testimony. He that hath received his testimony, hath set his seal to *confirm* that
- 29 God is true. For he whom God hath sent, speaketh the words of God: for [God] giveth him not the spirit by mea-

¹ the Jews, R. T.

² Master, or My Master, N.

* "in a godlike manner, divinely. See Schleusner." Sn. *through faith* in God. N. t.

† baptizing, N; ch. ii. 6. The question probably was, whether Jesus or John should be resorted to for the administration of this rite. See Newcome.

‡ Some think that the Baptist's speech ends here, and that the rest of the chapter contains the remarks of the Evangelist.

§ "If coming from above, or from heaven, meant only receiving a divine commission, then John came from above, or from heaven, as well as Jesus." Newcome. This remark of the learned primate is perfectly just; accordingly

35 sure. The Father loveth the Son, and hath given all things
36 into his hand. He who believeth on the Son, hath everlasting life: and he who disbelieveth the Son will not see life; but the anger of God abideth¹ on him."

CM. iv. When therefore the Lord knew that the Pharisees had heard that he made and baptized more disciples than 2 John; (though Jesus himself baptized not, but *his* disciples;) he left Judea, and went again into Galilee. Now he 3 must needs go through Samaria. He cometh therefore to a 4 city of Samaria, called Sychar, near to the portion of land 5 which Jacob gave to his son Joseph. Now Jacob's well was there. So Jesus, being wearied with *his* journey, sat 6 afterward on the well. (It was about the sixth hour.) A woman of Samaria cometh to draw water. Jesus saith unto 7 her, "Give me to drink." (For his disciples were gone to 8 the city, that they might buy food.) Then the Samaritan woman saith unto him, "Why dost thou, being a Jew, ask 9 drink of me, that am a Samaritan?" (for the Jews have no 10 *friendly* dealings with the Samaritans.) Jesus answered and said unto her, "If thou knewest the bounty of God, and who he is that saith ~~unto~~ thee, 'Give me to drink;' thou 11 wouldest have asked of him, and he would have given thee 12 living water." The woman saith unto him, "Sir, thou hast no vessel to draw with, and the well is deep: whence 13 then canst thou have² that living water? Art thou greater than our father Jacob, who gave us the well, and himself drank of it, and his sons, and his cattle?" Jesus answered

¹ Or, will abide, Mss.

² Gr. hast thou.

the Baptist is said to have been sent from God, ch. i. 6, and his baptism to have come from heaven, Matt. xxi. 25; Mark xi. 30; Luke xx. 4. When therefore he speaks of Christ as coming from above, and from heaven, in contradistinction to himself, he can only mean to express the great superiority of our Lord's mission, character, and powers. So ver. 34, he describes Christ as he whom God had sent, meaning that he was such by way of eminence and distinction from all others, but not intending to discredit his own divine mission, or to insinuate that he did not himself deliver a message from God. See ch. i. 9. See Lindsey, Seq. p. 217. and Grotius in loc.

and said unto her, "Whosoever drinketh of this water, will
 14 thirst again : but whosoever shall drink of the water which
 I shall give him, will never thirst; but the water which I
 shall give him will be in him a well of water springing up
 15 to everlasting life." The woman saith unto him, "Sir,
 give me this water, that I thirst not, nor come hither to
 16 draw." Jesus saith unto her, "Go, call thine husband, and
 17 come hither." The woman answered and said, "I have
 no husband." Jesus saith unto her, "Thou hast rightly
 18 said, 'I have no husband : ' for thou hast had five husbands;
 and he whom thou now hast, is not thine husband* : thou
 19 hast spoken this truly." The woman saith unto him, "Sir,
 20 I perceive that thou art a prophet. Our fathers worshiped
 on this mountain; and ye say, that in Jerusalem is the place
 21 where *men* ought to worship." Jesus saith unto her, "Wo-
 man, believe me, the hour cometh when ye shall worship
 22 the Father neither on this mountain nor at Jerusalem. Ye
 worship what ye know not : we worship what we know :
 23 for salvation is from the Jews. But the hour cometh, and
 now is, when the true worshipers will worship the Father
 in spirit and *in* truth : for indeed the Father seeketh such
 24 worshipers of him. God is a spirit : and the worshipers of
 25 him ought to worship *him* in spirit and *in* truth." The wo-
 man saith unto him, "I know that *the* Messiah cometh :
 (which signifieth *the* Christ :) when he is come, he will tell
 26 us all things." Jesus saith unto her, "I, who talk with
 thee, am *he*."
 27 And upon this his disciples came, and wondered that he
 was talking with a woman¹ : yet none said, "What seekest
 28 thou?" or, "Why talkest thou with her?" The woman
 then left her bucket, and went into the city, and saith to the
 29 men, "Come, see a man who hath told me all things what-

¹ So Wakefield. "that he talked with the woman," N.

* "Bishop Pearce would read *ow* for *or*, and translates, 'there is no husband whom thou now hast;' or, 'thou hast no husband now.' See ver. 19, 39, 42." Sn.

30 ever I did: is this the Christ?" *Then* they went out of the city, and came unto him.

31 In the mean time¹ his disciples besought him, saying,
32 "Master, eat." But he said unto them, "I have food to
33 eat, which ye know not of." Then the disciples said one to another, "Hath any one brought him *any thing* to eat?"
34 Jesus saith unto them, "My food is, to do the will of him
35 who sent me, and to finish his work. Say ye not, 'There are yet four months, and *then* cometh the harvest?' Behold, I say unto you, Lift up your eyes, and look on the fields;
36 that they are already white for harvest. *And* he who reapeth receiveth wages, and gathereth a crop, to everlasting life: that both he who soweth, and he who reapeth, may
37 rejoice together. For herein is that saying true, 'One soweth, and another reapeth.' I have sent you to reap that on which ye have not laboured: others have laboured, and ye are entered into their labours."

39 And many of the Samaritans of that city believed in him, for the words of the woman who testified, "He told me all
40 things whatever I did." When therefore the Samaritans were come unto him, they besought him that he would abide
41 with them: and he abode there two days. And many more believed because of his own words; and said to the woman,
42 "We no longer believe because of thy report: for we ourselves have heard him, and know that this is indeed [the Christ,] the Saviour of the world."

43 Now after the two days he departed thence, and went in-
44 to Galilee. For Jesus himself declared that a prophet hath
45 no honour in his own country. So when he was come into Galilee, the Galileans received him, having seen all the things which he did in Jerusalem at the feast: for they also
46 had gone to the feast. So he² came again to Cana of Galilee, where he had made the water wine. And there was

¹ But in the mean time, R. T.

² Jesus, R. T. and N.

one of the king's household, whose son was sick at Capernaum. This man, when he heard that Jesus was come out of Judea into Galilee, went to him, and besought [him] that he would come down and cure his son: for he was at the point of death. Then Jesus said unto him, "Unless ye see signs and wonders, ye will not believe." He of the king's household saith unto him, "Sir, come down, before my child die." Jesus saith unto him, "Depart, thy son liveth." And the man believed the words which Jesus had spoken unto him, and departed. And as he was now going down, his servants met him, and told *him*, saying, "Thy son liveth." Then he inquired of them the hour when *his son* began to amend. And they said unto him, "Yesterday, at the seventh hour, the fever left him." So the father knew that *it was* at the very hour, in which Jesus had said unto him, "Thy son liveth." And himself believed, and his whole house. This second miracle Jesus did, when he had come out of Judea into Galilee.

CH. V. AFTER these things there was a feast of the Jews; and 2 Jesus went up to Jerusalem*. Now there is at Jerusalem, by the sheep-gate, a pool, which is called in the Hebrew *tongue* Bethesda, having five porches. In these lay a [great] multitude of infirm persons, of blind, lame, withered, [*looking for the moving of the water. For at a certain season an angel went down into the pool, and troubled the water: whosoever therefore went in first, after the troubling* 5 *of the water, was made well, whatever disease he had* †.] And

* It has been conjectured with considerable probability, that the fifth and sixth chapters of this gospel are transposed, and the correction of this error greatly facilitates the arrangement of facts in the history of Jesus. See Maun's Dissert. on the duration of our Lord's ministry, and Priestley's Harm. Prelim. Diss. p. 41.

† The words in Italics are wanting in the Vatican and Ephrem manuscripts, and the fourth verse is omitted in the Cambridge Ms. In others they are marked as doubtful, and are probably spurious. See Griesbach. It might possibly be a small medicinal spring, which flowed more copiously at some times than at others, and might flow into a bath or basin capable of receiving only one

a certain man was there, that had an infirmity thirty and
 6 eight¹ years. When Jesus saw him lying, and knew that
 he had been now a long time *afflicted*, he saith unto him,
 7 "Dost thou desire to be made well?" The infirm man
 answered him, "Sir, I have no man, when the water is
 troubled, to put me into the pool: but while I am coming,
 8 another goeth down before me." Jesus saith unto him,
 9 "Rise, take up thy couch and walk." And immediately
 the man was made well, and took up his couch, and walked.
 10 Now on that day was the sabbath. The Jews therefore
 said to him that was cured, "It is the sabbath: it is not
 11 lawful for thee to take up *thy* couch." He answered them,
 "He who made me well, himself said unto me, 'Take up
 12 thy couch and walk.'" Then they asked him, "What
 man is that who said unto thee, 'Take up thy couch, and
 13 walk?'" But he that was cured² knew not who it was: for
 Jesus had conveyed himself away, a multitude being in *that*
 14 place. Afterward Jesus meeteth with him in the temple,
 and said unto him, "Behold, thou art made well: sin no
 15 more, lest some worse thing befall thee." The man de-
 parted, and told the Jews that it was Jesus who had made
 16 him well. And for this the Jews persecuted Jesus,³ be-
 17 cause he had done these things on the sabbath. But Jesus
 said unto them, "My Father worketh until now; and I
 18 *also* work." Wherefore for this the Jews sought the more
 to kill him; because he not only had broken the sabbath,
 but said also that God was his Father, making himself like

¹ Thirty-eight, R. T. ² the infirm man, Mss. ³ and sought to slay him, R. T.

person at a time. It is not mentioned by Josephus. "The sanative quality of the waters might, in popular estimation, be extended and magnified." See Newcome. The passage is rejected as spurious by Semler, Michaelis, and Marsh; and Griesbach has prefixed to it his mark of probable rejection. The various readings in the manuscripts show that there is some corruption in the text, or some error in the account, which at this distance of time it is not possible to correct. See Marsh's *Michaelis*, vol. i, p. 293.507; vol. ii, p. 732.

19 God. Jesus therefore spake and said unto them, " Verily
 verily I say unto you, The Son can do nothing of himself;
 but what he seeth the Father do; for what things *the Fa-*
 20 *ther* doeth, these the Son also doeth in like manner. For
 the Father loveth the Son, and showeth him all things
 which he himself doeth: and he will show him greater works
 21 than these, so that ye will wonder¹. For as the Father
 raiseth up the dead, and giveth *them* life; so the Son like-
 22 wise giveth life to whom he will. For neither doth the Fa-
 ther judge any man: but hath committed all judgement to
 23 the Son; that all may honour the Son, as they honour the
 Father. He that honoureth not the Son, honoureth not the
 24 Father who sent him. Verily verily I say unto you, He that
 hearkeneth to my words, and believeth in him who sent me,
 hath everlasting life, and shall not come into condemnation;
 25 but passeth from death to life. Verily verily I say unto you,
 The hour cometh, and now is, when the dead shall hear the
 26 voice of the Son of God; and they that hear shall live. For
 as the Father hath life in himself, so hath he given to the
 27 Son also to have life in himself: and he hath given him au-
 thority to exercise judgement also, because he is the Son of
 28 man *. Wonder not at this: for the hour cometh, in which
 29 all that are in the graves² shall hear his voice, and shall
 come forth; they that have done good, to the resurrection
 of life; and they that have done evil, to the resurrection of
 30 condemnation. Of myself I can do nothing: as I hear, I
 judge; and my judgement is just; because I seek not mine
 own will, but the will of him who sent me³.

¹ Gr. that ye may wonder. ² sepulchres, N. ³ of the Father who sent me. R. T.

* a son of man, Wakefield. Our Lord's declaration shows, that whatever is to be understood by his being appointed by the Father to judge the world, his being properly a man, so far from being an objection against his assumption of this office, was itself a necessary qualification for it.—"That Son of man concerning whom Daniel predicted that a kingdom should be given him over all people that should not be destroyed." Dan. vii. 13, 14. Sn.

31 "If I bear witness of myself, my witness is not true.
 32 There is another who beareth witness of me; and I know
 33 that the witness which he witnesseth of me is true. Ye sent
 34 unto John, and he bare witness to the truth. Yet I receive
 not witness from man: but I say these things, that ye may
 35 be saved. He was that burning and shining lamp: but ye
 36 chose to rejoice for a short time *only* in his light¹. But I
 have greater witness than *that* of John: for the works which
 the Father hath given me to perform, these works which I
 37 do, bear witness of me that the Father hath sent me. And
 the Father himself, who sent me, hath borne witness of me.
 38 Have ye never heard his voice, nor seen his form? And have
 ye not his word abiding among you, that on him whom he
 hath sent, ye believe not *?

39 "Search the scriptures; for in them ye think that ye have
 40 everlasting life: and they bear witness of me: and yet ye
 are not willing to come unto me, that ye may have life.

41 "I receive not honour from men: but I know you, that
 42 ye have not the love of God in you. I am come in my Fa-
 43 ther's name, and yet ye receive me not: if another shall
 44 come in his own name, him ye will receive. How can ye
 believe, who receive honour from one another, and seek not
 45 the honour which *cometh* from the only God? Think not
 that I will accuse you to the Father: there is *one* that ac-
 46 cuseth you, *even* Moses, in whom ye trust. For if ye had
 believed Moses, ye would have believed me: for he wrote
 47 of me. But if ye believe not his writings, how will ye be-
 lieve my words?"

CH. VI. AFTER these things Jesus went over the lake of Gali-

¹ "and ye were willing to rejoice for a time in his light." N. See Wakefield.

* "Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." N. See Theol. Repos. vol. i. p. 55, and Campbell in loc. Our Lord alludes to the descent of the spirit upon him in a corporeal form, which was a public designation of him to his office, ch. i. 32-34.

2 lee, which is *the lake* of Tiberias. And a great multitude followed him, because they saw the miracles¹ which he did on
 3 those who were diseased. And Jesus went up a mountain,
 4 and sat there with his disciples. Now the passover (a feast
 5 of the Jews) was nigh*. When Jesus then lifted up *his*
 eyes, and saw that a great multitude was coming to him, he
 saith to Philip, "Whence shall we buy bread, that these
 6 may eat?" (Now he said this to try him: for he himself
 7 knew what he was about to do.) Philip answered him,
 "Bread, worth two hundred denarii, is not sufficient for
 8 them, that every one of them may take a little." One of
 his disciples, Andrew, Simon Peter's brother, saith unto
 9 him, "There is a child here, that hath five barley-loaves,
 10 and two fishes: but what are they among so many?" And
 Jesus said, "Make the men place² themselves on the
 ground." (Now there was much grass in the place.) So
 the men placed themselves on the ground, in number about
 11 five thousand. And Jesus took the loaves; and, when he
 had given thanks, he distributed [to the disciples, and the
 disciples] to those that were on the ground: and in like
 12 manner of the fishes, as much as they would. And when
 they were filled, he saith to his disciples, "Gather the frag-
 13 ments which remain, that nothing be lost." They therefore
 gathered *them*, and filled twelve panniers with the frag-
 ments of the five barley-loaves, which remained to those
 14 that had eaten. Then those men, when they had seen the
 miracle which Jesus did, said, "This is in truth that pro-
 15 phet who was to come into the world." When Jesus there-

¹ his miracles, R. T.
 ver. 10, 11.

² Gr. recline, or lie down; and so in other places.

* This verse is found in all the Mss. which have been collated. But it is introduced without any connexion with the context, nor does it appear that our Lord attended this passover at Jerusalem. Bishop Pearce therefore thinks that the whole verse is spurious, and Vossius, Mann, and Priestley reject the word *passover*. Very strong presumptive arguments are alleged against the genuineness of the word *passover* in Priestley's Harmony, Prel. Diss. p. 46.

fore perceived that they were about to come and take him by force, to make him a king, he withdrew [again] to a mountain himself alone.

- 16 And when evening came, his disciples went down to the
 17 lake¹; and entered into a ship, and went over the lake to-
 ward Capernaum. And it was now dark; and Jesus was
 18 not come to them. And the lake rose, because of a great
 19 wind which blew. So when they had rowed about twenty-
 five or thirty furlongs, they see Jesus walking on the lake,
 20 and drawing near to the ship: and they were afraid. But
 21 he saith unto them, "It is I: be not afraid." Then they
 were glad to receive him into the ship: and immediately
 the ship was at the land whither they were going.
- 22 The day following, when the multitude who stood on the
 other side of the lake saw that there was none other boat
 there but one², and that Jesus had not gone with his disci-
 ples into the ship, but *that* his disciples had departed alone;
 23 (however there came other boats from Tiberias, near the
 place where they ate bread, after the Lord had given
 24 thanks;) when the people therefore saw that neither Jesus
 was there, nor his disciples, they took shipping and came to
 25 Capernaum, seeking Jesus. And when they had found him
 on the other side of the lake, they said unto him, "Rabbi³,
 26 when camest thou hither?" Jesus answered them and said,
 "Verily verily I say unto you, Ye seek me, not because ye
 have seen miracles, but because ye ate of the loaves and
 27 were filled. 'Work not so much for the food which perish-
 eth, as for the food which endureth to everlasting life, which
 the Son of man will give you: for him hath the Father sealed,
 28 *even* God.'" They said therefore unto him, "What shall
 29 we do, that we may work the works of God?" Jesus an-
 swered and said unto them, "This is the work of God, that

¹ Gr. sea; and so elsewhere.

² whereinto his disciples were entered, R. T.

³ Master, or, My Master, N.

⁴ Gr. Work not for, &c. but for, &c. Or, Work not out, &c. N. m.

30 ye believe on him whom he hath sent." Then they said unto him, "What miracle [therefore] doest thou, that we
 31 may see it, and believe in thee? what dost thou work? Our fathers ate manna in the desert: as it is written, 'He gave
 32 them bread from heaven to eat.'" Jesus [therefore] said unto them, "Verily verily I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the
 33 true bread from heaven*. For the bread of God is that which cometh down from heaven, and giveth life to the
 34 world." Then they said unto him, "Master, always give us this bread." And Jesus said unto them, "I am the bread of life†: he who cometh to me, shall never hunger;
 35 and he who believeth in me, shall never thirst. But I have said unto you, that ye have both seen me and believe not¹.
 36 All whom the Father giveth me, will come to me: and him who cometh to me, I will in no wise cast out. For I am
 37 come down from heaven‡, not to do mine own will, but the will of him who sent me. And this is the will of him² who sent me, that of all whom he hath given me I should lose
 38 none, but should raise them³ up at the last day. For this is the will of him⁴ who sent me, that every one who seeth the Son, and believeth in him, may have everlasting life: and him I will raise up at the last day."
 41 The Jews then murmured at him, because he said, 'I
 42 am the bread which came down from heaven:' and said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how therefore doth this man say, 'I came

* Or, that though ye have seen me, yet ye believe not. Palairot. * of the Father, R. T. † Gr. it: or, him, Mss. ‡ Or, of my father who, Mss.

* Or, is giving you, &c.] The bread from heaven clearly signifies the doctrine, not the person, of Christ. See Lindsey's List, p. 45, and Dr. Priestley in loc.

† I am the bread of life,] i. e. my doctrine, which will ensure eternal life to all who practically embrace it.

‡ I am come down from heaven,] i. e. I am invested with a divine commission. See John iii. 13.

43 down from heaven *?'" Jesus¹ answered and said unto
 44 them, "Murmur not among yourselves. No man can come
 to me, unless the Father, who sent me, draw him: and him
 45 I will raise up at the last day. It is written in the prophets,
 'And all shall be taught of God.' Every one² that hath
 46 heard and learned from the Father, cometh unto me. Not
 that any *man* hath seen the Father, but he that is from God;
 47 he hath seen the Father†. Verily verily I say unto you,
 48 He who believeth in me hath everlasting life. I am the
 49 bread of life. Your fathers ate manna in the desert, and
 50 died. This is the bread which cometh down from heaven,
 51 that a man may eat of it, and not die. I am the living
 bread which came down from heaven: if any man eat of this
 bread, he shall live for ever: and the bread which I will
 give, is my flesh which I will give for the life of the world‡."
 52 The Jews therefore contended among themselves, say-
 53 ing, "How can this man give us *his* flesh to eat?" Jesus
 therefore said unto them, "Verily verily I say unto you,
 Unless ye eat the flesh § of the Son of man, and drink his

¹ Jesus therefore, R. T.

² Every one therefore, R. T.

* The Jews, like many modern expositors, mistook our Lord's meaning. They understood that of his person which he intended of his doctrine, and took that in a literal sense which he meant figuratively. Observe, that the Jews call Jesus the son of Joseph, without being contradicted by the Evangelist.

† *seen the Father.*] I. e. has known his will. So ver. 40. To see the Son, is to understand the doctrine of Christ. See ch. xiv. 9.

‡ Our Lord perceived the mistake of his hearers, but not desiring to retain them as his followers he does not correct it; but proceeds to use expressions still more offensive to their feelings and prejudices. What he means to inculcate is a practical reception of his divine doctrine, as the means of securing everlasting life. This, in allusion to the descent of the manna, ver. 32, 38, he first compares to feeding upon new and heavenly bread: he then describes it as feeding upon himself, ver. 51, and more particularly and offensively, as even eating his flesh and drinking his blood, ver. 53—57. This language, which they either did not or would not understand, so disgusted many of his hearers, that they quitted his society. This was the effect which Jesus intended, with respect to those who, as he well knew, followed him from mercenary and ambitious motives.

§ *Unless ye eat the flesh, &c.*] Unless ye receive and observe my doctrine, See ver. 35, 40, 47. Newcome. It is not necessary to suppose that our Lord here has any allusion to his own death: though that is not improbable.

54 blood, ye have not life in you. He that eateth my flesh,
 and drinketh my blood, hath everlasting life; and him I
 55 will raise up at the last day. For my flesh is truly¹ food,
 56 and my blood is truly¹ drink. He that eateth my flesh,
 57 and drinketh my blood, abideth in me, and I in him. As
 the living Father hath sent me, and I live by the Father;
 58 so he likewise that eateth me, shall live by me. This is the
 bread which came down from heaven: not as [your] fa-
 thers ate² and died. He that eateth of this bread, shall live
 59 for ever.” He said these things in a³ synagogue, as he
 taught in Capernaum.

60 Many therefore of his disciples, when they had heard him,
 61 said, “This is hard doctrine: who can understand it?” But
 when Jesus knew in himself that his disciples murmured at
 62 this, he said unto them, “Do ye revolt at this⁴? *What* then
 if ye shall see the Son of man going up where he was be-
 63 fore⁵? It is the spirit that giveth life; the flesh profiteth no-
 thing[†]: the words which I speak⁶ unto you, *they* are spirit,

¹ Or, true, *Mss.* ² manna, *R. T. and N.* ³ the synagogue, *N.* ⁴ “Doth this
 cause you to offend?” *N.* See Wakefield. ⁵ Or, which I have spoken, *Mss.*

* This text is generally understood of a local ascent to a place from whence
 there had been a previous local descent. But this interpretation is not neces-
 sary, nor does it well suit the connexion. To ascend where he was before, is,
 as all interpreters agree, to ascend to heaven. But this phrase, as applied to
 the Son of man, means nothing more than “searching into the truths of God;”
 a sense in which Dr. Doddridge says that the phrase “ascending into heaven”
 is plainly used in many other places, and which indeed no one disputes. See
 ch. iii. 13, with Raphelius’s and Doddridge’s notes. The proper meaning there-
 fore of this passage seems to be this: Do ye revolt at what I have now said?
 What then would you do if I should advance still further into the subject of my
 mission, and reveal truths which would be still more remote from your appre-
 hension, and more offensive to your prejudices? See ch. xvi. 12. Mr. Simp-
 son gives the following interpretation: “Nevertheless, when ye shall see the
 Son of man rise up where he was before, ye will know that he is the spirit that
 giveth life.”

† These words are a caution to his hearers not to understand his expressions
 literally but figuratively, *q. d.* The spiritual and figurative sense of my words is
 the only useful sense. If it were possible for you literally to feed upon my flesh,
 it would do you no good. I am not speaking of a natural life, supported by
 eating my flesh, but of a spiritual life, supported by my doctrine. See Bishop
 Pearce,

64 and *they* are life. But there are some of you that believe not." (For Jesus knew from the beginning who they were
 65 that believed not, and who was to deliver him up.) Then he said, "For this cause I said unto you, that none can come unto me, unless it be given unto him by [my] Father."
 66 From that *time* many of his disciples went back, and
 67 walked no more with him. Jesus therefore said to the
 68 twelve, "Will ye also depart?" Simon Peter¹ answered him, "Master, to whom shall we go? thou hast the words
 69 of everlasting life: and we believe, and know, that thou art
 70 the Holy One of God²." [Jesus] answered them, "Have not I chosen you twelve? and yet one of you is a false ac-
 71 cuser³." Now he spake of Judas Iscariot, *the son* of Simon: for he was about to deliver him up, [being] one of the twelve.

CH. VII. And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to
 2 kill him. Now the feast of the Jews, *called* the feast of tabernacles, was near. His brethren therefore said unto him,
 3 "Depart hence, and go into Judea; that thy disciples also
 4 may see the works which thou doest. For no man doeth any thing in secret, and *yet* he himself seeketh to be known publicly. If thou do these things, show thyself to the world."
 5 (For neither did his brethren believe in him.) [Then] Jesus saith unto them, "My time is not yet come: but your
 6 time is always ready. The world cannot hate you; but me
 7 it hateth, because I testify of it that its works are evil. Go ye up to [this] feast: I go not up⁴ to this feast; for my time
 8 is not yet fully come." When he had said these words unto
 9 them, he *still* remained in Galilee. But when his brethren had gone up, then he also went up to the feast; not openly,
 10 but as *it were* in secret. Then the Jews sought him at the
 11 feast, and said, "Where is he?" And there was much murmuring among the multitudes concerning him: and some

¹ S. Peter therefore, R. T. ² that thou art the Christ, the son of the living God, R. T. ³ Gr. a devil. ⁴ yet, R. T. now, N.

said, "He is a good man:" ¹ others said, "No: but he
13 deceiveth the people." However, no man spake openly of
him, for fear of the Jews.

14 But *when it was* now about the midst of the feast, Jesus
15 went up into the temple, and taught. And the Jews won-
dered, saying, "How hath this man learning, having never
16 been taught?" Therefore ² Jesus answered them and said,
17 "My doctrine is not mine, but his who sent me. If any man
desire to do his will, he shall know concerning the doctrine,
18 whether it be from God, or *whether* I speak of myself. Who-
ever speaketh of himself, seeketh his own glory: but who-
ever seeketh his glory who sent him, he is true, and un-
19 righteousness is not in him. Did not Moses give you the
law; and *yet* none of you keepeth the law? Why seek ye
20 to kill me?" The multitude answered and said, "Thou
21 hast a demon: Who seeketh to kill thee?" Jesus answered
and said unto them, "I have done one work, and ye all
22 wonder at it ³. Moses gave you circumcision; (not that it
is from Moses, but from the fathers ⁴;) and ye on the sab-
23 bath circumcise a man. If a man on the sabbath receive cir-
cumcision, that the law of Moses may not be broken; are
ye angry with me, because I made a man altogether well
24 on the sabbath? Judge not according to appearance; but
25 judge righteous judgement." Then some inhabitants of Je-
26 rusalem said, "Is not this he whom they seek to kill? but,
lo, he speaketh boldly; and nothing is said unto him. Do
27 the rulers know indeed that this is the Christ ⁵? However,
we know whence this man is: but, when Christ cometh,
28 none knoweth whence he is ⁶." Then Jesus cried out in

¹ but others, R. T. ² R. T. and N. omit "Therefore." ³ Or, "wonder. Concerning this matter, Moses," &c. Compare the Greek with Mark vi. 6; Rev. xvii. 7: supposing the stop placed after *ὁ ἄνθρωπος*. N. ⁴ These words have the appearance of a marginal annotation inserted in the text. N. ⁵ the very Christ? or, truly Christ? R. T.

⁶ It was a tradition of the Jews, that after the Messiah was born he would be conveyed away and miraculously concealed till Elias came to reveal and anoint him. See Whitby in loc. This tradition seems to be alluded to, Matt. xlii. 38; xvi. 1. Mark viii. 11. Luke xi. 16. Matt. xxiv. 3, 30.

the temple, as he taught, saying¹, "Do ye both know me, and know whence I am²? and yet I am not come of myself, but he who sent me is true, whom ye know not. ³I know him: for I am from him, and he hath sent me." Then the *Jews* sought to apprehend him: yet no man laid hands on him, because his hour was not yet come. But many of the multitude believed in him, and said, "When Christ cometh, will he do more miracles than [these] which this *man* hath done?"

³² The Pharisees heard the multitude murmuring such things about him; and the Pharisees and the chief-priests sent officers to apprehend him. Jesus therefore said⁴, "Yet a little time *longer* I shall be with you; and *then* I shall go to him who sent me. Ye will seek me, and will not find *me*; and where I shall be⁵, *thither* ye cannot come."

³⁵ The Jews therefore said among themselves, "Whither will this man go, that we shall not find him? will he go to the dispersed Greeks, and teach the Greeks? What words are these which he said, 'Ye will seek me, and will not find *me*: and where I shall be, *thither* ye cannot come?'"

³⁷ Now on the last day, *which is the great day*, of the feast, Jesus stood and cried out, saying, "If any man thirst, let him come to me and drink. He who believeth in me, as the scripture hath said, from his belly shall flow rivers of living water." (Now he spake this of the spirit, which those who believe in him were to receive: for the [holy] spirit was not yet *given*, because Jesus was not yet glorified.) Many of the multitude therefore, when they heard these words, said, "In truth this is a prophet." Others said, "This is the Christ." [But] others said, "Doth the Christ come out of Galilee? Hath not the scripture said, that the Christ cometh of the offspring of David, and from the town of

¹ Gr. teaching and saying. ² Ye both know me, and ye know whence I am. M. See Doddridge, Campbell, Wakefield. ³ But I know, R. T. and N. ⁴ said to them, R. T. ⁵ whither I go, Mss.

43 Bethlehem, where David was?" So there was a division
44 among the multitude because of him. And some of them
desired to apprehend him: but none laid hands on him.

45 Then the officers came to the chief-priests and Pharisees;
who said unto them, "Why have ye not brought him?"

46 The officers answered, "Never man spake like this man."

47 Then the Pharisees answered them, "Are ye also deceived?"

48 Hath any one of the rulers or of the Pharisees believed in

49 him? but this multitude, who know not the law, are ac-

50 cursed." Nicodemus saith unto them, (he that came to *Jesus*

51 by night, being one of them,) "Doth our law judge any
man, unless it first hear him, and know what he doeth?"

52 They answered and said unto him, "Art thou also of Ga-
lilee? Search and see, that a prophet is not to arise from
Galilee."

53 * [*Then every man went to his own house: but Jesus went*
CH. VIII. *to the mount of Olives. And early in the morning he*

came again into the temple, and all the people came to him;

3 *and he sat down and taught them. And the scribes and the*
Pharisees bring to him a woman taken in adultery: and when

4 *they had set her in the midst, they say unto him, "Teacher¹,*

5 *this woman was taken in adultery, in the very act. Now*

Moses in the law commanded us, that such should be stoned:

6 *what then sayest thou?" Now they said this, trying him;*

that they might have whereof to accuse him. But Jesus

7 *stooped down, and with his finger wrote on the ground. But*

when they continued asking him, he raised himself up, and

said unto them, "Let him that is without sin among you, first

8 *cast a stone at her." And he again stooped down, and wrote*

¹ Master, N.

* This paragraph concerning the woman taken in adultery was not inserted in the Alexandrian (see Woide's Preface), and is wanting in the Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version, and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, but with some variations; and though not removed out of the text by Griesbach, it is marked by him as very probably spurious.

- 9 on the ground. But they, having heard this, and being convicted by their conscience, went out one by one, having begun at the elder, to the last: and Jesus was left alone, and the woman standing in the midst. Now when Jesus raised himself up, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? hath no man condemned thee?" And she said, "No man, Sir." And Jesus said unto her, "Neither do I condemn thee: go, and sin no more.]"
- 12 Then Jesus spake again unto them saying, "I am the light of the world: he who followeth me, shall by no means walk in darkness, but shall have the light of life." The Pharisees therefore said unto him, "Thou bearest witness of thyself; thy witness is not true." Jesus answered and said unto them, "Though I bear witness of myself, yet my witness is true: for I know whence I came, and whither I go*; but ye know not whence I come, and whither I go. Ye judge according to the flesh: I judge no one. And yet if I judge, my judgement is true: because I am not alone, but I and the Father who sent me. It is written in your law also, that the witness of two men is true. I bear witness of myself; and the Father who sent me beareth witness of me." They said therefore unto him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also." He¹ spake these words in the treasury, as he was teaching in the temple: and yet none laid hands on him; for his hour was not yet come.
- 21 Then [Jesus] said unto them again, "I shall depart, and ye will seek me, and will die in your sin: whither I depart, ye cannot come." Then the Jews said, "Will he kill himself? because he saith, 'Whither I depart, ye cannot come.'"

¹ Jesus spake, R. T. and N.

* q. d. I know from whom my authority is derived, and to whom I am accountable. See ch. iii. 13; xiii. 1, 3.

23 And he said unto them, "Ye are from beneath; I am from
 24 above*: ye are of this world; I am not of this world. I
 there foresaid unto you, that ye will die in your sins: for, if
 ye believe not that I am *he*†, ye will die in your sins."
 25 Then they said unto him, "Who art thou?" [And] Jesus
 26 said unto them, "Even what I told you at first. I have
 many things to say concerning you, and to condemn: but
 he who sent me is true; and I speak to the world those
 27 things which I have heard from him." They understood
 28 not that he spake to them of the Father. Then Jesus said
 unto them, "When ye have lifted up the Son of man, then
 ye will know that I am *he*, and *that* I do nothing of myself;
 29 but speak these things as my Father hath taught me. And
 he who sent me is with me: [the Father] hath not left me
 alone; because I always do those things which please him."
 30 As he spake these words, many believed in him. Then
 31 Jesus said to those Jews who believed in him, "If ye con-
 32 tinue in my word, *then* ye are truly my disciples: and ye
 shall know the truth, and the truth shall make you free."
 33 *Some* answered him, "We are Abraham's offspring, and
 were never slaves to any man: how sayest thou, 'Ye shall
 34 become free?'" Jesus answered them, "Verily verily I
 say unto you, Whosoever committeth sin is the slave [of
 35 sin]. And the slave abideth not in the house for ever¹:

¹ i. e. during his life, Exod. xxi. 6; Lev. xxv. 39; John xiv. 16. *Sn.*

* So Wakefield, and the public version. Newcome renders the words "Ye are of those beneath, I am of those above;" and in his note comments upon the clause as expressive of a local residence in heaven antecedent to his existence on earth. But as the first clause is to be understood figuratively, so must the latter. See ver. 44. So ch. xvii. 16, our Lord says of his disciples, "they are not of the world, even as I am not of the world:" not in allusion to any local residence, but to their temper and character, as different from that of the world.

† *that I am he,*] "The Christ. See Mark xiii. 6; Luke xxi. 8, compared with Matt. xxiv. 5; Acts xiii. 25. But to translate 'that I am the Christ,' would be to represent our Lord as using to the incredulous Jews explicit, instead of covert, language on the subject of his Messiahship." Newcome.

36 *but* the son abideth for ever¹. If the Son therefore shall
 37 make you free, ye will be free indeed. I know that ye are
 Abraham's offspring: yet ye seek to kill me, because my
 38 word hath no place in you. I speak that which I have seen
 with [my] Father: and ye do that which ye have seen *
 39 with [your] father." They answered and said unto him,
 "Abraham is our father." Jesus saith unto them, "If ye
 were Abraham's children, ye would do the works of Abra-
 40 ham. But now ye seek to kill me, a man that have spoken
 to you the truth, which I have heard from God: Abraham
 41 did not act thus. Ye do the works of your father." Then
 they said to him, "We are not born of fornication: we
 42 have one Father, *even* God." Jesus said unto them, "If
 God were your Father, ye would love me: for I came forth
 from God †, and come *unto you*²; for I came not of myself,
 43 but He sent me. Why do ye not understand my discourse?
 44 because ye cannot hearken to my word. Ye are of *your*
 father the devil ‡³; and the desires of your father ye are
 disposed to do. He was a slayer of men from the beginning,
 and continued not in the truth; because there is no truth in
 him. When he speaketh a lie, he speaketh of his own: for
 45 he is a liar, and the father of liars⁴. And because I speak
 46 the truth, ye believe me not⁵. Which of you convicteth

¹ i. e. during his life, Exod. xxi. 6; Lev. xxv. 39; John xiv. 16. 8n. * Or, I came forth, and am coming from God. ² Gr. of the devil's father. See Griesbach. ³ Gr. of him, or of it. ⁴ "I speak the truth, but ye do not believe me." Wakefield, upon the authority of ancient versions.

* The word *seen* in both clauses is used figuratively; q. d. My doctrine is conformable to the instructions which I have received from God: your conduct is such as may be expected from the children of the devil. See Newcome's note. "Which ye have heard from your father," is the reading of some manuscripts of good authority.

† Came forth from God, explained in the latter clause, "he sent me," as his messenger, and the revealer of his will to mankind. See ch. i. 6.

‡ The devil; the principle of moral evil personified. Wicked men are his children, and resemble him. This symbolical person is here represented as uniformly wicked: he is a manslayer, or murderer, as vice leads to misery and ruin. He is the father of liars, as being the supposed source of evil, and tempter to all wickedness. See *Essays* by the Rev. J. Simpson, p. 143.

- 47 me of falsehood¹? If² I speak the truth, why do ye not believe me? He that is of God, hearkeneth to God's words: ye therefore hearken not, because ye are not of God."
- 48 The Jews³ answered and said unto him, "Say we not
49 well, that thou art a Samaritan, and hast a demon⁴?" Jesus answered, "I have not a demon: but I honour my Father,
50 and ye dishonour me. But I seek not mine own glory:
51 there is one who seeketh *it*, and judgeth. Verily verily I say unto you, If a man keep my words, he shall never see
52 death." The Jews therefore said unto him, "Now we know that thou hast a demon. Abraham is dead, and the prophets *also*: yet thou sayest, 'If a man keep my words,
53 he shall never taste of death.' Art thou greater than our father Abraham, that is dead? and the prophets are dead
54 *also*: whom makest thou thyself?" Jesus answered, "If I glorify myself, my glory is nothing: it is my Father who
55 glorifieth me: of whom ye say, that he is your God⁵: and yet ye know him not; but I know him: and if I should say, 'I know him not,' I should speak falsely, like you: but I
56 know him, and keep his words. Your father Abraham earnestly desired that he might see my day: and he saw *it*⁶,
57 and was glad." The Jews therefore said unto him, "Thou art not yet fifty years old; and hast thou seen Abraham^{*}?"
58 Jesus said unto them, "Verily verily I say unto you, Be-
59 fore Abraham was born, I am *he*†." Then they took up

¹ "of sin?" N. See Campbell. ² But if, R. T. ³ The Jews, therefore, R. T. ⁴ q. d. an impious liar, and a lunatic. See Pearce in loc. ⁵ Or, he is our God, Mas. ⁶ i. e. he foresaw it. See ch. xii. 41.

* Our Lord did not say that he had seen Abraham, but that Abraham had seen, that is, had foreseen his day, or that the Messiah should descend from him. See Bishop Pearce. The Jews upon this, as upon some other occasions, seem absurdly to have misunderstood, or wilfully to have misrepresented, his meaning. See ch. x. 33. Our Lord, disdaining to notice or to rectify this misapprehension, proceeds to justify his own expression, by declaring that he was designated to his office before Abraham was born, ver. 58: this designation, therefore, might have been revealed to the patriarch.

† Or, "I was *he*." See Grotius, Bishop Pearce, Campbell, and Newcome, who renders the clause, "Before Abraham was born, I am:" explaining it, as

stones to cast at him: but Jesus concealed himself, and went out of the temple¹.

CH. IX. And as he passed by, he saw a man *that had been blind* 2 from *his* birth. And his disciples asked him, saying, "Master, who sinned, this man, or his parents, that he was born 3 blind?" Jesus answered, "Neither did this man sin, nor his parents: but that the works of God might be manifested 4 in him. I must work the works of him who sent me, while 5 it is day: the night cometh, when no man can work. While 6 I am in the world, I am the light of the world." When he had said this, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the 7 clay, and said unto him, "Go, wash thyself in the pool of Siloam:" (which is, by interpretation, Sent.) He departed 8 therefore, and washed himself, and came seeing. The neighbours therefore, and those who had seen him before (for he had been a beggar²), said, "Is not this he who sat and 9 begged?" Some said, "This is he." And others said, "He 10 is like him." But he said, "I am *he*." They said therefore unto him, "How were thine eyes opened?" He answered and said, "A man, called Jesus, made clay and anointed mine eyes, and said unto me, 'Go to Siloam³, and wash thyself:' and I went and washed myself, and received 12 my sight." Then they said unto him, "Where is he?" He saith, "I know not."

¹ The received text adds, "going through the midst of them, and so passed by."

² they who had before seen him that he was blind, R. T. ³ to the pool of Siloam, R. T.

many others do, as an assertion of the pre-existence of Christ, and even of his divinity, in allusion to Exod. iii. 14, though the texts are quite dissimilar, excepting in the English translation. The expression *ego sum* is uniformly used in the sense of "I am he," or "I am the Christ:" it occurs twice in this discourse, ver. 24, 28. It must, therefore, in all reason be taken in the same sense here, especially as this signification best suits the connexion. See the note on ver. 57. Mr. Wakefield says, "The peculiar use of the present tense in the usage of scriptural expressions, is to imply determination and certainty: as if he had said, My mission was settled and certain before the birth of Abraham." Compare Matt. xvii. 11. See Wakefield's note on the text.

13 *Then they bring him to the Pharisees; him, I say, who*
 14 *before was blind. Now it was the sabbath, when Jesus*
 15 *made the clay, and opened his eyes. Then the Pharisees*
 also asked him again, how he had received his sight. And
 he said unto them, "He put clay on mine eyes, and I wash-
 16 ed myself, and see." Wherefore some of the Pharisees said,
 "This man is not from God, because he keepeth not the sab-
 bath." Others said, "How can a sinner do such miracles?"
 17 And there was a division among them. They say again to
 the blind man, "What sayest thou of him, since he hath
 opened thine eyes?" And *the blind man* said, "He is a
 18 prophet." Upon this the Jews did not believe concerning
 him, that he had been blind, and had received his sight,
 until they called his parents: *the parents, I say*, of him that
 19 had received his sight¹. And they asked them, saying, "Is
 this your son, of whom ye say that he was born blind? how
 20 then doth he now see?" His parents answered them, and
 said, "We know that this is our son, and that he was
 21 born blind: but by what means he now seeth, we know
 not; or who hath opened his eyes, we know not: he is of
 22 age; ask him: he will speak for himself." His parents
 spake these words, because they feared the Jews: for the
 Jews had already agreed that, if any man should confess
Jesus to be *the Christ*, he should be put out of the syna-
 23 gogue. For this cause his parents said, "He is of age; ask
 24 him." A second time therefore they called the man that
 had been blind, and said unto him, "Give glory to God:
 25 we know that this man is a sinner." [Then] he answered
 and said, "Whether he be a sinner, I know not; one thing
 26 I know, that, whereas I was blind, I now see." Then they
 said to him again, "What did he to thee? how opened he
 27 thine eyes?" He answered them, "I have told you alrea-

¹ "See the external authorities which show that the two last Greek words
 in this verse are a gloss. And though there is no external authority for omit-
 ting the three last words of ver. 13, they have the appearance of a marginal note
 inserted in the text." Newcome.

dy, and ye did not hearken : why desire ye to hear *it* again?
 28 would ye also be his disciples?" They reviled him¹, and said,
 29 "Thou art his disciple; but we are disciples of Moses. We
 know that God spake to Moses: but we know not whence
 30 this man is." The man answered and said unto them, "In
 this now is a wonderful thing, that ye know not whence he is,
 31 and yet he hath opened mine eyes. [Now] we know that God
 heareth not sinners: but if any man be a worshiper of God,
 32 and do his will, him he heareth. From the beginning of the
 world, it hath not been heard that any man opened the eyes
 33 of one born blind. If this man were not from God, he could
 34 do nothing." They answered and said unto him, "Thou
 wast altogether born in sins, and dost thou teach us?" And
 they cast him out of *their synagogues*.

35 Jesus heard that they had cast him out: and, when he
 met him, he said unto him, "Dost thou believe in the Son
 36 of God?" He answered and said, "And who is he, Sir,
 37 that I may believe in him?" [And] Jesus said unto him,
 "Thou hast both seen him, and it is he who talketh with
 38 thee." And *the man* said, "Sir, I believe." And he did
 39 *Jesus* obeisance. Then Jesus said, "For judgement I am
 come into this world: that those who see not, may see; and
 40 that those who see, may become blind." [And] *some* of the
 Pharisees that were with him, heard these words, and said
 41 unto him, "Are we also blind?" Jesus said unto them,
 "If ye were blind, ye would not have sin: but now ye say,
 'We see;' your sin [therefore] remaineth.

CH. X. "Verily verily I say unto you, He that entereth not by
 the door into the sheep-fold, but climbeth up some other
 2 way, that man is a thief and a robber. But he that enter-
 3 eth in by the door, is the shepherd of the sheep To him
 the porter openeth; and the sheep hearken to his voice:
 and he calleth his own sheep by name, and leadeth them

¹ reviled him therefore, R. T. Then they reviled, N. t. * Or, as some good
 copies read, "the Son of man?" ² R. T. and N. omit "And"

4 out. And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him; for they know his
 5 voice. Whereas a stranger they will not follow, but will flee from him: for they know not the voice of strangers.”
 6 This parable Jesus spake unto them: but they understood not what things they were, which he spake unto them.
 7 Jesus therefore said unto them again, “Verily verily I say
 8 unto you, I am the door of the sheep. All that have come before me are thieves and robbers: but the sheep did not
 9 hear them. I am the door: by me if any enter in, he shall
 10 be safe, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that *the sheep* may have life, and that they may have
 11 it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. But he that is an
 12 hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth;
 13 and the wolf seizeth them, and scattereth the sheep: and the hireling fleeth, because he is an hireling, and careth not
 14 for the sheep. I am the good shepherd, and know my *sheep*,
 15 and am known by mine¹; *even* as the Father knoweth me, and *as* I know the Father: and I lay down my life for the
 16 sheep. And other sheep I have, which are not of this fold: them also I must bring, and they will hear my voice; and
 17 there shall be one flock, *and* one shepherd. For this my Father loveth me; because I lay down my life, that I may
 18 receive it again². None taketh it from me; but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again *. - This commission I have received from my Father.”

¹ and my *sheep* know me, Mss.

² take it again, N. So ver. 18.

* See Wakefield. To lay down life was a voluntary act, to which Jesus submitted in full confidence that it would be speedily restored to him. The common version, which the Primate here adopts, is, “I have power to lay it down, and I have power to take it again:” which seems to imply that our Lord’s resurrection was the effect of his own power, a sense which the words in the ori-

19 There was a division therefore again among the Jews
 20 because of these words. And many of them said, "He hath
 21 a demon, and is mad *; why hear ye him?" Others said,
 "These are not the words¹ of him that hath a demon. Can
 a demon open the eyes of the blind?"

22 Now the feast of Dedication was kept at Jerusalem; and
 23 it was winter. And Jesus walked in the temple, in Solo-
 24 mon's porch. Then the Jews surrounded him, and said
 unto him, "How long dost thou keep us in suspense? If
 25 thou be the Christ, tell us plainly." Jesus answered them,
 "I have told you, and ye believe not: the works which I
 26 do in my Father's name, they bear witness of me. But ye
 27 believe not, because ye are not of my sheep. As I said unto
 you, my sheep hear my voice, and I know them, and they
 28 follow me: and I give unto them everlasting life; and they
 shall never perish, nor shall any one force² them out of mine
 29 hand. My Father, that hath given *them* to me, is greater
 than all; and none is able to force *them* out of my Father's
 30 hand. I and the Father are one †." Then the Jews took
 32 up stones again, to stone him. Jesus said to them, "Many
 good works I have shown you from my Father: for which
 33 of those works do ye stone me?" The Jews answered him,
 [saying,] "For a good work we stone thee not; but for
 blasphemy, and because thou, being a man, makest thyself
 34 God." Jesus answered them, "Is it not written in your
 35 law, 'I said, ye are gods?' If those be called gods, to whom

¹ Or, actions.

² snatch, or tear, N.

ginal do not convey, and which is directly contrary to the most explicit declarations of the scriptures. Acts ii. 24; iii. 15; xvii. 31. Rom. vi. 4. 1 Cor. xv. 15.

* *He hath a demon, and is mad.*] Observe, these words express cause and effect. The effect, the disease, is insanity: the supposed cause is possession by a demon, or a human ghost, than which no supposition can be more absurd. But it was the philosophy of the age.

† Gr. one thing. "To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See ch. xvii. 11, 21, 22; 1 Cor. iii. 8. and, in some copies, 17: Gal. iii. 28. The phrase is equivalent to that which occurs at the close of ver. 38." Newcome.

the word of God came, (and the scripture cannot be made
 36 void¹;) say ye of him, whom the Father hath set apart²,
 and sent into the world, 'Thou blasphemest:' because I
 37 said, 'I am *the* son of God *?' If I do not the works of my
 38 Father, believe me not: but if I do *them*, though ye believe
 not me, believe the works: that ye may know and believe
 39 that the Father *is* in me, and I in him †." Upon this they
 40 sought again to apprehend him: but he escaped out of their
 hand; and departed again beyond Jordan, to the place
 41 where John at first baptized: and there he abode. And
 many resorted to him, and said, "John did no miracle: but
 42 all things which John spake of this man were true." And
 many believed in him there.

CH. XI. Now a certain man was sick, *named* Lazarus, of Be-
 2 thany, the town of Mary and of her sister Martha. (Now it
 was the *same* Mary that anointed the Lord with ointment,
 and wiped his feet with her hair, whose brother Lazarus
 3 was sick.) His sisters therefore sent to *Jesus*, saying, "Mas-
 4 ter, behold, he whom thou lovest is sick." And when Jesus
 heard *it*, he said, "This sickness is not unto death: but
 for the glory of God, that the Son of God may be glorified
 5 by it." (Now Jesus loved Martha, and her sister, and La-
 6 zarus.) When he heard therefore³ that *Lazarus* was sick,
 7 he still abode two days in the place where he was. Then
 afterward he saith to *his* disciples, "Let us go again into
 8 Judea." *His* disciples say unto him, "Master, *but now*

¹ Or, set aside; or, disallowed, N.m. ² Gr. sanctified. ³ Or, Nevertheless, when he heard, &c. See ch. xviii. 40; vi. 19, 53, 62. Sn.

* "If the psalmist, or the law, or the scripture, called those gods who were prophets, or magistrates, or both; (and every assertion of the scripture is true, and therefore such are justly styled gods;) do I blaspheme in calling God my Father, and therefore myself the Son of God, when the Father hath consecrated me to the office of prophet and Christ, and delegated me to assume this character among mankind?" Newcome.

† *That the Father is in me, and I in him.*] "And I in the Father." *Mm.* "Compare ch. xiv. 10, 11; where this union is said to consist in speaking the words, and doing the works, of the Father." Newcome.

the Jews sought to stone thee: and goest thou thither again?" Jesus answered, "Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if a man walk in the night, he stumbleth; because the light is not in him¹."

11 He spake these things; and afterward he saith unto them, "Our friend Lazarus sleepeth; but I go that I may awake him." Then his disciples said, "Master, if he sleep, he will recover." But Jesus spake of his death: yet they thought that he was speaking of rest in sleep. Then Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe: but let us go to him." Then Thomas, who is called Didymus, said to his fellow-disciples, "Let us also go, that we may die with him." When Jesus therefore came, he found that Lazarus had already lain four days in the sepulchre. (Now Bethany was near Jerusalem, about fifteen furlongs off: and many of the Jews had come² to Martha and Mary, that they might comfort them concerning their brother.) Then Martha, as soon as she heard that Jesus was coming, *went and* met him: but Mary sat in the house. Then said Martha to Jesus, "Master, if thou hadst been here, my brother had not died. But I know that, even now, whatsoever thou shalt ask of God, God will give thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he will rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life: he who believeth in me, though he die, yet he shall live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" She saith unto him, "Yes, Master, I believe that thou art the Christ, the Son of God, who was to come into the world." And when she had said this, she went and called her sister Mary secretly,

¹ Or, in it, i.e. in the world. See Wakefield.

² came, N. See W.

29 saying, "The Teacher¹ is come, and calleth for thee." As soon as *Mary* heard *this*, she riseth quickly, and cometh to
 30 him. (Now Jesus was not yet come into the town; but was in the place where Martha met him.) The Jews then, who were with Mary in the house, and were comforting her, when they saw that she rose up hastily, and went out, followed her, saying², "She goeth to the sepulchre, that she
 32 may weep there." As soon then as Mary came where Jesus was, and saw him, she fell down at his feet, saying unto him, "Master, if thou hadst been here, my brother had not
 33 died." When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in spirit, and was troubled, and said "Where have ye laid him?"
 35 They say unto him, "Master, come and see." Jesus wept. The Jews therefore said, "See, how he loved him." But
 37 some of them said, "Could not He, that opened the eyes of the blind man, have caused even that this *Lazarus* should
 38 not have died?" Jesus therefore, again groaning in himself, cometh to the sepulchre. Now it was a cave, and a stone
 39 lay against it. Jesus saith, "Take away the stone." Martha, the sister of him that was dead, saith unto him, "Master, by this time the smell is offensive³: for he hath been
 40 *buried* four days." Jesus saith unto her, "Said I not unto thee that, if thou wouldest believe, thou shouldest see the
 41 glory of God?" Then they took away the stone⁴. And Jesus lifted up *his* eyes, and said, "Father, I thank thee that
 42 thou hast heard me. I know indeed that thou hearest me always: but because of the multitude who stand by I have said *this*, that they may believe that thou hast sent me."
 43 And when he had said these words, he cried out with a loud
 44 voice, "Lazarus, come forth." [And] he that had been dead came out, having his hands and feet bound with grave-

¹ Master, N. ² thinking, Mm. ³ See Campbell. he stinketh, N. ⁴ "from the place where the dead was laid," R.T.

clothes: and his face was bound about with a napkin. Jesus
 45 saith unto them, "Loose him, and let him go." Then
 many of the Jews who had come to Mary, and had seen the
 46 things which he did¹, believed in him. But some of them
 went away to the Pharisees, and told them what things Je-
 sus had done.

47 The chief-priests therefore and the Pharisees assembled
 a council, and said, "What shall we do? for this man do-
 48 eth many miracles. If we suffer him *to go on* thus, all *men*
 will believe in him: and the Romans will come and take
 49 away both our place and nation." Then one of them, *named*
 50 Caiaphas, being high-priest that year, said unto them, "Ye
 know nothing; nor consider that it is expedient for us that
 one man should die for the people, and that the whole na-
 51 tion should not perish." Now he spake not this of himself:
 but, being high-priest that year, he prophesied that Jesus
 52 was to die for that nation: and *indeed* not for that nation
 only; but that he should gather together also in one the
 53 children of God, who were scattered abroad*. From that
 54 day therefore they took counsel together to kill him. Jesus
 therefore no longer walked openly among the Jews; but
 went thence to a country near the desert, to a city called
 Ephraim; and continued there with his disciples.

55 And the passover of the Jews was near: and many went
 up to Jerusalem out of the country before the passover, to
 56 purify themselves. Then they sought for Jesus, and said
 among themselves, as they stood in the temple, "What
 57 think ye? that he will not come to the feast?" Now both
 the chief-priests and the Pharisees had given a command-

¹ Jesus did, R. T. and N.

* "God so overruled his words, that they may be considered as containing a prophecy of the death of Jesus for the benefit of the Jewish nation." Newcome. What the evangelist further adds, plainly indicates that his idea of the death of Jesus was that of ratifying a dispensation the privileges of which would extend to converts of every nation. There is no allusion to a supposed atonement for sin.

ment, that, if any man knew where he was, he should discover it; that they might apprehend him:

CH. XII. Six days then before the passover, Jesus came to Bethany, where Lazarus was, that had been dead, whom he

2 had raised from the dead. Upon which a supper was made for him there; and Martha served: and Lazarus was one

3 of those that were at the table with him. Then Mary took a pound of very precious ointment of liquid nard, and anointed the feet of Jesus, and wiped his feet with her hair; and

4 the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, [*the son of Simon,*]

5 who was about to deliver him up, "Why was not this ointment sold for three hundred denarii, and given to the poor?"

6 Now he said this, not that he cared for the poor: but because he was a thief, and had the purse, and carried what

7 was put in it. Then said Jesus, "Suffer her: against the day of my embalming she hath kept this¹. For ye have the poor with you always: but me ye have not always²."

9 Now a great multitude of the Jews knew that he was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom he had raised from the

10 dead. So the chief-priests consulted that they might kill Lazarus also; because by reason of him many of the Jews

11 withdrew *from them*, and believed in Jesus.

12 On the next day, a great multitude who were come to the feast, when they heard that Jesus was coming to Jeru-

13 salem, took branches of palm-trees, and went forth to meet him, and cried out, "*Hosanna*³; blessed *be* the King of

14 Israel who cometh in the name of the Lord." Now when Jesus had procured a young ass, he sat on it; as it is writ-

15 ten, "Fear not, daughter of Sion: behold thy king cometh, sitting on the foal of an ass."

16 Now these things his disciples understood not at first:

¹ Let her alone, that she may keep it for the day of my embalming, *Mss.*

² Ver. 8 is wanting in the Cambridge Ms. ³ Save now, N.

but when Jesus had been glorified, then they remembered that these things were written of him, and *that* they had done
 17 these things unto him. The multitude then who were with him, bare witness that¹ he had called Lazarus out of *his*
 18 sepulchre, and raised him from the dead. For this reason also the multitude met him; because they heard that he had
 19 done this miracle. The Pharisees therefore said among themselves, "Perceive ye that ye prevail nothing? behold, the world is gone after him."

20 Now certain Greeks were among those who came up to
 21 worship at the feast. So these came to Philip, that *was* of Bethsaida in Galilee, and besought him, saying, "Sir, we
 22 desire to see Jesus." Philip cometh and telleth Andrew:
 23 and again, Andrew and Philip tell Jesus. And Jesus answered them, saying, "The hour is come that the Son of
 24 man should be glorified. Verily verily I say unto you, Unless a grain of wheat fall into the ground, and die, it remaineth a single grain²: but if it die, it bringeth forth much
 25 fruit³. He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it to everlasting life.
 26 If any man serve me, let him follow me; and where I am, there shall my servant also be: if any man⁴ serve me, him
 27 *my* Father will honour. Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause I came to this hour. Father, glorify thy name."
 28 Then a voice came from heaven, *saying*, "I have both glorified *it*, and will glorify *it* again." The multitude therefore who stood by, and heard *it*, said that it thundered.
 30 Others said, "An angel spake to him." Jesus answered and said, "This voice came not for my sake, but for your
 31 sakes. Now is the judgement of [this] world*: now the

¹ when he had called, Mss. ² by itself, N. See Symonds, p. 106. ³ produce, N. ⁴ and if any man, R. T.

* Now the time approaches when the unbelieving Jews will incur punishment: so *νόστος* is used, ch. xvii. 9. In addition to this text, which Dr. New-

- 32 ruler¹ of this world will be cast out *. And although² I shall be lifted up from the earth, I will draw all *men* unto me.”
- 33 (This he said, signifying what death he was about to die.)
- 34 The multitude answered him, “ We have heard out of the law that Christ continueth for ever: and how sayest thou, [that] ‘ The Son of man must be lifted up ? ’ Who is this Son
- 35 of man ? ” Then Jesus said unto them, “ *But* a little time longer, the light will be among you. Walk while ye have the light, lest darkness come upon you: for he that walk-
- 36 eth in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light.” These things Jesus spake and departed, and concealed himself from them.
- 37 But though he had done so many miracles before them,
- 38 yet they believed not in him: so that the words of the prophet Isaiah were fulfilled, which he spake, saying, “ Lord, who hath believed our report? and to whom hath the arm
- 39 of the Lord been made manifest ? ” Therefore they could
- 40 not believe †, because Isaiah hath said again, “ He hath blinded their eyes, and hardened their heart; so that they see not with *their* eyes, nor understand with *their* heart, and
- 41 turn, that I should heal them ‡.” These things Isaiah said,

¹ prince, N. ² *Although.*] See 1 Cor. iv. 15. Some render *when*: for which sense of *lāw* see ch. xiv. 3; 2 Cor. v. 1. N.

come produces to prove that *σῴμα* sometimes signifies the unbelieving Jews, or perhaps the Jewish polity, and dispensation, what we call the Jewish world, see Gal. iv. 3; vi. 14. Eph. ii. 2. Col. ii. 8. 20.

* The ruler of this world, i. e. the Jewish hierarchy and magistracy will be abolished: the political existence of the Jews as a nation will be destroyed. See the preceding note. Compare ch. xiv. 30; xvi. 11. See likewise 1 Cor. ii. 6, 8. If the first clause of this sentence is to be understood of the Jewish nation, the last is in all reason to be interpreted of the rulers of that nation.

† *They could not believe.*] It was very difficult for them to believe: they were very unwilling to believe. “ Not that they had a will to believe, and could not: but they set themselves against having that will.” See Dr. Wall. N.

‡ Or, “ *This people* have blinded their eyes, and darkened their hearts, so that they saw not with their eyes, nor understood with their heart, nor were converted that I might heal them.” See Dodson’s note upon Isaiah, vi. 9, 10; Randolph’s N. Test. Citations, No. 42, and Wakefield in loc.

42 when he saw his glory, and spake of him *. Nevertheless many even among the rulers believed in him; but because of the Pharisees they did not confess *him*, lest they should
43 be put out of the synagogue: for they loved the praise of men more than the praise of God.

44 But Jesus cried out¹, and said, "He who believeth in
45 me, believeth not in me, but in him who sent me. And he
46 who seeth me, seeth him who sent me †. I am come a light into the world, that whosoever believeth in me may not remain in darkness. And if any man hear my words and believe not², I condemn him not: (for I came not to condemn
48 the world, but to save the world:) he who rejecteth me, and receiveth not my words, hath that which condemneth him: the doctrine which I have spoken, that will condemn him
49 in the last day. For I have not spoken of myself; but the Father who sent me, he hath given me commandment, what
50 I should enjoin, and what I should speak. And I know that his commandment is everlasting life: what therefore I speak, I so speak as the Father hath given me in charge³."

CH. XIII. Now Jesus having known before the feast of the passover⁴, that his hour was come that he should depart out of this world to the Father; and having loved his own
2 that were in the world, he loved them to the end: and supper being come, (the devil ‡ having already put into the

¹ had cried out, N. ² Or, keep them not, Mss. ³ enjoined me, N. ⁴ Now before the feast of the passover, though Jesus knew . . . yet, &c. N. See Bishop Pearce.

* *These things Isaiah said, &c.*] "The true meaning is: when Isaiah, c. vi. 1, saw the glory of God the Father, revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father, Matt. xvi. 27. Isaiah, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw, that is, foresaw the glory of Christ, just as Abraham, John viii. 56, saw, that is, foresaw his day and was glad." Dr. Clarke on the Trinity, p. 93.

† *seeth him who sent me.*] Seeth a display of his goodness, wisdom, and power. N.

‡ The devil, that is, his own bad passions: q.d. being instigated by his avarice, &c.

heart of Judas Iscariot, *the son* of Simon, to deliver him
 3 up;) though [Jesus] knew¹ that the Father gave all
 things into his hands, and that he came from God, and was
 4 going to God*; *yet* he riseth from supper, and layeth aside
 his *upper* garments; and took a napkin, and girt himself.
 5 Then he poureth water into a vessel, and began to wash
 the feet of the disciples, and to wipe *them* with the napkin
 6 with which he was girded. So he cometh to Simon Peter:
 [and] that [*disciple*]² saith unto him, "Master, dost thou
 7 wash my feet?" Jesus answered and said unto him, "What
 I do, thou knowest not now; but thou wilt know present-
 8 ly³." Peter saith unto him, "Thou shalt never wash my
 feet." Jesus answered him, "If I wash thee not, thou hast
 9 no part with me." Simon Peter saith unto him, "Master,
 10 not my feet only, but *mine* hands and head also." Jesus
 saith unto him, "He that hath bathed, needeth to wash *his*
 feet only; and he is altogether clean: and ye are clean, but
 11 not all." For he knew who was to deliver him up: where-
 12 fore he said, "Ye are not all clean." So after he had
 washed their feet, and had taken his *upper* garments, and
 had again placed himself at table, he said unto them, "Know
 13 ye what I have done to you? Ye call me, Teacher, and
 14 Master: and ye say well: for *so* I am. If I then, *your*
 Master and Teacher, have washed your feet; ye also ought
 15 to wash one another's feet. For I have given you an ex-
 16 ample, that ye also may do as I have done to you. Verily
 verily I say unto you, The servant is not greater than his
 master; nor *is* the messenger⁴ greater than he who sent him.
 17 If⁵ ye know these things, happy are ye when⁶ ye do them.
 18 "I speak not of you all: I know whom I have chosen:

¹ he knew, N. ² Peter, N. ³ Or, as soon as I have done. See W. ⁴ Gr. apostle. ⁵ Since, N. ⁶ if, N.

* He came from God as his Messenger to the world. See ch. i. 6; he was going to God to give an account of his charge: his public mission and ministry being closed.

but so the scripture is fulfilled¹, 'He that eateth bread with
 19 me, hath lifted up his heel against me.' Now I tell you
 before it come to pass, that, when it shall come to pass, ye
 20 may believe that I am *he*². Verily verily I say unto you,
 He that receiveth whom I shall send, receiveth me; and he
 21 that receiveth me, receiveth him that sent me." When
 Jesus had said thus, he was troubled in *his* spirit, and testi-
 fied, and said, "Verily verily I say unto you, that one of you
 22 will deliver me up." Then the disciples looked on one an-
 23 other, doubting of whom he spake. Now there was placed³
 on the bosom of Jesus one of his disciples, whom Jesus loved.
 24 Simon Peter therefore beckoneth to him, that he should ask
 25 who it might be of whom *Jesus* spake. He then who leaned
 on the breast of Jesus saith unto him, "Master, who is it?"
 26 Jesus answereth, "It is he to whom I shall give a piece of
 bread, when I have dipped it." And when he had dip-
 ped the piece of bread, he giveth it to Judas Iscariot, *the*
 27 son of Simon. And, after the piece of bread, Satan entered
 into him⁴. Then saith Jesus unto him, "What thou doest,
 28 do quickly." Now no man at the table knew why *Jesus*
 29 spake this unto him. For some thought, because Judas had
 the purse, that Jesus had said unto him, "Buy *those things*
 which we have need of for the feast;" or, that he should
 30 give something to the poor. He then who had received the
 piece of bread⁵, went out immediately: now it was night.
 31 When⁶ he was gone out, Jesus saith, "Now is the Son of
 32 man glorified, and God is glorified by him. Since God is

¹ Gr. but that the scripture may be fulfilled. ² Or, the Christ. ³ Or, reclining.
⁴ sop, N. t. ⁵ When therefore, R. T.

* *Satan entered into him.*] "See Luke xxii. 3, and ver. 2. From our Lord's action in such circumstances, Judas seems to have inferred that he was marked out as the traitor. This so enraged him as to confirm his resolution of betraying Jesus immediately." N. Wicked men instigated by their bad passions are spoken of as possessed by Satan, or the devil, as madmen are represented as possessed by demons, or human ghosts, and with as little foundation. But it was the current language of the times.

glorified by him, God also will glorify him in himself, and
 33 will immediately glorify him. *My children, but a little time*
longer I shall be with you. Ye will seek me: and, as I said
to the Jews, 'Whither I go, ye cannot come,' so I now say
 34 *to you. A new commandment I give unto you, that ye love*
one another; that, as I have loved you, ye also love one
 35 *another. By this all men will know that ye are my disci-*
ples, if ye have love to one another."

36 Simon Peter saith unto him, "Master, whither goest
 thou?" Jesus answered him, "Whither I go, thou canst
 not follow me now; but thou wilt follow [me] hereafter."
 37 Peter saith unto him, "Master, why cannot I follow thee
 38 [now?] I will lay down my life for thy sake." Jesus an-
 swered [him,] "Wilt thou lay down thy life for my sake?
 Verily verily I say unto thee, The cock will not crow *, till
 thou have denied me thrice.

CH. XIV. "Let not your heart be troubled: believe in God;
 2 believe in me also. In my Father's house are many man-
 sions; if *it were* not so, I would have told you. I go to pre-
 3 pare a place for you. And after I shall have gone and pre-
 pared a place for you¹, I will come again, and receive you
 4 to myself; that where I am, ye also may be. And whither
 I go, ye know; and the way ye know²."

5 Thomas saith unto him, "Master, we know not whither
 6 thou goest; and how can we know the way?" Jesus saith
 unto him, "I am the way, and the truth, and the life: no
 7 man cometh to the Father but by me. If ye knew me, you
 would know my Father also †: and henceforth ye know him,
 8 and have seen³ him." Philip saith unto him, "Master,

¹ And although I go and prepare . . . yet, N. See Campbell. ² And whi-
 ther I go, ye know the way, Mss. ³ see, N.

* That is, the trumpet of the third watch, or the cock-crowing, shall not
 sound. See Theol. Repository, vol. vi. p. 105.

† "By knowing me, ye know and see the Father; because I clearly reveal
 his will, and display his power: ver. 10, 11." N.

9 show us the Father; and it sufficeth us." Jesus saith unto him, "Have I been so long with you, and doest thou not know me, Philip? he that hath seen me, hath seen¹ the Father: how then sayest thou, 'Show us the Father?' Believe² thou not that I am in the Father, and the Father in me³? the words which I speak unto you, I speak not from myself; and the Father, who abideth in me, he doeth the works. Believe me, that I *am* in the Father, and the Father in me⁴: but if not, believe [me] for the works themselves. Verily verily I say unto you, He who believeth in me, the works which I do he also shall do: and greater works than these he shall do, because I go to [my] Father; and whatsoever⁵ † ye shall ask in my name⁶, I will do; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

15 "If ye love me, keep my commandments. And I will ask the Father, and he will give you another advocate⁷, that he may abide with you for ever⁸; *even* the spirit of truth, whom⁹ the world cannot receive, because it discerneth him not, nor knoweth him¹⁰: but ye shall know him; for he¹¹ shall abide with you, and shall be in you. I will not leave you destitute¹²: I will come unto you¹³. But a little time longer, and the world shall see me no more: but ye shall see me: because I live, ye also shall live. In that day ye shall know that I *am* in my Father, and you in me, and I in you. He that hath my commandments, and keep-

¹ seeth, N. ² is in me, R. T. ³ Comforter, N. See his note. ⁴ Or, which.
⁵ Or, it. ⁶ Or, orphans, Gr. ⁷ Or, I am coming to you. W.

* "I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's. See ch. x. 38." N.

† *whatsoever*.] "Whatsoever, in relation to your miracles and ministry, tends to glorify the Father through me." N.

‡ *in my name*.] "Eo quod dicamini et sitis discipuli mei." Cler. in Hammond.

§ *for ever*.] As long as you live. Wetstein, Bishop Pearce. Our Lord himself was their Comforter for a few years only. Newcome.

eth them, he it is who loveth me: and he who loveth me, shall be loved by my Father; and I will love him, and will manifest myself to him."

- 22 Judas (not Iscariot) saith unto him, "Master, and¹ how is it that thou wilt soon manifest² thyself to us, and not to
23 the world?" Jesus answered and said unto him, "If any man love me, he will keep my words: and my Father will love him, and we will come to him, and make *our* abode
24 with him. He who loveth me not, keepeth not my words: and yet the word which ye hear, is not mine, but the Father's who sent me.
25 "These things I speak unto you, while I abide with you.
26 But the Advocate³, *even* the holy spirit which the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance that I have said
27 unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not
28 your heart be troubled, nor let it be dismayed. Ye have heard that I said unto you, 'I go away, and will come *again* unto you.' If ye loved me, ye would rejoice, because I go⁴
29 to the Father: for [my] Father is greater than I. And now I tell *it* you before it come to pass, that, when it cometh to
30 pass, ye may believe. Hereafter I shall no longer⁵ talk much with you; for the ruler⁶ of the world⁷ cometh, and hath
31 nothing in me^{*}. But *this must be*[†], that the world may

¹ R. T. and N. omit "And." ² Gr. art about to manifest. ³ Comforter, N. See his note. ⁴ because I said I go, R. T. ⁵ not, N. ⁶ prince, N. ⁷ this world, R. T.

* Some good copies read, "but will find nothing in me." q. d. I shall soon be arrested and brought before the tribunal of the magistrate as a criminal: but no crime will be proved against me. See ch. xii. 31, and the note there. To suppose an allusion here to the chief of fallen angels is quite arbitrary and needless, not to say unintelligible.

† See Campbell. The words supplied by the Primate are, "I lay down my life." Mr. Simpson omits the words (*this must be*, and renders *and* even, or therefore.

know that I love the Father, and as the Father hath commanded me, so I do*. Arise, let us go hence.

CH. XV. "I am the true vine; and my Father is the husband-
 2 man. Every branch in me which beareth not fruit, he taketh
 away: and every *branch* which beareth fruit, he pruneth;
 3 that it may bear more fruit. Ye are now clean, through the
 4 words which I have spoken unto you. Abide in me; and I
will abide in you. As the branch cannot bear fruit of itself,
 unless it abide in the vine; so neither can ye, unless ye
 5 abide in me. I am the vine; ye *are* the branches. He that
 abideth in me, and I in him, he beareth much fruit: for,
 6 severed from me, ye can do nothing. If a man abide not in
 me, he shall be cast out as a *severed* branch, and shall with-
 er: and men shall gather¹ together *such branches*, and
 7 cast *them* into the fire, and they shall be burned. If ye abide
 in me, and my words abide in you, ye shall ask what ye will,
 8 and it shall be done for you. Herein is my Father glori-
 9 fied, that ye bear much fruit: so ye will be my disciples. As
 the Father hath loved me, so I have loved you: abide ye
 10 in my love. If ye keep my commandments, ye will abide
 in my love; as I have kept my Father's commandments,
 11 and abide in his love. These things I speak unto you, that
 my joy in you may abide², and *that* your joy may be full.
 12 This is my commandment, that ye love one another, as I
 13 have loved you. Greater love than this hath no man, that
 14 a man lay down his life for his friends. Ye are my friends,
 15 if ye do whatsoever things I command you. Henceforth I
 call you not servants; for the servant knoweth not what his
 master doeth: but I call you friends; for all things which
 I have heard from my Father, I have made known unto you.

¹ Gr. gather them together. See Symonds, p. 89. ² that my joy may be in you. Mss.

* "The ruler of this world is coming: and I have nothing now to do but to convince the world that I love the Father, and do as he commanded me." Wakefield.

16 Ye have not chosen me; but I have chosen you, and appointed you, that ye may go and bear fruit, and *that* your fruit may remain: that whatever ye shall ask the Father in my name, he may give *it* you.

17 “These things I command you¹, that ye may love one
18 another. If the world hate you, ye know that it hated me
19 before *it* hated you. If ye were of the world, the world
would love its own: but because ye are not of the world,
but I have chosen you out of the world, therefore the world
20 hateth you. Remember the words which I said unto you,
‘The servant is not greater than his master.’ If they have
persecuted me, they will persecute you also; if they have
21 kept my words, they will keep yours also. But all these
things they will do unto you on account of my name; be-
22 cause they know not him who sent me. If I had not come,
and spoken unto them, they would not have had sin: but
23 now they have no excuse for their sin. He that hateth me,
24 hateth my Father also. If I had not done among them the
works which none other man did, they would not have had
sin: but now they have both seen, and have hated, both me
25 and my Father. But *this cometh to pass*, so that the words
are fulfilled² which are written in their law, ‘They hated
me without a cause.’

26 “But when the Advocate³ is come, whom I will send
unto you from the Father, *even* the spirit of truth which
27 proceedeth from the Father, he will testify of me. And ye
also shall testify, because ye have been with me from the
beginning.

CH. XVI. “These things I have spoken unto you, that ye may
2 not offend⁴. They will put you out of the synagogues: yea,
the time cometh, that whosoever killeth you will think that
3 he offereth God service. And these things they will do⁵,

¹ Or, I give you in charge. ² Gr. But that the words might be fulfilled.

³ Comforter, N. ⁴ Or, fall away, or, be ensnared. See Campbell. ⁵ do to you, R. T.

- 4 because they have not known the Father or me. But these things I have spoken unto you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you from the beginning¹, because I
5 was with you. But now I depart to him who sent me; and
6 none of you asketh me, 'Whither goest thou?' But because I have spoken these things unto you, sorrow hath filled your heart.
- 7 "Nevertheless, I tell you the truth: it is expedient for you that I go away: for, if I go not away, the Advocate² will not come unto you; but, if I go, I will send him unto
8 you. And when he is come, he will convince the world of
9 sin, and of righteousness, and of judgement: of sin, because
10 they believe not in me; of righteousness, because I go to
11 [my] Father, and ye see me no longer; of judgement, be-
12 cause the ruler³ of this world is judged⁴. I have still many
13 things to say unto you; but ye cannot bear *them* now. How-
ever, when he cometh, *even* the spirit of truth, he will guide
you into all the truth: for he will not speak of himself; but
whatsoever he shall hear, *that* he will speak: and he will
14 show you things to come. He will glorify me: for he will
15 receive of mine, and will declare it unto you. All things
which the Father hath are mine⁺: therefore I have said,
16 that he receiveth⁴ of mine, and will declare it unto you. A
little time, and ye will not see me: and again a little time,
and ye will see me; because I go to the Father."
- 17 Then said some of his disciples among themselves, "What is this which he saith unto us, 'A little time, and ye will not see me: and again, a little time, and ye will see me:'

¹ Or, at first. See ch. i. 1, 2. ² Comforter, N. ³ prince, N. ⁴ will receive, R. T. and N.

* "ver. 9, 10, 11. Of their sin in not believing in me. Of my own righteousness and veracity, when I said that I was sent by the Father, and should go to the Father: and of God's equitable judgement in punishing the princes and rulers who so unjustly condemned me." Sn. See ch. xii. 31; xiv. 30.

† "Every thing which relates to the kingdom of God in the world is committed to my direction and superintendence." Dr. Priestley.

18 and, 'Because I go to the Father?'" They said therefore, "What is this which he saith, 'A little time?' we
 19 know not what he speaketh." Now Jesus knew¹ that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little time, and ye will not see me: and again, a little time,
 20 and ye will see me?' Verily verily I say unto you, that ye will weep and lament, but the world will rejoice: and ye will be sorrowful, but your sorrow shall be turned into joy.
 21 A woman, when she is in travail, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the affliction, for joy that a man
 22 is born into the world. And thus ye have sorrow now: but I will see you again, and your heart shall rejoice, and your
 23 joy no man shall take from you. And in that day ye shall request nothing of me: Verily verily I say unto you, [that]² Whatsoever ye shall ask the Father in my name, he will
 24 give it you. Hitherto have ye asked nothing in my name:
 25 ask, and ye shall receive, that your joy may be full. These things I have spoken to you in dark speeches³: the time cometh⁴ when I shall no more speak unto you in dark speeches, but I shall show you plainly concerning⁵ the Fa-
 26 ther. In that day, ye shall ask in my name; and I say not unto
 27 you that I will request the Father for you: for the Father himself loveth you, because ye love me, and believe that I
 28 came forth from God*. I came forth from the Father, and am come into the world: again, I leave the world, and go
 29 to the Father." His disciples say unto him, "Lo, now thou
 30 speakest plainly, and speakest no dark speech. Now we know that thou knowest all things, and needest not that any one should ask thee: by this we believe that thou camest
 31 forth from God." Jesus answered them, "Do ye now be-

¹ knew therefore, R. T. ² "that" omitted by N. t. ³ Or, figures, or, parables. ⁴ but the time, R. T. ⁵ of, N.

* I came forth from the Father, q. d. I was sent by him as his messenger to mankind. See ch. xiii. 3.

- 32 lieve? Behold, the hour cometh, yea, is now come, that ye will be scattered, every man to his own *home*, and will leave me alone: and yet I am not alone, because the Father is
 33 with me. These things I have spoken unto you, that in me ye may have peace. In the world ye have ¹ affliction: but be of good courage; I have overcome the world."

CH. XVII. Jesus spake these words, and lifted up his eyes to heaven, and said, "Father, the hour is come: glorify thy
 2 Son, that thy Son also may glorify thee: as thou hast given him power over all men, that he may give everlasting life
 3 to all whom thou hast given him. And this is everlasting life, that they may know thee to be the only true God, and
 4 Jesus thy messenger *to be* the Christ*. I have glorified thee on the earth: I have finished the work which thou
 5 hast given me to do. And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was†.
 6 "I have manifested thy name to the men whom thou hast given me out of the world: they were thine, and thou gavest

¹ ye will have, R. T. and N.

* See Wakefield and Lindsey (List, &c. p. 49). The Primate's version is, "that they may know thee, the only true God, and him whom thou hast sent, even Jesus Christ." Observe, here, that there is but one true God, and that Jesus Christ is expressly excluded from being that true God, and contra-distinguished from him as his messenger. Lindsey, *ibid.* p. 50.

† Or, as Mr. Wakefield renders it, "with that glory, thine own glory, which I had before the world was." The glory which is the object of our Lord's petition is that glory of which he speaks, ver. 22; the glory of instructing and converting mankind, verses 8, 14. This glory he had given to his apostles, ver. 22; that is, he intended it for them. The same glory the Father had given to him: that is, had reserved it for him, and purposed to bestow it upon him. He had it therefore with the Father before the world was, that is, in the Father's purpose and decree. In the language of the scriptures, what God determines to bring to pass is represented as actually accomplished. Thus, the dead are represented as living, Luke xx. 36, 37, 38. Believers are spoken of as already glorified, Rom. viii. 29, 30. Things that are not, are called as though they were, Rom. iv. 17. And in ver. 12. of this chapter, Judas is said to be destroyed, though he was then living, and actually bargaining with the priests and rulers to betray his master. See also ver. 10. Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34.

7 them to me; and they have kept thy word. Now they know
 that all things, whatsoever thou hast given me, are from
 8 thee. For I have given them the words which thou gavest
 me; and they have received them, and have surely known
 that I came forth from thee, and have believed that thou
 9 hast sent me. I request for them; I request not for the
 world, but for those whom thou hast given me; for they are
 10 thine. And all mine are thine *, and thine *are* mine †; and
 11 I am glorified through them ‡. And now I am ¹ no longer
 in the world; but these are ² in the world, and I shall go to
 thee. Holy Father, keep them in that name of thine § in
 which thou hast given *them* to me ³; that they may be one ⁴,
 12 as we *are*. While I was with them in the world, I kept
 them in thy name: those whom thou gavest me, I have pre-
 served; and none of them is destroyed ||, but the son of de-
 13 struction; so that the scripture is fulfilled. But now I go
 to thee, and I speak these things in the world, that they
 14 may have my joy *on their account* completed in them. I have
 given them thy words; and the world hath hated them, be-
 cause they are not of the world, as I am not of the world.
 15 I request not that thou wouldest take them out of the world,
 16 but that thou wouldest keep them from evil ¶. They are
 17 not of the world; as I am not of the world. Sanctify them
 18 through [thy] truth: thy word is truth. As thou hast sent
 me into the world, I also have sent them into the world **..

¹ shall be, N. ² will be, N. See ver. 12. ³ which thou hast given me, R. T. and N. The reading in the text is supported by almost the universal concurrence of manuscripts. See Griesbach. ⁴ Gr. one thing, N.

* *are thine.*] "as the original giver," N.

† *are mine.*] "by thy unbounded communications," N.

‡ *through them.*] "as my disciples," N. See ver. 5.

§ *in that name of thine.*] "in the belief and profession of me as the Christ," N. under which character they are made over to me.

|| That is spoken of as actually done, which was certainly future. See ver. 5.

¶ Or, out of the evil. Or, from the Evil One: q. d. from apostasy and unbelief.

** This text shows that to be sent into the world does not express or imply a pre-existent state, but a divine commission for the instruction of mankind.

19 And for their sakes I sanctify myself, that they also may be sanctified through the truth.

20 "Nor do I pray * for these only, but for those also who

21 believe¹ in me through their words; that all may be one †;

² as thou, Father, art in me, and I in thee, that they also may be [one] in us: that the world may believe that thou

22 hast sent me. And the glory which thou hast given³ me, I have given them; that they may be one, as we are one:

23 I in them, and thou in me; that they may be perfected in one; and that the world may know that thou hast sent me, and

24 hast loved them⁴, as thou hast loved me. Father, I desire that those also, whom thou hast given me, may be with me

where I am ‡; that they may behold my glory, which thou hast given me §: for thou lovedst me before the foundation of

25 the world⁵. O righteous Father, the world hath not known thee: but I have known thee, and these have known that

26 thou hast sent me. And I have made known unto them thy name, and will make it known: that the love with which

thou hast loved me may be in them, and I in them."

CH. XVIII. When Jesus had spoken these words, he went

forth with his disciples over the brook Kidron, where was a

2 garden, into which he and his disciples entered. And Judas

also, who delivered him up, knew the place: for Jesus often

3 resorted thither with his disciples. Judas then, having re-

ceived a band of soldiers, and officers from the chief-priests

¹ shall believe, R. T. and N. ² that as, N. ³ gavest, N. ⁴ and I have loved them, Mss. ⁵ See ver. 5. and Rev. xlii. 8.

* request, N. It is the language of humble supplication. See Matt. xii. 38, and Calvin in loc. How erroneous is it from an ambiguity in the common translation, "Father, I will," to interpret this text as a claim of right! See Doddridge and Guyse in loc.

† Gr. one thing. One in affection; and in co-operation for the advancement of truth and goodness, N.

‡ shall be, N. but in the original it is "I am." And through the whole of this excellent prayer, that is continually spoken of as present, or past, which was then future, and had no existence but in the divine decree.

§ which thou hast given me.] "quem constituisti mihi dare. Grot. See ver. 5, and ch. xli. 41." Newcome.

and Pharisees, cometh thither with lanterns, and lamps, and
 4 weapons. Upon this Jesus, knowing all things which were
 to befall him *, went forth, and said unto them, "Whom
 5 seek ye?" They answered him, "Jesus of Nazareth."
 Jesus saith unto them, "I am *he*." And Judas also, who
 6 delivered him up, stood with them. As soon then as he had
 said unto them, 'I am *he*,' they went backward, and fell on
 7 the ground. Then he asked them again, "Whom seek ye?"
 8 And they said, "Jesus of Nazareth." Jesus answered, "I
 told you that I am *he*: if therefore ye seek me, let these de-
 9 part." (That the words might be fulfilled, which he spake,
 "Of those whom thou gavest me, I have lost none.")
 10 Then Simon Peter, having a sword, drew it, and struck
 a servant of the high-priest, and cut off his right ear. Now
 11 the servant's name was Malchus. Then said Jesus to Peter,
 "Put up the sword¹ into the sheath: the cup which my
 12 Father hath given me, shall I not drink it?" Then the band,
 and the commander, and the officers of the Jews, took Je-
 13 sus, and bound him, and led him away to Annas first; for
 he was father-in-law to Caiaphas, who was high-priest that
 14 year. Now Caiaphas was he who had given counsel to the
 Jews, that it was expedient that one man should die for the
 people.
 15 And Simon Peter followed Jesus, and *so did* another dis-
 ciple: and that disciple was known to the high-priest, and
 16 entered with Jesus into the palace of the high-priest. But
 Peter stood at the door without. Then that other disciple,
 who was known to the high-priest, went out, and spake to

* thy sword, R. T.

* Nothing more beautifully illustrates the dignity of our Lord's character than this distinct foreknowledge of every circumstance of his approaching sufferings. This distinguishes Christ from all other martyrs and confessors, and fully accounts for his agony in the garden, and the horror which he often expresses at the prospect of what was to happen. It likewise enhances the moral value of his resignation to the divine will, and exhibits his fortitude in a striking light, after his mind had been tranquillized and fortified by his prayer in the garden. See Heb. v. 7. He was heard so as to be delivered from his fear.

- 17 her who kept the door, and brought in Peter. Then the maid-servant who kept the door saith to Peter, "Art not thou also *one* of this man's disciples?" He saith, "I am not."
- 18 And the servants and officers stood and warmed themselves, having made a fire of coals; for it was cold. And Peter stood with them, and warmed himself.
- 19 Now the high-priest asked Jesus concerning¹ his disciples, and concerning¹ his doctrine. Jesus answered him, "I spoke openly² to the world; I have always taught in the synagogue, and in the temple, whither all the Jews³
- 21 resort; and in secret I spoke nothing. * Why askest thou me? ask those that heard me, what I have spoken to them: behold, they know what I said." And when he had said these words, one of the officers who stood by struck Jesus with the palm of his hand, and said, "Answerest thou the
- 23 high-priest thus?" Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why dost thou smite me?" (*Now* Annas⁴ had sent him bound to Caiaphas the high-priest.)
- 25 And Simon Peter stood and warmed himself. Then they said to him, "Art not thou also one of his disciples?"
- 26 He denied *it*, and said, "I am not." One of the servants of the high-priest, being the kinsman of him whose ear Peter cut off, saith, "Did not I see thee in the garden with him?"
- 27 Peter then denied *it* again; and immediately the cock crew *.
- 28 [Then] *the Jews* bring Jesus from Caiaphas, to the judgement-hall; and it was early: and they themselves went not into the judgement-hall, lest they should be defiled; but
- 29 that they might eat the passover. Pilate therefore went out unto⁵ them, and said, "What accusation bring ye against
- 30 this man?" They answered and said unto him, "If he were

¹ of, N. ² I have spoken, N. ³ whither the Jews from all parts; or, always, R. T. ⁴ Annas therefore, R. T.

* The trumpet sounded at the beginning of the third watch, called the cock-crowing: this was at midnight.

not a malefactor, we would not have delivered him up unto thee." Then Pilate said unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "We are not allowed to put any man to death." (So that the words of Jesus were fulfilled¹, which he spake, signifying what death he was to die.) Then Pilate entered again into the judgement-hall, and called Jesus, and said unto him, "Art thou the king of the Jews?" Jesus answered [him], "Sayest thou this of thyself; or have others told it thee of me?" Pilate answered, "Am I a Jew? Thine own nation, and the chief-priests, have delivered thee up unto me. What hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom had been of this world, then my servants would have contended, that I might not be delivered up to the Jews: but indeed my kingdom is not hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest *truly* that I am a king². For this cause I was born, and for this cause I came into the world, that I might bear witness to the truth. Every one that is of the truth, hearkeneth to my voice." Pilate saith unto him, "What is truth?" And when he had said this, he went out again to the Jews, and saith unto them, "I find no fault in him. But ye have a custom that I should release to you one at the passover: will ye therefore that I release to you the King of the Jews?" Then all cried out, ³saying, "Not this man, but Barabbas." Now Barabbas was a robber.

CH. XIX. Then Pilate upon this took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns *, and put it on

¹ Gr. that the words of Jesus might be fulfilled. ² Or, Thou sayest *truly*; for I am a king, N. m. ³ in their turn, N. The word *αὐτοὶ* is omitted in some Mss. of good authority.

* Most probably of acanthus or bearsfoot, a soft and flexible herb, which grew in abundance in the vicinity of Jerusalem. The design of the Roman soldiers was not so much to torment Jesus, as to insult him, and to deride his

- his head; and they clothed him with a purple garment, and
 3 said, "Hail, King of the Jews." And they struck him
 4 with the palms of their hands. *Then* Pilate went out again,
 and saith unto them, "See, I bring him out to you, that ye
 5 may know that I find no fault in him." Then Jesus came
 out, wearing the crown of thorns, and the purple garment.
 6 And *Pilate* saith unto them, "See, the man." When
 therefore the chief-priests and the officers saw him, they
 cried out, saying, "Crucify *him*, crucify *him*." Pilate
 saith unto them, "Take ye him, and crucify *him*: for I
 7 find no fault in him." The Jews answered him, "We
 have a law, and by our law he ought to die, because he
 made himself a ¹ son of God."
 8 When Pilate therefore heard these words, he was the
 9 more afraid; and went again into the judgement-hall, and
 saith to Jesus, "Whence art thou?" But Jesus gave him
 10 no answer. Pilate ² saith to him, "Speakest thou not to
 me? knowest thou not that I have authority ³ to crucify
 11 thee, and have authority to release thee?" Jesus answer-
 ed, "Thou couldest have no authority against me, unless
 it had been given thee from above: for this reason ⁴, he
 12 that delivered me up unto thee hath greater sin." Thence-
 forth Pilate sought to release him: but the Jews cried out
 saying, "If thou release this man, thou art not Cæsar's
 friend. Whosoever maketh himself a king, speaketh against
 Cæsar."
 13 When Pilate therefore heard these words, he brought
 Jesus out, and sat down on the judgement-seat, in a place
 which is called the Pavement, but in the Hebrew, Gab-
 14 batha: (Now it was the preparation-day of the passover,

¹ *the*, N. ² Pilate therefore, R. T. ³ power, N. ⁴ See Pearce. Con-
 cerning this matter, N.

pretensions to royalty. Pilate still wished to release him. See ver. 4. Bishop
 Pearce on Matt. xxvii. 29.

and about the third hour*:) and he saith unto the Jews,
 15 "See, your king." But they cried out, "Away, away with
him †, crucify him." Pilate saith unto them, "Shall I cru-
 cify your King?" The chief-priests answered, "We have
 16 no king but Cæsar." Then upon this *Pilate* delivered him
 up unto them to be crucified.
 17 And they took Jesus, and led him *away*. And he, car-
 rying his cross, went out to a place called *The place* of
 18 skulls; which is called in the Hebrew, *Golgotha*; where
 they crucified him, and two others with him, on each side
 19 one, and Jesus in the midst. And Pilate wrote a title also,
 and put it on the cross: and the writing was, *JESUS OF*
 20 *NAZARETH, THE KING OF THE JEWS*. And many of the
 Jews read this title: for the place where Jesus was cruci-
 fied was near the city: and it was written in Hebrew, *and*
 21 Greek, *and* Latin. Upon this the chief-priests of the Jews
 said to Pilate, "Write not, 'The King of the Jews;' but
 22 that he said, 'I am King of the Jews.'" Pilate answered,
 23 "What I have written, I have written." Then the soldiers,
 when they had crucified Jesus, took his *outer* garments, and
 made four parts, to every soldier a part; and *his* vest also:
 now the vest was without seam, woven from the top through-
 24 out. They said therefore among themselves, "Let us not
 rend it, but cast lots for it, whose it shall be." So that the
 scripture was fulfilled¹, which saith, "They divided my
 garments among them, and for my vesture they cast lots."
 These things therefore the soldiers did.

¹ Gr. that the scripture might be, &c.

* The sixth hour, R. T. "To the authorities for *ἑξήκοντα* in Griesbach, Birch adds cod. Palatinus 220, Vindebonensis Lambecii 30 in margine a prima manu. The Greek *episema*, or mark for *six*, and the *gamma*, or mark for *three*, might easily be confounded." N. Griesbach retains "the sixth hour" in the text, though he marks "the third" as the more probable reading.

† See Campbell. Destroy *him*, destroy *him*. N.

25 Now there stood¹ by the cross of Jesus, his mother, and
 his mother's sister, Mary *the wife* of Clopas, and Mary
 26 Magdalene. When Jesus therefore saw his mother, and
 the disciple standing by whom he loved, he saith to his
 27 mother, "Woman, behold, thy son." Then he saith to the
 disciple, "Behold, thy mother." And from that hour the
 disciple took her to his own *home*.

28 After this, Jesus, knowing that all things were now
 finished, that the scripture might be fulfilled, saith, "I
 29 thirst." Now a vessel was set, full of vinegar. And some
 filled a sponge with vinegar, and put it upon hyssop, and
 30 raised it to his mouth. When Jesus therefore had received
 the vinegar, he said, "It is finished:" and he bowed his
 head, and expired².

31 The Jews therefore, because it was the *day of* prepara-
 tion, that the bodies might not remain upon the cross on
 the sabbath, (for that sabbath was a great day,) besought
 Pilate that their legs might be broken, and *that* they might
 32 be taken away. Then the soldiers came, and brake the
 legs of the first, and of the other that was crucified with
 33 *Jesus*: but when they came to Jesus, and saw that he was
 34 dead already, they brake not his legs: but one of the sol-
 diers pierced his side with a spear, and immediately there
 35 came out blood and water. And he who saw *these things*
 beareth witness; (and his witness is true, and he knoweth
 36 that he saith truly³;) that ye also⁴ may believe. For these
 things were done, so that the scripture was fulfilled, "A
 37 bone of it shall not be broken." And again another *part*
 of scripture saith, "They shall look on him whom they
 pierced."

38 [Now] after this, Joseph of Arimathea (being a disciple
 of Jesus, but a concealed one for fear of the Jews,) be-

¹ Now his mother stood, N. ² yielded up his spirit, N. See Wakefield.

³ Or, what is true, N. m. ⁴ that ye may, R. T.

sought Pilate that he might take away the body of Jesus :
 and Pilate gave *him* leave. He came therefore, and took
 30 the body of Jesus. And Nicodemus also came, (he that at
 first had come to Jesus by night,) bringing a mixture of
 myrrh and aloes, about *the weight of* an hundred pounds.
 40 Then they took the body of Jesus, and wound it in linen
 bands with the spices, as the manner of the Jews is to em-
 41 balm. Now in the place where he was crucified was a
 garden; and in the garden a new sepulchre, in which no
 42 man had ever been laid. There they laid Jesus therefore,
 because of the preparation-*day* of the Jews; for the sepul-
 chre was near.

CH. XX. BUT *on* the first *day* of the week Mary Magdalene
 cometh to the sepulchre in the morning, when it was yet
 dark, and seeth the stone taken away from the sepulchre.
 2 She runneth, therefore, and cometh to Simon Peter, and
 to the other disciple whom Jesus loved, and saith unto
 them, "They have taken away the Lord¹ out of the sepul-
 3 chre; and we know not where they have laid him." Peter
 therefore went out, and that other disciple; and they came
 4 to the sepulchre. Now they both ran together: but the
 other disciple outran Peter, and came first to the sepulchre.
 5 And when he had stooped down to look in, he seeth the
 6 linen bands lying; but he went not in. Then cometh Si-
 mon Peter, following him; and he went into the sepulchre,
 7 and seeth the linen bands lying; and the napkin, which
 had been about *Jesus's* head, not lying with the linen bands,
 8 but wrapped up apart in another place. Then went in
 that other disciple also, who came first to the sepulchre;
 9 and he saw and believed not². For as yet they knew not

¹ Or, *our* Master, N. m. ² "So the Cambridge Ms. in the Greek; but not
 in the Latin translation of it. The following verse assigns a reason for the
 unbelief of St. John and St. Peter." N. The received text reads, "he saw
 and believed." Griesbach retains the common reading.

- the scripture, that *Jesus* must rise again from the dead.
- 10 Then the disciples went again to their own home.
- 11 But Mary stood without at the sepulchre, weeping; and, as she wept, she stooped down to look into the sepulchre;
- 12 and seeth two angels in white*, sitting, one at the head and the other at the feet, where the body of *Jesus* had lain.
- 13 And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord¹, and I know not where they have laid him." When² she had said thus, she turned *herself* back, and seeth *Jesus* standing; but knew not that it was *Jesus*. *Jesus* saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the keeper of the garden, saith unto him, "Sir, if thou have carried him hence, tell me where thou hast laid him, and I will take him away." *Jesus* saith unto her, "Mary." She turned, and saith unto him in the Hebrew tongue, "Rabboni³." Which signifieth, My Teacher⁴. *Jesus* saith unto her, "Embrace me not: for I do not yet ascend to my Father: but go to my brethren, and say unto them, 'I ascend⁵ to my Father, and your Father, and to my God and your God.'" Mary Magdalene cometh and telleth the disciples that she had seen the Lord, and that he had said these things unto her.
- 19 Then in the evening of that day, being the first *day* of the week, the doors where the disciples were assembled having been shut for fear of the Jews, *Jesus* came and stood in the midst, and saith unto them, "Peace *be* unto you." And when he had said this, he showed them *his* hands and his side. Then the disciples were glad, when
- 21 they saw the Lord. Then *Jesus* said to them again, "Peace

¹ Or, Master, N. m. ² And when, R. T. ³ saith unto him, Rabboni, R. T.
⁴ Master, N. t. ⁵ I shall ascend, N.

* Angels, or messengers. Luke calls them two men, Luke xxiv. 4. They were probably the same persons who appeared to *Jesus* at the mount of transfiguration, and afterwards to the apostles upon the mount of Olives. Acts i. 10.

22 *be* unto you : as the Father sent me, so I send you." And when he had said this, he breathed on *them*, and saith unto
 23 them, "Receive ye the holy spirit. If ye remit the sins of any, they are remitted unto them; if ye retain *them*, they are retained."

24 But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. Then the other disciples said unto him, "We have seen the Lord¹." But he said unto them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put mine hand into his side, I shall not believe."

25 And, within eight days^{*}, his disciples were again within, and Thomas with them : *then* Jesus cometh, the doors having been shut, and stood in the midst, and said, "Peace *be* unto
 26 you." Then he saith to Thomas, "Reach hither thy finger, and behold² my hands; and reach hither thine hand, and put it into my side; and be not unbelieving, but believing."
 27 Thomas³ answered, and said unto him, "My Lord, and
 28 my God⁴!" Jesus saith unto him, "Because⁵ thou hast seen me, thou hast believed; happy *are* they that have not seen, and *yet* have believed."

29 Now Jesus did many other signs in the presence of his
 30 disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing⁵, ye may have life through his name.

CH. XXI. After these things Jesus showed himself again to the disciples at the lake of Tiberias: and in this manner he

¹ Or, our Master, N. m. ² Or, examining or, feel, N. m. ³ And Thomas, R. T.
⁴ Thomas, because, R. T. ⁵ Or, through belief, N. m.

* Or, eight days after; that is, on the eighth day, or the following first day of the week, N.

† "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God!' how great is thy power! Eph. i. 19, 20. Whitby's Last Thoughts, 2d ed. p. 78." Newcome.

2 showed *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and *the sons* of Zebedee, and two others of his disciples. Simon Peter saith unto them, "I am going to fish." 3 They say unto him, "We also *will* go with thee." They departed, and went into a ship [immediately]; and on that 4 night they caught nothing. But when morning was now come, Jesus stood on the shore: the disciples however 5 knew not that it was Jesus. Then Jesus saith unto them, "Young men¹, have ye any food?" They answered him, 6 "No." And he said unto them, "Cast the net on the right side of the ship, and ye will get *some*." They cast *it* 7 therefore: and now they were not able to draw it, for the multitude of fishes. Wherefore that disciple whom Jesus loved saith to Peter, "It is the Lord²." Now when Simon Peter heard that it was the Lord, he girt on *his* upper garment (for he was naked), and cast himself into the lake. 8 And the other disciples came in the vessel (for they were not far from land, but as it were two hundred cubits) dragging the net *full* of fishes. As soon then as they landed, they see a fire of coals lying, and fish laid thereon; and 9 bread. Jesus saith unto them, "Bring of the fishes which 10 ye have now caught." Simon Peter went *into the vessel*, and drew the net to land, full of great fishes, an hundred and fifty-three: and although there were so many, yet the 11 net was not broken. Jesus saith unto them, "Come *and* dine." Now none of the disciples durst inquire of him, 12 "Who art thou?" knowing that it was the Lord. Jesus³ cometh, and taketh bread, and giveth to them, and fish in 13 like manner. Jesus shewed himself to his disciples now this third time, after he had risen from the dead. 14 15 So when they had dined, Jesus saith to Simon Peter, "Simon, *son* of Jonah, lovest thou me more than these

¹ My children, N. See Townson.
R. T. and N.

² Or our Master, N. m.

³ Jesus then,

- love me*?*" He saith unto *Jesus*, "Yes, Lord¹: thou knowest that I love thee." *Jesus* saith unto him, "Feed
 16 my lambs." *Jesus* saith to him again a second time, "Simon, son of Jonah, lovest thou me?" He saith unto *Jesus*,
 "Yes, Lord: thou knowest that I love thee." *Jesus*
 17 saith unto him, "Tend my sheep." *Jesus* saith unto him the third time, "Simon, son of Jonah, lovest thou me?" Peter was grieved that *Jesus* said unto him the third time,
 "Lovest thou me?" and he said unto *Jesus*, "Lord, thou knowest all things; thou knowest that I love thee." *Jesus*
 18 saith unto him, "Feed my sheep. Verily verily I say unto thee, When thou wast young, thou didst gird thyself and walk whither thou wouldest: but when thou shalt be old, thou wilt stretch forth thine hands, and another will gird
 19 thee, and carry thee whither thou wouldest not." Now he spake this, signifying by what death *Peter* would glorify God. And when he had spoken this, he saith to *Peter*,
 "Follow me."
 20 Then Peter turned about, and seeth the disciple whom *Jesus* loved following; who had leaned on his breast also at supper, and had said, "Lord, which is he who deli-
 21 vereth thee up?" When Peter saw him, he saith to *Jesus*,
 22 "Lord, and what shall this man do?" *Jesus* saith unto him, "If I will that he remain till I come, what is
 23 that to thee? Follow thou me." This report therefore went abroad among the brethren, that this disciple was not² to die; yet *Jesus* said not to him, "He shall not die;" but, "If I will that he remain till I come, what is that to thee?"
 24 This is the disciple who testified of these things, and wrote these things: and we know that his testimony is

¹ Or, Master: so ver. 16, 17, 20, 21.

² N. m. should not, N. t.

* Or, more than thou lovest these things? See Bishop Pearce. The original is ambiguous.

25 true *. And there are many other things also that Jesus did, which, if they were written every one, I think that even the world itself could not contain the books *which would be written* †.

* "These words are an early testimony of eye-witnesses to the truth of St. John's gospel: they may have been admitted from the margin into the text." Newcome.

† "Grotius and Le Clerc reject this whole chapter, but Wetstein admits it." N. R. T. adds Amen.

"Hammond considers the two last verses as the attestation of the Asiatic bishops; at whose request Eusebius affirms that John wrote his gospel.

"Dr. Owen thinks that from *καὶ ἄλλα*, in ver. 24, to the end of ver. 25, is an addition, perhaps a very early one, by another hand. Bowyer, 4to." Newcome.

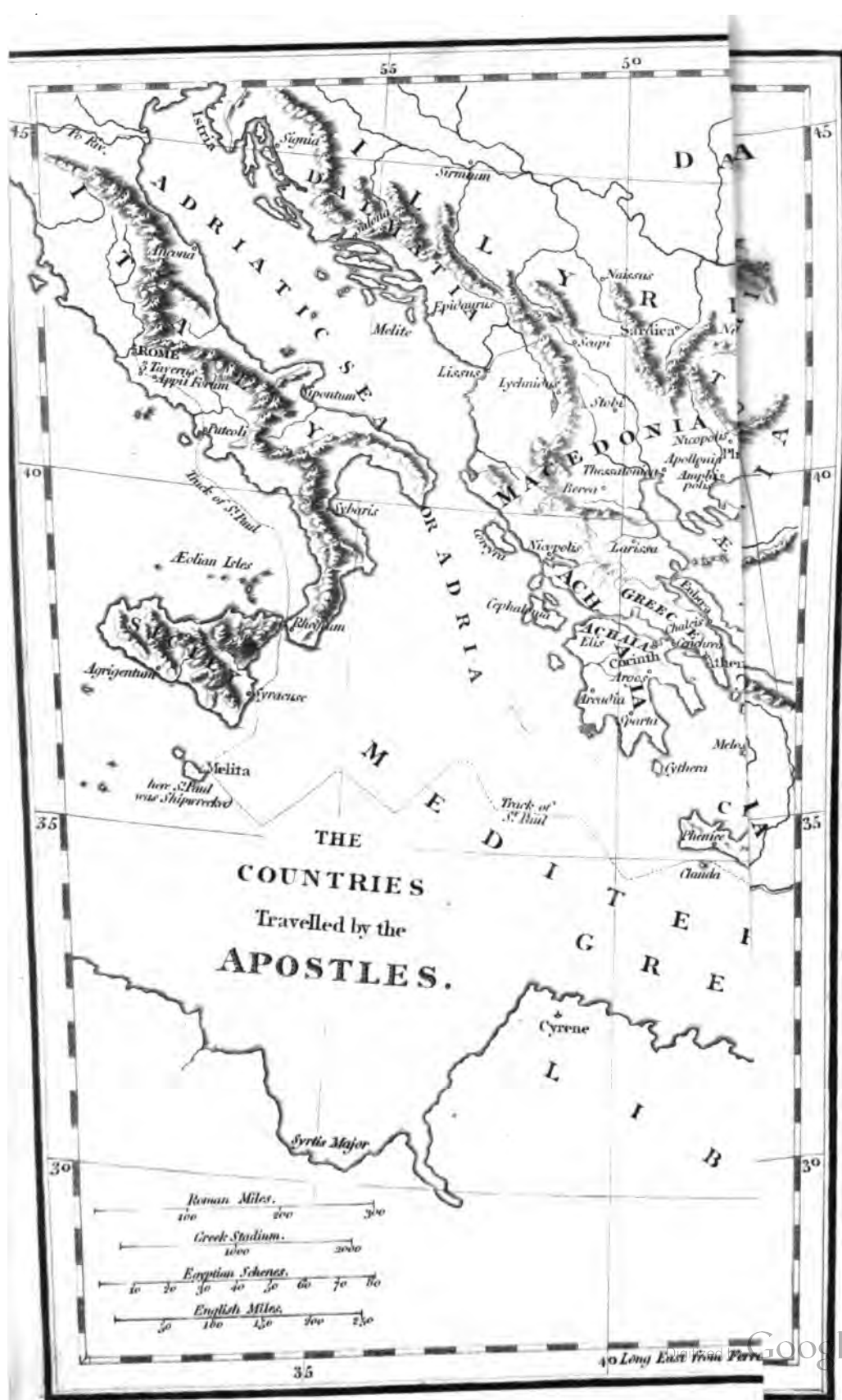
The postscripts are various, and of little authority. Some of them relate that the gospel of John was written at Ephesus in the Greek language, in the reign of Domitian, or, as others say, of Trajan, after his return from his banishment at Patmos.

THE ACTS OF THE APOSTLES.

CHAPTER I.

1 **THE** former relation I made¹, O Theophilus, concerning
2 all which Jesus undertook² both to do and to teach, until
the day in which he was taken up, after having given com-
mandments by the holy spirit, to the apostles whom he had
3 chosen: to whom he also shewed himself alive, after his
suffering, by many infallible proofs; being seen by them
forty days, and speaking of the things concerning the king-
4 dom of God. And *then*, assembling them together, he com-
manded them not to depart from Jerusalem, but to wait³
for the promise of the Father; "which," *said he*, "ye have
5 heard from me. For John indeed baptized with water;
but ye shall be baptized with the holy spirit not many days
6 hence." When therefore they were come together, they
asked him, saying, "Lord, art thou at this time restoring⁴
7 the kingdom to Israel?" And he said unto them, "It is
not for you to know the times or seasons, which the Father
8 hath put in his own disposal. But ye shall receive power⁵,
when the holy spirit is come upon you: and ye shall be wit-
nesses to me, both in Jerusalem, and in all Judea, and in
9 Samaria, and to the uttermost part of the earth." And
when he had spoken these things, while they beheld, he
was taken up; and a cloud received him out of their sight.
10 And while they looked earnestly toward heaven⁶ as
he went *up*, behold, two men stood by them in white ap-

¹ I made the former relation, &c. N. ² Gr. began. Or, both did and taught, N. m. ³ that they should not depart, but should wait, N. ⁴ wilt thou—re-
store, N. ⁵ miraculous powers, Sn. ⁶ Or, as he was going up to heaven, N. m.



- 11 parel *; who said also, "Ye men of Galilee, why stand ye looking toward heaven? this Jesus, that is taken up from you into heaven, shall so come *again* in like manner as ye have seen him go into heaven."
- 12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath-day's journey †.
- 13 And when they entered *the city*, they went into an upper room, where abode Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James. All these steadfastly continued with one consent in prayer¹, with *certain* women and Mary the mother of Jesus, and [with] his brethren.
- 15 AND in those days Peter stood up in the midst of the disciples², and said, (now the number of the persons³ together was about an hundred and twenty;) "Brethren, this *part of* scripture, which the holy spirit spake before by the mouth of David, must needs be fulfilled concerning Judas, that was guide to those who took Jesus. For he was numbered among us⁴, and obtained the allotment of this ministry." † Now this man caused a field to be purchased⁵ with the reward of *his* iniquity; (and, when he had fallen on his face, he burst asunder in the midst, and all his bowels gushed out:) † and it was known to all who dwelt in Jeru-

¹ R. T. adds, "and supplication." ² the brethren, Mss. ³ Gr. names, N. t. Sym. 131. ⁴ with us, R. T. ⁵ Gr. purchased a field. Or, occasioned a field to be purchased, 8n.

* These were probably the same persons who appeared to Jesus on the mount of transfiguration, Luke ix. 30; and to the women at the sepulchre, to announce the resurrection of Christ, Luke xxiv. 4. By this evangelist they are called men; by the others, angels, or messengers.

† "The Syriac version says that this was about seven furlongs. The Talmudists reckon it two thousand cubits, the distance between the ark and the Israelites in journeying; Josh. iii. 4; which the Jews estimated at a Roman mile. Biscoe's Boyle's Lectures, p. 393." Newcome.

‡ 18, 19. "These verses may be considered as the words of St. Luke, the historian: and from the phrase *in their proper tongue*, compared with Col. iv. 11, 14, some infer that Luke was a gentile." Newcome.

saalem; so that the field was called in their own language,
 20 Aceldama, that is, The field of blood. "For it is written
 in the book of Psalms, 'Let his habitation be desolate; and
 let no man dwell therein.' And 'His office let another
 21 take.' Wherefore, of these men that accompanied us all
 22 the time when the Lord Jesus consorted with us¹, having
 begun from the baptism of John to that day on which he
 was taken up from us, one must *be appointed to become a*
 23 witness with us of his resurrection." Then they set apart
 two; Joseph, called Barsabas, who was surnamed Justus,
 24 and Matthias. And when they had prayed, they said,
 "Thou, Lord, who knowest the hearts of all *men*, show
 25 which of these two thou hast chosen, that he may take the
 allotment² of this ministry and apostleship, from which Ju-
 das by transgression fell, so that he went³ to his own place."
 26 And their lots were cast: and the lot fell upon Matthias;
 and he was numbered with the eleven apostles.

CH. II. Now when the day of Pentecost^{*} was come, they were
 2 all with one consent in the same place. And suddenly there
 came from heaven a sound, as of a rushing mighty wind;
 3 and it filled all the house where they were sitting. And
 divided tongues, as of fire, appeared to them; and a⁴ tongue
 4 sat on each of them. And they were all filled with the
 holy spirit; and began to speak in different languages, as
 5 the spirit gave them utterance. Now there were dwelling
 at Jerusalem, Jews, religious men, out of every nation
 6 under heaven. And when this report was spread abroad,
 the multitude came together, and were perplexed, because
 7 every man heard them speaking in his own language. And
 they were all amazed, and wondered, saying one to an-
 other, "Behold, are not all these who speak Galileans?"

¹ Gr. went in and out among us. Symonds, 131. N. m. ² the place; Mss.

³ Gr. that he might go. ⁴ Or, one tongue, N. m.

^{*} The fiftieth day, reckoning as the law directs, Lev. xxiii. 11, 15, 16." Newcome.

8 How then hear we every man in our own language in which
9 we were born? Parthians, and Medes, and Elamites, and
 dwellers in Mesopotamia, and in Judea * and Cappadocia,
10 in Pontus and Asia, in Phrygia and Pamphylia, in Egypt
 and in the parts of Libya about Cyrene, and strangers from
11 Rome both Jews and proselytes, Cretans *also* and Ara-
 bians; we hear them speaking in our own tongues the won-
12 derful works of God." And they were all amazed, and
 doubted, saying one to another, "What can this mean?"
13 But others, scoffing, said, "These men are full of new
14 wine." But when Peter and the eleven had stood up, he
 lifted up his voice, and said unto them, "Ye Jews, and all
 ye who dwell in Jerusalem, be this known unto you, and
15 hearken to my words. For these are not drunken, as ye
16 suppose: since it is but the third hour of the day. But this
17 is what was spoken by the prophet Joel, 'And it shall come
 to pass in the last days, saith God, *that* I will pour out my
 spirit¹ upon all flesh²: and your sons and your daughters
 shall prophesy, and your young men shall see visions, and
18 your old men shall dream dreams: and on my men-servants
 and on my maid-servants I will pour out my spirit in those
19 days; and they shall prophesy: † and I will show wonders
 in heaven above, and signs on the earth beneath; blood,
20 and fire, and vapour of smoke. † The sun shall be turned
 into darkness, and the moon into blood, before the great
21 and signal day of the Lord come. And it shall come to pass,
 that whosoever shall call on the name of the Lord shall be
22 delivered ‡.' Ye men of Israel, hear these words: Jesus of
 Nazareth, a man from God manifested among you § by

¹ Gr. of my spirit. ² Or, men, Sn.

* "India, Idumea, Cilicia, Bithynia, Lydia, are different conjectures" Newcome.

† 19, 20. "These verses refer to the destruction of Jerusalem." N.

‡ Or, "whosoever shall acknowledge," or, "call himself by the name of the Lord." See Wakefield. "The providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews." Newcome.

§ See bishop Pearce. "A man whom God hath attested among you." N.

mighty works and wonders and signs, which God did by
 23 him in the midst of you, as ye yourselves [also] know; him
 being delivered up *to you* by the determinate counsel and
 foreknowledge of God, [ye have taken, and] by wicked
 24 hands ye have crucified and slain: whom God hath raised
 up, having loosed the bands¹ of death: because it was not
 25 possible* that he should be holden by it. For David speak-
 eth concerning him, ‘I saw² the Lord always before me;
 for he is on my right hand, so that I cannot be moved.
 26 Wherefore my heart rejoiced, and my tongue was glad:
 27 moreover my flesh³ also will rest in hope; because⁴ thou
 wilt not leave me⁴ in the grave; nor suffer thine holy one
 28 to see corruption. Thou hast made known to me the ways
 of life; thou wilt make me full of joy with thy countenance.
 29 Brethren, let me plainly speak to you of the patriarch Da-
 vid, that he both died and was buried, and his sepulchre is
 30 among us to this day. Wherefore being a prophet, and
 knowing that God had sworn to him with an oath, that of
 the fruit of his loins⁵ he would place *successors* on his
 31 throne; he foresaw † *this*, and spake concerning the resur-
 rection of Christ, that he⁶ was not left in the grave, nor did
 32 his flesh see corruption. This Jesus God raised up⁷, of
 33 which all we are witnesses. Having therefore been exalted
 to the right hand of God, and having received from the Fa-
 ther the promise of the holy spirit, he hath poured out this,
 34 which ye [now] see and hear. For David hath not as-
 cended into the heavens: but he himself saith, ‘Jehovah

¹ Gr. pains. * Or, I set. ² Or, in hope that, N. m. ³ Gr. my soul. ⁴ according to the flesh he would raise up Christ to sit on his throne, R. T. These words are wanting in the Alex. Ephr. and Camb. Mss., and are left out of the text by Griesbach and Newcome. ⁵ his soul, R. T. ⁷ hath God raised up, N.

* “It was unfit in itself, and contrary to the tenour of prophecy.” Newcome.

† “The prophecy in its most eminent sense referred to Christ; though it had an inferior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies.” Newcome.

- 35 said unto my Lord, Sit thou on my right hand, until I make
 36 thine enemies thy footstool.' Wherefore let all the house
 of Israel know assuredly, that God made¹ that Jesus, whom
 ye have crucified, himself, both² Lord and Christ."
- 37 Now when they heard *this*, they were pierced to the
 heart, and said to Peter, and to the rest of the apostles,
 38 "Brethren, what shall we do?" Then Peter said unto
 them, "Repent, and let every one of you be baptized in
 the name of Jesus Christ, for the remission of sins; and ye
 39 shall receive the gift of the holy spirit. For the promise is
 to you, and to your children; and to all that are afar off, as
 40 many as the Lord our God shall call." And with many
 other words he testified and exhorted, saying, "Save your-
 selves from this perverse generation."
- 41 Then those who [gladly] received his words were bap-
 tized: and *on* that day about three thousand persons³ were
 42 added to the church⁴. And they steadfastly continued in the
 doctrine of the apostles, and *in* fellowship, and in the break-
 43 ing of bread, and in prayers. And fear came upon every
 one⁵; and many wonders and signs were done by the
 44 apostles. And all who believed were together, and had all
 45 things common: and sold their possessions and substance,
 46 and parted them among all, as every one had need. And
 steadfastly continuing in the temple every day⁶ with one
 consent, and breaking bread from house to house, they par-
 47 took of food with gladness, and singleness of heart⁷, prais-
 ing God, and having favour with all the people. And the
 Lord daily added to the church those who were saved⁸.
- CH. III. Now Peter and John went up together into the tem-
 2 ple at the hour of prayer, *which was* the ninth hour. And
 a certain man, lame from his mother's womb, was carried;

¹ God hath made, N. ² crucified, both Lord, N. ³ Gr. souls. ⁴ Or, to the disciples. Symonds, p. 36. ⁵ Gr. every soul. ⁶ day by day, N. ⁷ Or, simplicity of heart, N.m. ⁸ Or, added converts daily to the church. See 8, 131. Newcome's m.

who was laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple : who, when he saw Peter and John about to go into the temple, asked [to receive] alms. Then Peter and John earnestly beheld him, and *Peter* said¹, "Look on us." And he gave heed to them, expecting to receive something from them. Then Peter said, "Silver and gold I have not : but such as I have, I give unto thee. In the name of Jesus Christ of Nazareth, rise and walk." And *Peter* took him by the right hand, and raised *him* up; and immediately his feet and ancle bones were strengthened : and leaping up, he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God; and they knew that it was he who used to sit for alms at the Beautiful gate of the temple : and they were filled with astonishment and amazement at that which had befallen him. And as he² held Peter and John, all the people ran together unto them in the porch which is called Solomon's, much astonished.

And when Peter saw *it*, he said to the people, "Ye men of Israel, why wonder ye at this? or why look ye earnestly on us, as though by our own power or godliness we had made this man to walk? The God of Abraham and of Isaac and of Jacob, *even* the God of our fathers, hath glorified his servant³ Jesus; whom ye delivered up, and denied in the presence of Pilate, when he had determined to release *him*. But ye denied the holy and righteous one; and desired a murderer to be granted unto you; and killed the conductor to life⁴, whom God hath raised from the dead; of which we are witnesses. And his name, through faith therein,

¹ Or, Then Peter with John having steadfastly fixed his eyes upon him, said.

² as the lame man who was healed, R. T. and N. ³ See ch. iv. 25; Matt. xii. 18. So Newcome's margin, but in the text he translates Son. ⁴ N. m. author of life, N. Him that leadeth us to life, Dr. Clarke.

hath strengthened this man, whom ye see and know: yea, *our*¹ faith which is through *Jesus*, hath given him this perfect soundness in the presence of you all. And now, brethren, I know that through ignorance ye did *it*, as *did* your rulers also. But those things which God foreshowed by the mouth of all his prophets that the Christ² would suffer, he hath thus fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord, and he shall send Jesus Christ, that was before appointed for you³: whom heaven must receive, until the times of the restoration of all things⁴, concerning which God hath spoken by the mouth of his holy prophets⁵ [since the world began⁶]. Now Moses said [to *our* fathers,] ‘The Lord your God will raise up unto you from your brethren, a prophet like me[†]; to him ye shall hearken in all things, whatsoever he shall speak unto you. And it shall come to pass *that* every one⁶ who shall not hear that prophet shall be destroyed from among the people.’ Yea, and all the prophets, from Samuel and those who follow after, as many as have spoken, have told⁷ likewise of these days. Ye are *the* sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thine offspring all the families of the earth shall be blessed.’ Unto you first, God, having raised up his servant⁸, hath sent him⁹ to bless you, by turning away every one of you from his iniquities.”

CH. IV. And as the *apostles* were speaking to the people, the

¹ Gr. the faith. ² Or, all the prophets that his Christ, &c. Mss. that Christ would suffer, N. See W. ³ Or, pre-ordained, N. m. R. T. reads, “was before preached unto you.” ⁴ of all his holy prophets, R. T. ⁵ Or, from ancient times. See Luke i. 70. Sn. ⁶ Gr. soul. ⁷ foretold, R. T. ⁸ N. m. son, N. See ver. 13. his servant (or son) Jesus, R. T. ⁹ hath sent him unto you first, N.

* Or, consummation. “When all things shall be disposed, ordered, settled, in a perfect state, from their present imperfect one. See Bishop Pearce’s accurate note.” N.

† And therefore a human being: otherwise he would not have been a prophet like his illustrious predecessor.

- priests, and the captain of the temple, and the Sadducees,
 2 came suddenly upon them, being grieved that they taught
 the people, and preached through Jesus the resurrection
 3 from the dead: and they laid *their* hands on them, and put
 them in prison until the next day: for it was now evening.
 4 (However, many of those that had heard the discourse of
*Peter*¹ believed: and the number of the men was about
 five thousand.)
- 5 And it came to pass on the morrow, that their rulers, and
 6 elders, and scribes, and Annas the high-priest, and Caiaphas,
 and John, and Alexander, and as many as were of
 the race of the high-priest, were gathered together in Je-
 7 rusalem. And when they had set *the apostles* in the midst,
 they asked, "By what power, or by what name, have ye
 8 done this?" Then Peter, filled with the holy spirit, said
 unto them, "Ye rulers of the people, and elders of Israel,
 9 if we be examined this day concerning the good deed done
 to the infirm man, by what means he hath been made well²,
 10 be it known to you all, and to all the people of Israel, that
 by the name of Jesus Christ of Nazareth, whom ye cruci-
 fied, *but* whom God raised from the dead, *even* by him this
 11 man standeth here before you restored³. This is the stone
 which was despised by you builders; *but* which is become
 12 the head of the corner. Nor is there healing⁴ by any other:
 for there is no other name under heaven given among men
 13 by which we can be healed⁵." Now, when they observed⁶
 the free speech of Peter and John, and perceived that they
 were unlearned and obscure men, they wondered; and they
 14 knew that *these men* had been with Jesus. And beholding
 the man that had been restored standing with them, they
 15 had nothing to object⁷. But when they had commanded

¹ words of *Peter*, N. See Symonds. ² Gr. saved. ³ Or, sound. ⁴ salvation, N. t. but in the margin "healing." See ver. 9. ⁵ So N. m. saved, N. t. The original words refer to *eleemos*, ver. 9. ⁶ Gr. beheld. ⁷ Or, to say against the matter,

them to withdraw out of the council, they conferred among
 16 themselves, saying, "What shall we do to these men? for
 that indeed a signal miracle hath been wrought by them, is
 manifest to all those who dwell in Jerusalem, and we can-
 17 not deny. But that it spread no further among the people,
 let us ¹ strictly threaten them that henceforth they speak to
 18 no man in this name." And they called *the apostles*, and
 commanded them not to speak at all, nor teach, in the name
 19 of Jesus. But Peter and John answered and said unto
 them, "Whether it be right before God to hearken unto
 20 you more than unto God, judge ye. For we cannot but
 21 speak the things which we have seen and heard." So when
 they had further threatened them, they released them, not
 finding how they might punish them, on account of the peo-
 ple: for all *men* glorified God because of that which had
 22 been done. For the man was more than forty years old, on
 whom this miracle of curing had been wrought.

23 And having been released, they went to their own com-
 pany, and reported all which the chief-priests and elders
 24 had said unto them. And when ² *their own company* had
 heard *it*, they lifted up their voice to God with one consent,
 and said, "O sovereign Lord, thou *art* God, who madest
 25 heaven and earth, and the sea, and all that is in them: who
 saidst also by the mouth of thy servant David, 'Why did
 the gentiles rage, and the peoples ³ imagine vain things?
 26 ⁴ *Why* did kings of the earth ⁵ stand up, and *why* were the
 rulers gathered together, against the Lord and against his
 27 anointed?' For in truth, against thy holy servant ⁶ Jesus,
 whom thou hast anointed, both Herod and Pontius Pilate,
 and the gentiles, and the people of Israel, were gathered
 28 together in this city ⁷; to do whatsoever thy hand and thy

¹Or, we will strictly, &c. ²See Symonds, 38. ³people, N. ⁴Or, The kings
 of the land stood up, and the rulers were gathered together, &c. ⁵land,
 Wakefield. ⁶holy Son, N. but it is the same word which is used ver. 25.
⁷"in this city." These words are wanting in R.T.

- 29 counsel¹ determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, 30 that with all freedom they may speak thy word; by stretching forth thy hand to heal; and *by* the doing of signs and wonders through the name of thy holy servant² Jesus.”
- 31 And, when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy spirit, and spake the word of God with freedom.
- 32 And the multitude of those who believed were of one heart, and of one soul: nor did any *of them* say that aught of the things which he possessed was his own; but they 33 had all things common. And the apostles gave witness of the resurrection of the Lord Jesus with great power: 34 and there was great favour toward them all. Not that there was any among them who wanted³: for as many as were possessors of lands or houses sold them, and brought 35 the prices of the things which were sold, and laid *them* down at the feet of the apostles: and distribution was made to every one according as he had need.
- 36 And Joses⁴, who by the apostles was surnamed Barnabas (which is, being interpreted, *The son of consolation* †) 37 a Levite, and a native of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the feet of the apostles.
- CH. v. But a certain man named Ananias, with Sapphira his 2 wife, sold a possession, and kept back *part* of the price, [his] wife also being privy *to it*, and brought a certain part, and 3 laid *it* at the feet of the apostles. But Peter said, “Ananias, why hath Satan ‡ filled thy heart to deceive the holy

¹ “thy power and thy counsel: thy powerful counsel.” Newcome. ² N. m. son, N. ³ Or, Joseph, Mss.

⁴ Or, Nor was any one among them in want. Wakefield. Or, For there was not, &c.

† “Perhaps so called from this act.” Bishop Pearce. N.

‡ Satan, a spirit and temper opposite to that of the gospel. To deceive the holy spirit, i. e. men who were inspired by God. Observe here, both Satan and

4 spirit, and to keep back *part* of the price of the land? While
it remained, was it not thine own? and, after it was sold,
was it not in thine own power? Why hast thou conceived
this thing in thy heart? Thou hast not lied unto men, but
5 unto God¹." And Ananias, hearing these words, fell
down, and expired. And great fear came on all those
6 that heard [these things]. And *certain* young men rose,
7 wound him up, and carried *him* out, and buried *him*. And
it was about the space of three hours after, when his wife,
8 not knowing what had been done, came in. And Peter said
unto her, "Tell me, whether ye sold the land for so much."
9 And she said, "Yes, for so much." Then Peter said unto
her, "How is it that ye have agreed together to try the
spirit of the Lord? Behold, the feet of those that have bu-
ried thy husband *are* at the door, and they will carry thee
10 out." Then she immediately fell down at his feet and-ex-
pired. And the young men came in, and found her dead;
and, when they had carried *her* out, they buried *her* by her
11 husband. And great fear came upon the whole church, and
upon all that heard these things.
12 And by the hands of the apostles many signs and wonders
were wrought among the people: (now they were all with
13 one consent in Solomon's porch: and of the rest no man
durst join himself to them; but the people magnified them:
14 and believers were *still* more added to the Lord, multitudes
15 both of men and women:) so that they brought forth the
sick throughout the streets, and laid *them* on beds and
couches, that even the shadow of Peter passing by might
16 overshadow some of them. A multitude likewise *out* of the
cities round about came to Jerusalem, bringing sick folks,
and those that were vexed by unclean spirits: and they
were all cured.

¹ "Thou hast not so much lied unto men as unto God." Bishop Pearce: N.

the holy spirit are personifications of qualities. Mr. Simpson observes that in
ver. 4 and 9 "the sin is in direct terms attributed to themselves, and that this
plain language must interpret the figurative."

17 Then the high-priest rose up, and all those who were
 with him (which was the sect¹ of the Sadducees), and were
 18 filled with indignation, and laid [their] hands on the apo-
 19 stles, and put them in the common prison². But an angel³
 of the Lord opened the prison-doors by night, and brought
 20 them out, and said, "Go, stand and speak in the temple to
 21 the people all the words of this life⁴." And when they had
 heard *this*, they entered into the temple early in the morn-
 ing, and taught. Then the high-priest came, and those
 that were with him, and called together the council, and all
 the senate of the sons of Israel, and sent to the prison, that
 22 *the apostles* might be brought. But when the officers came,
 they found them not in the prison: and returned, and told,
 23 saying, "The prison indeed we found shut with all safety,
 and the keepers standing before the doors⁵: but when we
 24 *had* opened *them*, we found no man within." Now, when
 the high-priest, and the captain of the temple, and the chief-
 priests heard these words, they doubted concerning them,
 25 what this would be. Then one came and told them,⁶ "Be-
 hold, the men whom ye put in prison are standing in the
 26 temple, and teaching the people." Then the captain went
 together with the officers, and brought them without vio-
 lence: for they feared the people, lest they should have
 27 been stoned. And when they had brought them, they set
them before the council. And the high-priest⁷ asked them,
 28 saying, "Did not we strictly command you that ye should
 not teach in this name? and, behold, ye have filled Jerusa-
 lem with your doctrine, and seek to bring this man's blood
 29 upon us." Then Peter and the *other* apostles answered
 30 and said, "We ought to obey God rather than men. The
 God of our fathers raised up⁸ Jesus; whom ye killed, hav-
 31 ing hanged him on a cross⁹: him God exalted¹⁰ to his right

¹ Gr. heresy, N. m. ² Or, in public custody. ³ Or, messenger, Sn. ⁴ Or,
 "these words of everlasting life." Vers. N. m. ⁵ standing without, &c. R. T.
⁶ told them, saying, R. T. ⁷ the priest, Mm. ⁸ hath raised up, N. ⁹ Gr. a
 tree, N. m. ¹⁰ hath exalted, N.

hand, *to be* a leader¹ and a saviour, to give repentance unto
 32 Israel, and forgiveness of sins. And we are [his] witnesses
 of these things; and *so is* the holy spirit also, which God
 hath given to those that obey him.”
 33 And when they heard *this*, they were cut *to the heart*,
 34 and took counsel to kill them. Then there stood up in the
 council a certain Pharisee, named Gamaliel, a teacher of
 the law, had in honour among all the people, and com-
 35 manded to send the apostles² out for a short time; and said
 unto them, “Ye men of Israel, take heed to yourselves
 36 concerning these men, what ye intend to do. For before
 these days Theudas rose up, boasting himself to be some
 great one; to whom a number of about four hundred men
 joined themselves: who was slain; and all, as many as
 37 obeyed him, were scattered and came to nought. After this
 man Judas of Galilee rose up, in the days of the enrolment,
 and drew away many people after him: and he *also* perish-
 38 ed; and all, as many as obeyed him, were dispersed. And
 now I say unto you, Refrain from these men, and let them
 go on: for, if this counsel or this work be of men, it will be
 39 overthrown: but, if it be of God, ye cannot overthrow it³:
beware also lest ye be found even to contend against God.”
 40 And they were persuaded by him: and when they had call-
 ed the apostles, they beat *them*, and commanded that they
 should not speak in the name of Jesus, and released them.
 41 So they departed from the presence of the council, rejoicing
 that they were thought worthy to be shamefully treated for
 42 the name ⁴ of *Jesus*. And daily in the temple, and in every
 house, they ceased not to teach and to preach the glad
 tidings that Jesus is⁵ the Christ.

CH. VI. Now in those days, when the number of the disciples

¹ Or, a chief. N. m. a leader and saviour, q. d. a leader of salvation. Comp.
 Heb. ii. 10. Sn. ² the men, Mss. ³ ye will not be able to overthrow them, Mss.
⁴ for his name, R. T. ⁵ was, N.

was multiplied, there arose a murmuring of the Hellenists¹ against the Hebrews, because their widows were overlooked in the daily ministration² of alms. Then the twelve called the multitude of the disciples unto them, and said, "It is not reasonable³ that we should leave the word of God, and attend on tables⁴. Wherefore, brethren, look ye out from among you seven men of good report, full of the [holy] spirit and of wisdom, whom we will appoint⁵ over this business. But we will steadfastly continue in prayer, and in the ministry of the word." And the words pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when these had prayed, they put *their* hands on them. And the word of God increased: and the number of the disciples greatly multiplied in Jerusalem: and a great multitude of the priests became obedient to the faith.

And Stephen, full of God's favour and of power⁶, did great wonders and signs among the people. But there arose some of the synagogue, which is called *the synagogue* of the Libertines, and *some* of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, who said, "We have heard him speak blasphemous words⁶ against Moses, and *against* God." And they stirred up the people, and the elders, and the scribes; and these came suddenly upon *him*, and seized him, and brought *him* to the

¹ Or, distribution, S. 49. N. m. ² Or, It is not pleasing to us, N. m. ³ minister to the tables of the poor. N. t. ⁴ whom we may appoint, R. T. ⁵ full of faith and power, R. T. i. e. full of miraculous faith or gifts. ⁶ words of blasphemy, Mm.

* "Proselytes to the Jewish religion. Or, rather, foreign Grecizing Jews. See John vii. 35. ch. ix. 29. Syr. and ch. xi. 20." Newcome.

13 council, and set up false witnesses, who said, " This man
ceaseth not to speak words¹ against the holy place² and the
14 law. For we have heard him say, that this Jesus of Na-
zareth will destroy this place, and will change the customs
15 which Moses delivered to us." And all who sat in the
council looked steadfastly on him, and saw his face as *it had*
been the face of an angel.

CH. VII. Then the high-priest said, " Are [then] these things³

2 so ?" And Stephen said, " Brethren⁴, and fathers, hearken.

The God of glory appeared to our father Abraham, when
3 he was in Mesopotamia, before he dwelt in Haran; and said
unto him, ' Depart from thy country, and from thy kindred,

4 and go into the land which I shall show thee.' Then he
departed from the land of the Chaldeans, and dwelt in
Haran; and, when his father was dead, *God* removed him

5 thence into this land wherein ye now dwell; but gave him
no inheritance in it, not even *so much as* to set his foot on:
yet he promised that he would give it to him for a posses-

sion, and to his offspring after him, when *as yet* he had no
6 child. And God spake in this manner; that his offspring
should sojourn in a foreign land, and that they should be
brought into servitude, and afflicted, four hundred years.

7 And the nation, whom they shall serve, I will judge, said
God; and after that they shall come forth, and worship me

8 in this place. And *God* gave him the covenant of circum-
cision: and afterward *Abraham* begat Isaac, and circum-
cised him the eighth day; and Isaac *begat* Jacob, and Jacob
begat the twelve patriarchs.

9 " And the patriarchs, moved with envy, sold Joseph⁵
10 into Egypt: but God was with him, and delivered him out
of all his afflictions, and gave him favour and wisdom before

¹ blasphemous words, R. T. ² this holy place, R. T. and N. ³ Are these things, N. ⁴ Gr. Men, brethren, &c. ⁵ Or, moved with envy at Joseph, sold him, N. m.

Pharaoh king of Egypt; who made him governor over
 11 Egypt and *over* all his household. Now there came a fa-
 mine over all the land of Egypt¹ and of Canaan, and great
 12 affliction; and our fathers found no sustenance. But when
 Jacob heard that there was corn in Egypt, he sent out our
 13 fathers *the first time*. And at the second *time* Joseph was
 made known to his brethren: and Joseph's kindred² became
 14 known to Pharaoh. Then Joseph sent, and called his fa-
 ther [Jacob] to him, and all *his* kindred, seventy-five per-
 15 sons³. So Jacob went down into Egypt; and he died, and
 16 our fathers; and were carried to Shechem, and laid in the
 sepulchre which *Jacob*⁴ bought for a sum of money from the
 sons of Emmor *the father* of Shechem.

17 "But when the time of the promise, which God had
 sworn⁵ to Abraham, drew near, the people grew and mul-
 18 tiplied in Egypt; till another king arose, who knew not Jo-
 19 seph. He dealt subtilly with our kindred, and afflicted our
 fathers; so that they cast out⁶ their infants, that they might
 20 not be preserved alive. At which time Moses was born,
 and was very beautiful⁷, and was nourished in *his* father's
 21 house three months. And when he was cast out, Pharaoh's
 daughter took him up, and nourished him for her own son.
 22 And Moses was instructed in all the wisdom of the Eryp-
 23 tians: and was mighty in his words⁸ and [in] deeds. And
 when he was forty years old, it came into his mind to visit
 24 his brethren, the sons of Israel. And when he saw one of
them suffer wrongfully, he defended *him*, and avenged him
 25 that was oppressed, and slew the Egyptian. Now he sup-
 posed that his brethren would have understood that God
 by his hand would give them deliverance: but they under-

¹ over all Egypt, Mss. ² his kindred, Mss. ³ Gr. souls. ⁴ Gr. Abraham.
 "That *Iacob* is the true nominative, to be supplied from ver. 15, appears from
 Gen. xxxiii. 19; Josh. xxiv. 82." Newcome. ⁵ had covenanted, Mss. ⁶ Or,
 so that he made them cast out, or, expose, N. m. ⁷ Gr. beautiful to God. ⁸ in
 words, &c. R. T. and N.

26 stood not. And the next day he presented himself to *some*
of them as they contended, and would have reconciled them,
 saying, 'Sirs, ye are brethren: why do ye wrong one an-
 27 other?' But he who did wrong to his neighbour thrust him
 away¹, saying, 'Who made thee a ruler and a judge over
 28 us? Wilt thou kill me, as thou killedst the Egyptian yester-
 29 day?' Then Moses fled at these words; and was a sojourner
 30 in the land of Midian, where he begat two sons. And when
 forty years were expired, there appeared to him in the de-
 sert of mount Sinai, an angel of the Lord * in a flame of fire
 31 in a bush². And when Moses saw *it*, he wondered at the
 sight: and, as he drew near to consider it attentively³, the
 32 voice of the Lord came [unto him], *saying*, 'I am the God
 of thy fathers, the God of Abraham, and the God of Isaac,
 and the God of Jacob.' Then Moses trembled, and durst
 33 not look. Then the Lord said unto him, 'Put off thy san-
 dals from thy feet: for the place where thou standest is holy
 34 ground. I have surely seen the affliction of my people that
 are in Egypt, and I have heard their groaning; and am
 come down to deliver them: and now, come, I will send
 35 thee into Egypt.' This Moses, whom they denied, and said,
 'Who made thee a ruler and a judge?' him God sent *to be*
 a ruler and a redeemer⁴, by the hand of the angel that ap-
 36 peared to him in the bush. This man brought them out,
 after he had shown wonders and signs in the land of Egypt,
 and in the Red sea, and in the desert, forty years.
 37 "This is that Moses who said to the sons of Israel, 'A
 prophet the Lord God' will raise up unto you from your
 38 brethren, like me: to him ye shall hearken.' This is he
 that, in the congregation in the desert, was with the angel

¹ thrust *Moses* away, N. ² Or, of a burning bush. N. m. ³ to observe it well, N. ⁴ Or, deliverer, N. m. ⁵ your God, R. T. and N. Or, Jehovah your God, Deut. xviii. 15.

* Or, messenger. It was flaming fire and an articulate voice, Sn.

who spake to him on mount Sinai, and *with* our fathers : that received *also* the life-giving¹ oracles, to deliver *them* unto
 39 us : to whom our fathers would not be obedient ; but thrust *him* from them, and in their hearts turned back into Egypt,
 40 and said to Aaron, ‘ Make us gods to go before us : for *as* to this Moses, who brought us out of the land of Egypt, we
 41 know not what is become of him.’ So they made a calf in those days, and offered sacrifice to the idol, and rejoiced in
 42 the works of their own hands. Then God turned, and gave them up to worship the host of heaven : as it is written in the book of the prophets, ‘ O ye house of Israel, did ye offer to me *only* slain beasts, and sacrifices, *during* forty years in
 43 the desert ? Nay, but ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : therefore I will carry you away beyond
 44 Babylon. Our fathers had the tabernacle of testimony in the desert, as *God* appointed, who spake to Moses, that he should make it according to the fashion that he had seen :
 45 which our fathers received, and brought in also with Joshua, when they possessed the nations whom God drove
 46 out from before our fathers to the days of David ; who found favour before God, and desired to provide a tabernacle for
 47 the God of Jacob. But Solomon built him an house. How-
 48 ever, the Most High dwelleth not in *temples* made with
 49 hands, as the prophet saith, ‘ Heaven *is* my throne, and earth *is* my footstool : what house will ye build me ? saith
 50 the Lord² : or what *is* the place of my rest ? hath not my hand made all these things ?’
 51 “ Ye stiff-necked, and uncircumcised in heart and ears, ye always resist the holy spirit ; as your fathers *did*, so ye
 52 also *do*. Which of the prophets did not your fathers persecute ? yea, they slew those who foretold³ the coming of

¹ Or, true, N.m. See Deut. xxxii. 47 ; Lev. xviii. 5 ; Ezek. xx. 11. ² with Jehovah. Isaiah lxvi. 1. ³ Or, persecute and slay ? who foretold, N.m.

the Righteous One, of whom ye have now been betrayers
53 and murtherers: who have received the law by the ministry of angels *, and have not kept it¹."

54 And as they heard these things, they were cut to their
55 hearts; and gnashed on him with *their* teeth. But he, being full of the holy spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right
56 hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."
57 Then they cried out with a loud voice, and stopped their
58 ears, and ran upon him with one consent, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their mantles at a young man's feet, whose name was Saul.
59 So they stoned Stephen, invoking, and saying, "Lord Je-
60 sus², receive my spirit[†]." And he kneeled down, and cried out with a loud voice, "Lord, lay not this sin to their charge." And, when he had said this, he fell asleep.

CH. VIII. Now Saul was gladly consenting³ to his death.

And on that day there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria,
2 except the apostles. And religious men carried Stephen
3 to *his burial*, and made great lamentation over him. But Saul laid waste the church, entering into every house; and, dragging *out* men and women⁴, he committed *them* to pri-

¹ Or, of whom ye, who received the law through ranks of angels, have been betrayers and murtherers. ² Or, Lord of Jesus. But seven Mss. and Chrysostom add *Xp̄i*, which proves that they took *Lord* as a vocative, N.n. ³ consented, N. See Wakefield. ⁴ Or, taking men and women by force, N.m.

* With great pomp and splendour on the mount. Thunder, lightning and tempest may be called angels, like the plague of Egypt, Psalm lxxviii. 49; and the burning wind, Isaiah xxxvii. 36. Or, by Moses, Aaron, Joshua, and a succession of authorized prophets and messengers of God.

† "He called on the Lord Jesus, the vision of whom, ver. 56, seems to have been renewed for the purpose of giving this first martyr comfort and support." Newcome. This address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. See Lindsey's Ans. to Robinson, p. 86—89. Receive my spirit, that is, receive me.

4 son. Those therefore who were scattered abroad went about preaching the glad tidings of the word.

5 Then Philip went down to a city of Samaria, and preached Christ unto them. And the multitudes attended with one consent to the things spoken by Philip, when they heard and saw the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had *them* : and many that were sick of the palsy, and that were lame, were cured. And there was great joy in that city.

9 But there had been before in that city a certain man called Simon, using magic*, and amazing the people of Samaria, saying that he himself was some great one. To whom all attended, from the least to the greatest, saying, "This man is the power of God which is called great[†]." And they attended to him, because for a long time he had amazed them by magical arts. But, when they believed Philip preaching the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then even Simon himself believed : and when he was baptized, he continued steadfastly with Philip, and was amazed, beholding the signs and [great] miracles which were done.

14 † Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John : who, when they came down, prayed for them that they might receive the holy spirit : for as yet it had fallen on none of them ; but they had only been baptized into the name of the Lord Jesus ‡. Then *the apostles* put *their* hands on them, and they received the holy

* the great power of God, R. T. and N. i. e. he is the great energy of God, in a human form.

* "Probably by a superior acquaintance with the powers of nature and the efficacy of medicines." Newcome.

† 14, 15, 16. "Hence a good argument may be drawn that the apostles alone could confer the spirit. See Grot. on ver. 5, 15." Newcome.

‡ "Compare ch. ii. 38; x. 48; xix. 5: where this shorter form of baptizing seems to be implied." Newcome.

18 spirit. And when Simon saw that by the putting on of the
apostles' hands the holy spirit was given, he offered them
19 money, saying, "Give me also this power, that on whom-
soever I put *my* hands, he may receive the holy spirit."
20 But Peter said unto him, "Thy money perish with thee;
because thou hast thought to purchase the gift of God with
21 money¹. Thou hast no part or lot in this matter: for thy
22 heart is not right before God. Repent therefore of this thy
wickedness, and pray God², if perhaps the thought of thy
23 heart may be forgiven thee. For I perceive that thou art in
24 the gall of bitterness, and *in* the bond of iniquity." Then
Simon answered, and said, "Pray ye to the Lord for me,
that none of these things which ye have spoken come upon
25 me." So these, when they had borne witness to and de-
clared the word of the Lord, returned to Jerusalem, and
preached the gospel in many towns of the Samaritans.
26 Now an angel of the Lord * spake to Philip, saying,
"Arise, and go toward the south, to the way which goeth
down from Jerusalem unto Gaza; which is a desert *way*."
27 And he arose and went; and behold, *there was* an Ethio-
pian, an eunuch of great authority under Candacé queen of
the Ethiopians, who had the charge of all her treasure, *and*
28 who had come to Jerusalem that he might worship: and he
was returning, and sitting in his chariot; and he read the
29 prophet Isaiah. Then the spirit said to Philip, "Go near,
30 and join thyself to this chariot." And Philip ran thither,
and heard him reading the prophet Isaiah, and said, "Un-
31 derstandest thou what thou readest?" And *the eunuch* said,
"How can I, unless some man guide me?" And he desired
32 that Philip would come up, and sit with him. Now the
place of the scripture which he read was this, "He was

¹ Or, with thee. Because—money, thou hast, &c. Dr. Owen. N.m. ² the Lord, Mss.

^{*} A messenger, of what kind is not said, only some divine direction. See ver. 29, 39. Sn.

led as a sheep to the slaughter; and, as the lamb is dumb
 23 before his shearer, so he openeth not his mouth. In his
 humiliation, his condemnation was extorted *: and who
 can describe *the wickedness of his generation* †? for his life
 34 is taken from the earth." And the eunuch spake to Philip,
 and said, "I pray thee, of whom speaketh the prophet this?
 35 of himself, or of some other man?" Then Philip opened his
 mouth, and began from this *part of scripture*, and preached
 36 to him the glad tidings of Jesus. And as they were going
 on *their way*, they came to some water: and the eunuch
 saith, "See, *here is water*; what hindereth my being bap-
 38 tized?" ‡. Then he commanded that the chariot should
 stand still: and they two went down into the water, both
 39 Philip and the eunuch; and *Philip* baptized him. And
 when they were come up out of the water, § the spirit of
 the Lord caught away Philip, and the eunuch saw him no
 40 more: for he went on his way rejoicing. But Philip was
 found at Azotus: and, passing through, he preached the
 gospel in all the cities, till he came to Cesarea.

CH. IX. Now Saul, still breathing out threats and slaughter
 against the disciples of the Lord, went to the high-priest
 2 and desired of him letters to the synagogues at Damascus,
 that if he found any of this religion¹, whether they were
 men or women, he might bring them bound to Jerusalem.
 3 And, as he journeyed, he came near Damascus: and sud-
 4 denly a light from heaven shone round about him: and he

¹ Gr. *this way*.

* See Dodson's Isaiah in loc. "The just judgement of him was taken away," N.

† "So *ysaia*, ch. xlii. 36, is used for the race of men with whom David lived." Newcome.

‡ The received text adds ver. 37, "And Philip said, 'If thou believest with all thy heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the son of God.'" This verse is wanting in the Alex. Ephr. and many other manuscripts and versions, and is probably a marginal note inserted by mistake into the text. See Newcome and Griesbach.

§ The Alex. and some other copies read, "the holy spirit fell on the eunuch, and an angel of the Lord, &c."

fell to the earth, and heard a voice saying to him, "Saul,
 5 Saul, why persecutest thou me?" And he said, "Who art
 thou, Sir?" And [the Lord] said, "I am Jesus whom thou
 6 persecutest.* But rise up, and go into the city; and it
 7 shall be told thee what thou must do." And the men who
 journeyed with him remained mute, hearing a sound, but
 8 seeing no one: And Saul arose from the ground¹; and,
 when his eyes were opened, he saw no one: but *some* led
 9 him by the hand², and brought *him* into Damascus. And he
 was three days without sight; and neither ate nor drank.
 10 Now there was a certain disciple at Damascus named
 Ananias; and the Lord said to him in a vision, "Ananias."
 11 And he said, "Behold, I *am hère*, Lord." And the Lord
 said unto him, "Arise, and go into the street which is call-
 ed Straight, and inquire in the house of Judas for *one*
 12 named Saul, of Tarsus†: for, behold, he prayeth; and
 hath seen in a vision a man named Ananias; who came in,
 and put *his* hand on him, that he might recover his sight."
 13 Then Ananias answered, "Lord, I have heard from many
 of this man, how much evil he hath done to thy saints at
 14 Jerusalem: and here he hath authority from the chief-
 15 priests to bind all who are called by thy name‡." But the
 Lord said unto him, "Go: for he is a chosen vessel³ unto

¹ earth, N.
 of election.

² Or, but he was led and brought into, N.m.

³ Gr. a vessel

* R. T. adds, "It is hard for thee to kick against the goads." But he trembling and astonished said, "Lord, what wilt thou have me to do?" And the Lord said unto him—"These words are not found in any Greek manuscript of note, and are wanting in the Syriac, Coptic, and other ancient versions. They were probably added in the Vulgate and other versions from the parallel places, "as has been often done in the gospels." See Griesbach and Newcome's note.

† "Strabo, who lived under Augustus and Tiberius, says of the inhabitants of Tarsus, that they so studied philosophy, and the whole circle of knowledge, as to exceed Athens, Alexandria, and any other place in which philosophy and letters were cultivated. L. xiv. p. 673, marg. ed. Casaub." Newcome.

‡ Or, "who appeal to thy name." See Lindsey's Second Address, p. 107. "who call on thy name." Newcome. But in his note he refers to Dr. Hammond on 1 Cor. i. 2. who renders the phrase in the former sense.

me, to bear my name before the gentiles, and kings, and
 16 the sons of Israel. For I will show him what things he
 17 must suffer because of my name." Then Ananias depart-
 ed, and entered into the house; and when he had put his
 hands on him, he said, " Brother Saul, the Lord, *even* Je-
 sus that appeared to thee on the way as thou camest, hath
 sent me that thou mightest recover thy sight, and be filled
 18 with the holy spirit *." And immediately there fell from his
 eyes as it were scales; and he recovered *his* sight [forth-
 19 with], and arose, and was baptized. And when he had
 taken food, he was strengthened.

Then *Saul* continued some days with the disciples that
 20 were at Damascus. And immediately he preached Jesus.¹
 21 in the synagogues, that he was the son of God. But all
 that heard *him* were amazed, and said, " Is not this he who
 destroyed those who call themselves after² this name in Je-
 rusalem, and came hither for this purpose, that he might
 22 bring them bound to the chief-priests?" But Saul increased
 more in strength, and perplexed the Jews who dwelt at
 Damascus, proving that this *man* is³ the Christ.

23 And after many days were fulfilled, the Jews took coun-
 24 sel to kill him: (but their lying in wait was known by Saul :)
 and they watched the gates day and night, that they might
 25 kill him. Then the disciples⁴ took him by night, and let
 26 *him* down by the wall in a basket. And when *Saul* came
 to Jerusalem, he attempted to join himself to the disciples:
 but they were all afraid of him, not believing that he was
 27 a disciple. Then Barnabas took him and brought *him* to
 the apostles; and related to them how he had seen the
 Lord on the way, who had spoken to him; and how he had
 28 spoken freely at Damascus in the name of Jesus. And *Saul*

¹ Christ, R. T. ² called on, N. See ver. 14. ³ this was the Christ, N. See
 bishop Pearce. ⁴ his disciples, Mss.

* " Here one who is not an apostle is the instrument of communicating the
 spirit. But this is an extraordinary case." Newcome.

29 consorted¹ with them at Jerusalem; and he spake freely in the name of the Lord Jesus. And he talked and disputed
30 with the Hellenists; but they tried to kill him: *which* when the brethren knew, they brought him down to Cesarea, and
31 sent him away to Tarsus. Then the churches² had quiet throughout all Judea and Galilee and Samaria, being edified, and walking in the fear of the Lord; and they were filled with the comfort of the holy spirit.

32 AND it came to pass *that*, as Peter went through all *parts*,
33 he came down to the saints also who dwelt at Lydda. And there he met with a certain man named Eneas, that had
34 kept his bed eight years, and was sick of the palsy. And Peter said unto him, "Eneas, Jesus who is the³ Christ
35 cureth thee: arise, and make thy bed." And he arose immediately. And all who dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which being interpreted *into Greek*, signifieth Dorcas: this woman abounded in good works and in alms which she
37 did. And it came to pass in those days, that she was sick and died: so when they had washed her, they laid *her* in
38 an upper room. And as Lydda was near Joppa, the disciples, who had heard that Peter was there, sent unto him two men, desiring *him* that he would not delay coming to
39 them. Then Peter arose, and went with them. And when he was come, they brought him into *the* upper-room: and all the widows stood by him weeping, and showing the vests and mantles which Dorcas made while she was with them.
40 But Peter sent them all out, and kneeled down, and prayed, and turned to the body, and said, "Tabitha, arise." And she opened her eyes: and, when she saw Peter, she sat up.
41 And he gave her his hand, and raised her up; and, when he had called the saints and widows, he presented her alive.

¹ Gr. was with them coming in and going out. Symonds, 131. N. m. ² the church, Mss. ³ Jesus Christ, N.

42 And it was known throughout all Joppa : and many be-
 43 lieved in the Lord. And it came to pass that he remained
 many days in Joppa with one Simon a tanner.

CH. x. Now [there was] a certain man in Cesarea, named
 Cornelius, a centurion of the band called the Italian band;

2 a religious *man*, and a *gentile* who feared God with all his
 household; who likewise gave much alms to the people,

3 and prayed to God continually : [he] saw in a vision evi-
 dently, about the ninth hour of the day, an angel of God *,

4 who came in unto him, and said to him, " Cornelius." And
 when he had steadfastly looked on *the angel*, he was afraid,
 and said, " What is it, Sir?" And *the angel* said unto him,

" Thy prayers and thine alms are come up for a memorial
 5 of thee before God. And now send men to Joppa, and send

6 for Simon, whose surname is Peter : he lodgeth with one
 7 Simon a tanner, whose house is by the *sea-side* ¹." And

when the angel who spake to him ² departed, *Cornelius*
 called two of [his] household servants, and a religious sol-
 8 dier of those who attended on him ; and when he had told
 them all *these* things, he sent them to Joppa.

9 Now on the morrow, as they journeyed, and drew near
 to the city, Peter went up on the house-top to pray, about
 10 the sixth hour. And he became very hungry, and wished
 to eat : but while they were making ready ³, he fell into a
 11 trance ⁴; and seeth heaven opened, and somewhat descend-
 ing ⁵ like a great sheet, [bound together] at the four ends,
 12 [and] let down to the earth ⁶: in which were all *kinds* of

¹ R. T. adds, " He shall tell thee what thou oughtest to do." ² to Cornelius, R. T.

³ made ready, N. ⁴ Gr. an ecstasy fell upon him ; or, happened to him, Mss.

⁵ to him, R. T. and N. ⁶ a great sheet let down by the four ends to the
 earth, Mss.

* If this were not altogether a visionary scene, the angel who appeared to
 Cornelius, and who is described by him, ver. 30, as a man in bright clothing,
 was probably one of those who conversed with our Lord on the mount of trans-
 figuration, Luke ix. 30, and who afterwards were seen by the women at the
 sepulchre, Luke xxiv. 4, and by the apostles at the mount of Olives after the
 ascension of Christ, Acts i. 10.

four-footed beasts of the earth, [and wild beasts,] and
13 creeping things, and fowls of the air. And there came
14 a voice to him, "Arise, Peter; slay, and eat." But Peter
said, "By no means, Lord: for I have never eaten any
15 thing common or unclean¹." And the voice *spake* to him
again a second time, "What God hath cleansed, *that* regard
16 thou not as common." And this was done thrice: and the
17 sheet was taken up [again] into heaven. Now while Peter
doubted in himself what this vision which he had seen might
be, behold, the men who were sent from Cornelius had
18 found² Simon's house, and stood before the porch, and call-
ed, and asked whether Simon, who was surnamed Peter,
19 lodged there. So while Peter thought intently on the vi-
sion, the spirit said unto him, "Behold, [three] men seek
20 thee. Arise therefore, and go down, and depart with them,
21 not doubting: for I have sent them." Then Peter went
down to the men³; and said, "Behold, I am he whom ye
22 seek: what is the cause for which ye are come?" And
they said, "Cornelius a centurion, a righteous man,
and a *gentile* who feareth God, and one of good report
among all the nation of the Jews, was warned from God
by a holy angel, to send for thee to his house, and to hear
23 thy words." Then *Peter* called them in, and lodged *them*.
And on the morrow he arose⁴ and went with them; and
24 some of the brethren from Joppa accompanied him. And
on the morrow *after*, they entered into Cesarea. Now Cor-
nelius expected⁵ them; and had called together his kins-
men and near friends.

25 And as Peter entered in, Cornelius met him, and fell
26 down at his feet, and did *him* obeisance. But Peter raised
27 him up, saying, "Rise: I myself also am a man." And
Peter went in, talking with him; and findeth many that
28 were come together. And he said unto them, "Ye know

¹ The words "or unclean" are probably a gloss. Bp. Pearce. ² Gr. in-
quired out. ³ "who were sent to him from Cornelius," R. T. ⁴ "Peter
went with them," R. T. ⁵ Or, was expecting them.

that it is unlawful for a Jew to join himself, or come near¹, to *one* of another nation: but God hath shown me
 29 that I should not call any man common or unclean. Wherefore I came also to *you* without gainsaying, when I was sent for. I ask therefore: On what account have ye sent for
 30 me?" Then Cornelius said, "Four days ago I continued fasting until this hour; and at the ninth [hour] I prayed in my house: and, behold, a man stood before me in bright
 31 clothing, and saith, 'Cornelius, thy prayer is heard, and
 32 thine alms are had in remembrance before God. Send therefore to Joppa, and call hither Simon, whose surname is Peter: he lodgeth in the house of *one* Simon, a tanner, by the sea-side: who, when he is come, will talk with thee.'
 33 Immediately therefore I sent to thee; and thou hast done well that thou art come. Now therefore all we are present before God², to hear all things which God hath com-
 34 manded thee." Then Peter opened *his* mouth, and said, "In truth I perceive that God is no respecter of persons:
 35 but in every nation, he who feareth him, and worketh
 36 righteousness, is accepted³ by him. Ye know the doctrine which *God* sent to the sons of Israel, preaching the glad
 37 tidings of peace by Jesus Christ; (he is Lord of all *;) *even* what was done throughout all Judea, and began from Ga-
 38 lilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the holy spirit, and with power: who went about doing good, and curing all who
 39 were oppressed by the devil †; for God was with him. And

¹ "or come near." These words are probably a gloss. N. n. * before thee, Mss. ² Or, acceptable to, Symonds, 61. N. m.

* Of gentiles as well as Jews. "Rom. x. 12. St. Peter seems to have urged the argument, [that God, as Lord of all, must alike intend the salvation of all] in this concise and covert manner, that he might give no offence to the Christian Jews, his companions." Dr. Owen. Newcome. See also Lindsey's Second Address, p. 111.

† "Who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. 'All the diseased whom our Lord healed are said to have been oppressed by the devil.' Dr. Campbell, i. 191." Newcome.

we *are* witnesses of all the things which he did both in the land of the Jews, and in Jerusalem; whom they even¹ killed, having hanged *him* on a cross². Him God raised up the third day; and showed him openly³, not to all the people, but to witnesses whom God chose before, *even* to us, who ate and drank with him after he rose from the dead. And *God* commanded that we should preach to the people, and testify, that it is he whom God hath appointed *to be* the judge of the living and of the dead. To him all the prophets⁴ bear witness, that, through his name, whosoever believeth in him will receive remission of sins."

While Peter was yet speaking these words, the holy spirit fell on all those that heard the word. And the believers of the circumcision, as many as came with Peter, were amazed that on the gentiles also the gift of the holy spirit was poured out. For they heard them speaking in *different* languages, and magnifying God. Then Peter said, "Can any man forbid water, that these should not be baptized, who have received the holy spirit as well as we⁵?" And he commanded them to be baptized in the name of the Lord⁶. They then besought him to continue *with them* some days.

CH. XI. Now the apostles and the brethren that were in Judea heard that the gentiles also had received the word of God. And when Peter was come up to Jerusalem, those who were of the circumcision contended with him, saying, "Thou didst go in to uncircumcised men, and didst eat with them." Then Peter began, and related *the matter* to them in order, and said, "I was praying in the city of Joppa: and in a trance I saw a vision; somewhat descending like a great sheet, let down from heaven by the four ends: and it came near me. Upon which when I had

¹ "even," omitted, R. T. ² Gr. a tree. ³ Gr. gave him to become manifest.

⁴ That is, many of the prophets, Newcome. ⁵ Another punctuation is, "that those, who have received the holy spirit, should not be baptized as well as we?" See Griesbach. Newcome. ⁶ in the name of Jesus Christ, Mss.

looked steadfastly, I observed *it* well, and saw four-footed
 beasts of the earth, and wild beasts, and creeping things,
 7 and fowls of the air. And I heard a voice saying unto me,
 8 ‘ Arise, Peter, slay and eat.’ But I said, ‘ By no means,
 Lord: for nothing common or unclean hath ever entered
 9 into my mouth.’ Then the voice spake to me a second
 time from heaven, ‘ What God hath cleansed, *that* regard
 10 thou not as common.’ And this was done thrice: and every
 11 thing was drawn up again into heaven. And, behold, im-
 mediately three men, sent to me from Cesarea, stood at the
 12 house where I was. And the spirit bade me go with them,
 not doubting. Moreover, these six brethren accompanied
 13 me; and we entered into the man’s house: and he related
 to us that he had seen an angel in his house, who stood and
 said to him, ‘ Send to Joppa, and fetch Simon¹, whose sur-
 14 name is Peter; who will speak unto thee words by which
 15 thou and all thy household will be saved.’ And as I began
 to speak, the holy spirit fell on them; as on us at the be-
 16 ginning. Then I remembered the word of the Lord, that he
 said, ‘ John indeed baptized with water; but ye shall be
 17 baptized with the holy spirit.’ If therefore God gave to
 them the like gift as *he did* to us, after having believed on
 the Lord Jesus Christ, who was I, that I should be able to
 18 withstand God?” And when they had heard these things,
 they ceased, and glorified God, saying, “ Then God hath
 granted to the gentiles also repentance unto life.”
 19 Now those that were scattered abroad upon the persecu-
 tion² which arose about Stephen, travelled as far as Pheni-
 cia, and Cyprus, and Antioch, preaching the word to none
 20 but to Jews only. And some of them were men of Cyprus
 and Cyrenè: who, when they came to Antioch, spake to the
 21 Greeks³, preaching the glad tidings of the Lord Jesus. And

¹ Send men to Joppa, and send for, &c. R. T. and N. ² Gr. affliction. ³ Hel-
 lenists, R. T. and N.; which bishop Pearce concludes from the preceding
 verse to be the true reading. N. t. See chap. vi. 1.

the hand of the Lord was with them *: and a great number
 22 believed, and turned to the Lord. Then the report of these
 things came to the knowledge ¹ of the church which was in
 Jerusalem: and they sent forth Barnabas, that he might go
 23 as far as Antioch: who, when he came, and had seen the
 favour of God, was glad, and exhorted them all that with
 24 *fixed* purpose of heart they would cleave to the Lord: for
 he was a good man, and full of the holy spirit, and of faith:
 and a great multitude was added to the Lord.

25 Then [Barnabas] departed to Tarsus, that he might seek
 26 Saul: and when he had found him, he brought him to An-
 tioch. And it came to pass that, *during* a whole year, they
 assembled themselves with the church, and taught a great
 multitude; and that the disciples were first called Chris-
 tians in Antioch.

27 Now in those days prophets came from Jerusalem to
 28 Antioch. And one of them, named Agabus, rose up, and
 signified by the spirit that there should be a great famine
 over the whole earth ²: which came to pass in the days of
 29 Claudius ³. Then the disciples, every man according to his
 ability, determined to send relief to the brethren who dwelt
 30 in Judea: which they did also; and sent it to the elders †
 by the hands of Barnabas and Saul.

CH. XII. Now about that time king Herod ‡ stretched forth
 2 *his* hands to afflict some of the church. And he killed
 3 James, the brother of John, with the sword. And because
 he saw that it pleased the Jews, he proceeded to take Pe-
 4 ter also. (Then were the days of unleavened bread.) And
 when he had apprehended him, he put him in prison, and
 delivered him to sixteen soldiers ⁴ to keep him; intending

¹ Symonds, 130. Gr. ears. N. m.

² Or, land.

³ Claudius Cesar, R. T.

⁴ Gr. four quaternions of soldiers.

* "His power enabled them to work miracles." Newcome.

† "The more early and more aged converts; overseers of the flock of Christ,
 or of particular congregations." See Bp. Pearce on ch. xiv. 23. Newcome.

‡ "Herod Agrippa, grandson of Herod the Great by Aristobulus." Newcome.

5 after the passover to bring him forth to the people. Peter therefore was kept in prison : but earnest prayer was made
6 by the church to God for him. And when Herod was about to bring him forth, *on* that night Peter was sleeping between two soldiers, bound with two chains : and keepers
7 before the door guarded the prison. And, behold, an angel of the Lord came upon him, and a light shone in the prison : and he smote Peter on the side, and awoke him, saying,
8 " Rise up quickly." And his chains fell off from *his* hands. And the angel said unto him, " Gird thyself, and bind on thy sandals." And he did so. Then *the angel* saith unto him, " Cast thy mantle about thee, and follow me."
9 And *Peter* went out, and followed him ; and knew not that what was done by the angel was real ; but thought that he
10 saw a vision. And when they had passed the first and second guard, they came to the iron gate that leadeth to the city ; which opened to them of its own accord : and they went out, and passed on through one street ; and immediately the angel departed from him. And when Peter came to himself, he said, " Now I certainly know that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and *from* all the expectation of the Jewish people."
12 And when he had considered *the matter*, he came to the house of Mary, the mother of John, whose surname was Mark ; where many were gathered together, and were praying. And when he¹ had knocked at the door of the porch, a damsel came to attend, named Rhoda : and when she knew Peter's voice, she opened not the porch for gladness ; but
14 ran in and told that Peter stood before the porch. And they said unto her, " Thou art mad." But she confidently affirmed that it was so. Then they said, " It is his angel *."

¹ Peter, R. T. and N.

* Or, messenger, N. m. " A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to without establishing its truth." See Doddridge. Newcome.

16 But Peter continued knocking. And when they had opened
17 *the door*, they saw him, and were amazed. But he beckoned to them with *his* hand to keep silence; and related to them how the Lord had brought him out of the prison. He said also, "Report these things to James, and to the brethren." Then he departed, and went to another place.

18 Now when it was day, there was no small disturbance
19 among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and abode *there*¹.

20 Now he² was disposed to make war against³ those of Tyre and Sidon. But they came to him with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was fed by the
21 king's country. And on a day appointed, Herod, arrayed in royal apparel, sat on his throne, and made an oration to
22 them*. And the people gave a shout, *saying*, "*It is the*
23 *voice of a god, and not of a man.*" And immediately an angel of the Lord smote him †, because he gave not glory to God: and he was eaten by worms, and expired.

24 AND the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* office; and brought with them John, whose surname was Mark.

CH. XIII. Now in the church that was at Antioch there were certain prophets and teachers; *as* Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manaen that had been brought up with Herod the tetrarch, and

¹ Or, He went down from Judea, and abode in Cesarea. N. m. ² Herod, R. T. and N. ³ Or, was highly incensed against. See Doddridge.

* "This history is remarkably confirmed by Josephus, Ant. xix. viii. 2." Newcome.

† "This is the Jewish mode of expressing that God inflicted a disease on him." Newcome.

- 2 Saul. And while they were publicly ministering to the Lord and fasting, the holy spirit said, "Separate for me¹ now Barnabas and Saul, for the work to which I have called them." And when they had fasted and prayed, and put their hands on them, they sent *them* away.
- 4 So these, having been sent forth by the holy spirit, departed to Seleucia; and thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had John also for *their* attendant. And when they had gone through the whole island² to Paphos, they found a certain Magian, a Jewish false prophet, whose name *was* Barjesus, that was with the deputy of the country, Sergius Paulus, a wise man. This *deputy* called to him Barnabas and Saul, and desired to hear the word of God. But Elymas, *that is*, the Magian, (for so is his name by interpretation,) withstood them, seeking to turn aside the deputy from the faith.
- 9 Then Saul, who *is called* Paul also, filled with the holy spirit, looked earnestly on him, [and] said, "O full of all subtilty and of all mischief, *thou* son of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee: and thou shalt be blind, not seeing the sun for a time." And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed; being astonished at the doctrine of the Lord.
- 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. But John departed from them, and returned to Jerusalem. And when they had passed through from Perga, they came to Antioch in Pisidia; and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the

¹ Separate me, N. ² the island, R. T.

prophets, the rulers of the synagogue sent to them, saying,
 “ Brethren, if ye have any word of exhortation to the peo-
 16 ple, speak.” Then Paul stood up, and beckoned with *his*
 hand, and said, “ Men of Israel, and ye *of the gentiles* who
 17 fear God, hearken. The God of this people¹ chose our
 fathers, and exalted the people, when they sojourned in the
 land of Egypt, and brought them out of it with a high arm.
 18 And about the space of forty years he fed them² in the de-
 19 sert. And when he had destroyed seven nations in the land
 of Canaan, he gave *our fathers* their land for an inheri-
 20 tance³. And after that, he appointed *unto them* judges, for
 about four hundred and fifty years⁴, until the prophet Sa-
 21 muel. And afterward they desired a king: and God ap-
 pointed unto them Saul the son of Kish, a man of the tribe
 22 of Benjamin, *during* forty years. And when *God* had re-
 moved him, he raised up unto them David to be their king:
 to whom he gave *his* testimony also, and said, ‘ I have found
 David, the *son* of Jesse, a man according to mine own heart,
 who will perform all my pleasure.’
 23 “ Of this man’s race God, according to *his* promise, hath
 24 brought unto Israel⁵ a Saviour, Jesus; when John had first
 preached, before his appearance⁶, the baptism of repent-
 25 ance to all the people of Israel. And as John was fulfilling
 his course, he said, ‘ Who⁷ think ye that I am? I am not
the Christ. But, behold, one cometh after me, the sandals
 of whose feet I am not worthy to unloose.’
 26 “ Brethren, sons of the stock of Abraham, and whosoever
 of *the gentiles* among you feareth God, to you the doctrine
 27 of this salvation hath been sent. For those who dwell in
 Jerusalem, and their rulers, when they knew not *Christ*,
 nor the words of the prophets, which are read on every sab-

¹ this people Israel, R. T. ² So Wakefield. Gr. he carried them as a nurse.—
 He bare with their manners, R. T. and N. ³ he divided their land to them by
 lot, R. T. ⁴ he gave their land for an inheritance for about 450 years. And
 after that he appointed judges. Mas. ⁵ hath given. Gr. raised up to Israel,
 R. T. and N. ⁶ Gr. entrance. ⁷ Whom, N.

28 bath, have fulfilled *them* by condemning *him*. And though
 they found no *just* cause of death *in him*, yet they besought
 29 Pilate that he might be put to death. And when they had
 fulfilled all which was written of him, they took *him* down
 30 from the cross¹, and laid *him* in a sepulchre. But God
 31 raised him from the dead: and he was seen many days by
 those who came up with him from Galilee to Jerusalem;
 32 who are now his witnesses² to the people. And we declare
 to you glad tidings concerning the promise which was made
 33 to the fathers; that God hath fulfilled it to us their children,
 in that he hath raised up Jesus; as it is written also in the
 first psalm³; ‘Thou art my son, this day I have begotten
 34 thee.’ And that *God* raised him up from the dead, *now* no
 more to return to corruption, he speaketh thus, ‘I will give
 35 you the sure mercies promised³ to David.’ Wherefore it is
 said in another *psalm* also, ‘Thou shalt not suffer thy holy
 36 one to see corruption.’ For after David had served his
 own generation according to the counsel of God, he fell
 asleep, and was gathered to his fathers, and saw corrup-
 37 tion: but he whom God raised, did not see corruption.
 38 “Be it therefore known unto you, brethren, that through
 39 him forgiveness of sins is proclaimed unto you. And by
 him all who believe are justified from all things, from which
 40 ye could not be justified by the law of Moses. Beware
 therefore lest that come upon you which is spoken of in the
 41 prophets, ‘Behold, ye scorners, and wonder, and perish:
 for I work a work in your days, a work which ye will in
 42 no wise believe, though it be declared unto you.’” -And as
Paul and Barnabas were going out of the *synagogue*, the

¹ Gr. tree.
 made, N. m.

² who are his witnesses, R. T. and N.

³ Or, holy promises

³ The second psalm, R. T. “*The first psalm* is a reading better supported. The two first psalms, as they stand in our editions, were anciently joined together. See Wetstein. Or, the first psalm was originally a kind of preface. Michaelis by Marsh, i. 515.” Newcome.

people desired¹ that [these words] might be spoken to them
43 on the next sabbath. And when the congregation was
broken up, many of the Jews, and of the proselytes who
worshiped *God*, followed Paul and Barnabas: who, speak-
ing [to them,] persuaded them to continue in the favour of
God².

44 And on the following sabbath almost the whole city came
45 together to hear the word of God. But when the Jews saw
the multitudes, they were filled with indignation, and con-
tradicted those things which were spoken by Paul, contra-
46 dicting and speaking evil. Then Paul and Barnabas spake
freely, and said, "It was necessary that the word of God
should have been spoken first to you; but since ye put it
47 from you, and do not judge yourselves worthy of everlasting
life, behold, we turn to the gentiles. For *so* the Lord hath
commanded us, saying, 'I have set thee for a light to the
48 gentiles, that thou shouldest be for salvation to the ends of
the earth.'" And when the gentiles heard this, they were
glad, and glorified the word of the Lord: and as many as
49 were disposed to everlasting life believed *. And the word
50 of the Lord was published throughout all the country. But
the Jews stirred up the *gentile* women of rank who wor-
shiped *God*, and the chief men of the city, and raised a per-
secution against Paul and Barnabas, and drove them out of
51 their borders. But they shook off the dust of their feet
52 against them, and came to Iconium. And the disciples were
filled with joy, and with the holy spirit.

CH. XIV. And it came to pass in Iconium, that they went both
together into the synagogue of the Jews, and so spake that

¹ And when the Jews were gone out of the synagogue, the gentiles desired, &c.
R. T. ² Or, gracious gospel, N. m.

* "Another import of the words is, '*As many of the gentiles believed as were inwardly disposed to receive the doctrine of everlasting life; as had an orderly and well-prepared mind for that purpose; as had disposed themselves to it.*' Or, '*As many as were disposed, believed to everlasting life.*' See 1 Tim. i. 16." Newcome.

a great multitude both of Jews and of Greeks believed.
 2 (But the unbelieving Jews stirred up the minds of the gentiles, and made them evil-affected against the brethren.)
 3 *The apostles* abode therefore for a long time, speaking freely concerning the Lord, who gave testimony to his gracious word¹, and granted that signs and wonders should be done
 4 by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
 5 And when there was a design, both of the gentiles, and of
 6 the Jews and their rulers, to insult *them*², and to stone them, having considered *the matter*, they fled into Lystra, and Derbè, cities of Lycaonia, and to the country round
 7 about: and there they preached the gospel.
 8 And a certain man sat at Lystra, infirm in his feet, lame³
 9 from his mother's womb, and who never had walked: this man heard Paul speaking: who, when he had steadfastly looked on him, and perceived that he had faith, so as to be
 10 restored, said with a loud voice, "Stand upright on thy
 11 feet." And he leaped and walked. And when the multitudes saw what Paul had done, they lifted up their voices, saying in the language of Lycaonia, "The gods are come
 12 down to us in the likeness of men." And they called Barnabas Jupiter; and Paul Mercury, because he was the
 13 chief speaker. Then the priest of Jupiter whose⁴ temple was before *their* city, brought bulls and garlands to the gates, and, together with the multitudes, would have offered sacrifice. But when the apostles, Barnabas and Paul, heard *of it*, they rent their clothes, and rushed in among
 14 the multitudes, crying out, and saying, "Sirs, why do ye these things? We also are men of like infirmities with yourselves, and proclaim to you glad tidings, that ye should turn from these vanities to the living God, who made heaven, and earth, and the sea, and all things in them:

¹ Gr. the word of his grace or favour. ² to treat them contemptuously, N.

³ being lame, R. T. ⁴ of Jupiter's temple, that, N.

16 who, in the past generations, suffered all the gentiles to
17 walk in their own ways. Nevertheless, he left not himself
without witness, doing good, giving [you¹] rain from hea-
ven and fruitful seasons, *and* filling your hearts with food
18 and gladness." And by saying this they scarcely restrained
the multitudes from offering sacrifice to them.

19 But *certain* Jews came thither from Antioch and Ico-
nium; who, having persuaded the multitudes, and stoned
Paul, dragged *him* out of the city, and supposed that he had
20 been dead. However, when the disciples had surrounded
him, he rose up, and entered into the city.

And *on* the morrow he and Barnabas departed to Derbè.
21 And when they had preached the gospel to that city, and
had made many disciples, they returned to Lystra, and to
22 Iconium, and to Antioch; strengthening the minds of the
disciples, *and* exhorting them to continue in the faith; and
saying that through many afflictions we must enter into the
23 kingdom of God. And when they had appointed to them
elders² in every church, and had prayed and fasted, they
commended them to the Lord, on whom they had believed.
24 And after they had passed through Pisidia, they came to
25 Pamphylia. And when they had preached the word at
26 Perga, they went down into Attalia: and thence they sailed
27 to Antioch, whence they had been recommended to the fa-
vour of God for the work which they had fulfilled. And
when they were come, and had gathered the church³ toge-
ther, they related what things God had done by them; and
28 how he had opened *the* door of faith to the gentiles. And
there they abode no short time with the disciples.

CH. XV. Now certain men came down from Judea, and taught
the brethren⁴, *saying*, "Unless ye be circumcised accord-
ing to the custom taught by Moses, ye cannot be saved."

¹ us, and our, R. T. ² appointed elders over them, N. Symonds, p. 57. ³ Or, congregation, N. m. ⁴ Or, certain persons who had come down from Judea were teaching, &c.

- 2 When therefore Paul and Barnabas had no small dissension [and dispute] with them, *the brethren* determined that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and elders, about this question.
- 3 And having been conducted on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the gentiles; and caused great joy to all the
- 4 brethren. And when they came to Jerusalem, they were received by the church¹, and *by* the apostles, and the elders; and they related all things which God had done through them. "But," *said they*, "some of the sect of the Pharisees, who believed, have risen up, saying, 'that it was necessary to circumcise *the gentiles*, and to command that they should keep the law of Moses.'"
- 6 Then the apostles and the elders came together, to consider of this matter. And when there had been much dispute among them, Peter rose up, and said unto them, "Brethren, ye know that in former days God made choice among us, that the gentiles by my mouth should hear the
- 8 word of the gospel, and should believe. And God, who knoweth the heart, bare them witness, and gave to them
- 9 the holy spirit, even as to us; and made no difference between us and them, having purified their hearts by faith.
- 10 Now therefore why do ye try God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were
- 11 able to bear? But we believe that we shall be saved through the favour² of the Lord Jesus³, in like manner as *the gentiles* also."
- 12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, relating what miracles and wonders God had wrought among the gentiles by them.
- 13 And after these were silent, James spake, saying, "Brethren, hearken to me. Simon *Peter* hath declared how God

¹ Or, congregation, N. m.

² Or, the gracious gospel of the Lord Jesus. See 2 Cor. iv. 15; vi. 1.

³ Lord Jesus Christ, R. T.

first regarded the gentiles, to take out of them a people
 15 [for] his name. And to this the words of the prophets
 16 agree; as it is written, ‘ After these things I will again
 build up the fallen tabernacle of David; and I will build
 17 up its ruins, and will restore it: that the residue of men
 may seek after the Lord, and all the gentiles over whom
 my name is called, saith the Lord, who doeth these things;’
 18 *which were known to him of old*¹. Wherefore my judge-
 19 ment is, that we disquiet not those who from among the
 20 gentiles turn to God; but write to them, that they abstain
 from the polluted offerings to idols, and *from* fornication,
 21 and *from* things strangled, and *from* blood. For from an-
 cient generations Moses in every city hath those who preach
 him; being read in the synagogues on every sabbath.”
 22 Then it seemed good to the apostles, and the elders, and
 the whole church, to choose men from among themselves,
 and send them to Antioch with Paul and Barnabas; *name-*
ly, Judas surnamed Barsabas, and Silas, leading men
 23 among the brethren: having written a letter by them in
 this manner: “ The apostles and the elders, and the bre-
 thren, send greeting to the brethren that are of the gentiles
 24 in Antioch, and Syria, and Cilicia. Whereas we have heard
 that some who went out from us have troubled you with
 words, unsettling your minds², [saying that ye must be cir-
 cumcised and keep the law;] to whom we gave no *such*
 25 commandment: it hath seemed good to us, being assembled
 with one mind, to choose men and send them to you, toge-
 26 ther with our beloved Barnabas and Paul, who have³ ha-
 zarded their lives for the name of our Lord Jesus Christ.
 27 We have sent therefore Judas and Silas; who will tell *you*
 28 the same things in words also. For it hath seemed good to
 the holy spirit and to us, to lay upon you no greater burthen
 29 than [these] necessary things; that ye abstain from things

¹ who doeth all these things. Known unto God are all his works, from the be-
 ginning of the world, or of old, R. T. ² subverting your minds, N. See N. m.
 and Schleusner's Lex. ³ Or, men who have, &c.

offered to idols, and from blood, and from things strangled, and from fornication *: from which if ye keep yourselves, ye will do well. Fare ye well."

30 So when they were dismissed, they went to Antioch : and, when they had gathered the multitude together, they
31 delivered the epistle: *which* when the brethren had read,
32 they rejoiced at this comfort. And Judas and Silas, being themselves also prophets, comforted the brethren with many
33 words, and strengthened *them*. And after they had remained *there* for some time, they were dismissed with *wishes of*
34 peace by the brethren to those who sent them¹. [Notwith-
35 standing, it pleased Silas to continue there still †.] But Paul and Barnabas abode in Antioch, teaching and preaching the glad tidings of the word of the Lord, with many others.

36 And after some days Paul said to Barnabas, " Let us go again, and visit the² brethren in every city where we have preached the word of the Lord, *and see how they are.*"
37 Then Barnabas advised³ to take with them John also⁴,
38 whose surname was Mark. But Paul thought it not proper to take with them him, who had departed from them in Pam-
39 phylia, and had not gone with them to the work. Wherefore sharp anger arose, so that they separated from each other ; and that Barnabas took Mark, and sailed to Cyprus.

40 But Paul chose Silas, and departed ; having been recom-
41 mended by the brethren to the favour of God. And he went through Syria and Cilicia, strengthening the churches.
CH. XVI. Then he came to Derbè and Lystra. And, behold, a certain disciple was there, named Timothy, (the son of a
2 believing⁵ Jewess, but his father *was* a gentile⁶ :) who was

¹ to the apostles, R. T. ² our brethren, R. T. and N. ³ desired, Mss. ⁴ "also," omitted by R. T. and N. ⁵ a certain believing Jewess, R. T. ⁶ Gr. a Greek.

* Some conjecture that *porcians*, swine's flesh, is the true reading here and in ver. 20. See Griesbach.

† Ver. 34 is wanting in the Alex. and some other manuscripts. The Camb. adds, " but Judas returned alone." The words are probably a marginal gloss to account for the choice of Silas by Paul, ver. 40. See Newcome's note.

well reported of by the brethren at Lystra and Iconium.
 3 Paul was desirous that this man should go forth with him;
 and he took and circumcised him, because of the Jews that
 were in those parts: for they all knew that his father was a
 4 gentile¹. And as they went through the cities, they deli-
 vered to them, for their observance, the ordinances which
 had been made by the apostles and elders at Jerusalem.
 5 The churches therefore were becoming confirmed in the
 faith, and increasing in number every day².
 6 Now when they had gone³ through Phrygia, and the
 country of Galatia, and were forbidden by the holy spirit
 7 to preach the word in Asia; *after* they came to Mysia, they
 attempted to go into Bithynia: but the spirit of Jesus⁴ suf-
 8 fered them not. So when they had passed by Mysia, they
 9 came down to Troas. And a vision appeared to Paul in
 the night: a man of Macedonia stood and besought him,
 10 saying, "Come over into Macedonia, and help us." And
 after he had seen the vision, we immediately endeavoured
 to go into Macedonia; concluding that the Lord⁵ had call-
 ed us to preach the gospel unto them.
 11 We loosed therefore from Troas, and came with a straight
 12 course to Samothracia, and the next *day* to Neapolis; and
 thence to Philippi, which is a chief city of that part of Ma-
 cedonia, *and* a colony. And we abode in that city some
 13 days. And on the sabbath-day we went out of the city⁶ by
 a river, where prayer was wont to be made⁷: and we sat
 14 down and spake to the women who resorted *thither*. And
 a certain woman heard *us*, named Lydia, a seller of purple,
 of the city of Thyatira, *a gentile* who worshiped God:
 whose heart the Lord opened, so that she attended to the
 15 things which were spoken by Paul. And when she had been

* ¹ they all knew his father, that his father was a gentile, Mss. Gr. a Greek.

² See Wakefield were established in the faith and abounded in number daily. N.

³ Now they passed, Mss. ⁴ the spirit suffered them not, R. T. ⁵ that God had called us, Mss. ⁶ out of the gate, Mss. ⁷ Or, where the Oratory used to stand, see ver. 16.

baptized, and her household, she besought *us*, saying, "If ye judge me to be faithful to the Lord, come into my house, and remain *there*." And she constrained us.

- 16 And it came to pass as we went to prayer¹, that a certain damsel, having a spirit of divination², met us; who brought
 17 her masters much gain by divining. She followed Paul and us, and cried out, saying, "These men are the servants of the most high God, who declare to us³ the way of
 18 salvation." And she did this for many days. But Paul was grieved, and turned, and said to the spirit, "I command
 19 thee in the name of Jesus Christ to come out of her." And it came out at that very time. And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged *them* into the market-place to the rulers.
 20 And when they had brought them to the magistrates, they said, "These men, who are Jews, greatly trouble our city;
 21 and teach customs which it is not lawful for us to receive, 22 or observe, being Romans." And the multitude rose up together against *them*: and the magistrates tore off their
 23 clothes, and commanded to beat *them* with rods. And when they had laid many stripes on them, they cast *them* into prison, 24 and charged the gaoler to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.
 25 And at midnight Paul and Silas prayed, and sang praises 26 to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were open-
 27 ed, and the bands of all were loosed⁴. And when the gaoler awoke out of his sleep, and saw the prison doors opened, he drew out his sword, and was about to kill himself, suppos-
 28 ing that the prisoners had escaped. But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all

¹ Or, as we were going to the Oratory, Mss. ² Gr. of Python. ³ to you, R. T.

⁴ Or, all the bands were loosed. See Griesbach.

29 here." Then *the gaoler* called for a light, and sprang in,
30 and trembled, and fell down before Paul and Silas; and
brought them out, and said, "Sirs, what must I do to be
31 safe *?" And they said, "Believe in the Lord Jesus Christ,
32 and thou shalt be safe, and thine household." And they
spake unto him the word of the Lord, and unto all that
33 were in his house. And he took them in that hour of the
night, and washed *their stripes*; and was immediately bap-
34 tized, he and all his *household*. And when he had brought
them into his house, he set food before them, and greatly
rejoiced with all his household, *on believing in God*.

35 And when it was day the magistrates sent the officers,
36 saying, "Let those men go." Then the gaoler told these
words to Paul, "The magistrates have sent to let you go:
37 now therefore depart, and go in peace." But Paul said
unto them, "They have beaten us publicly, uncondemned,
being Roman-citizens, and have cast us into prison; and
now do they send us away privately? No, truly: but let
38 them come themselves and bring us out." And the officers
told these words to the magistrates; who feared when they
39 heard that *the men* were Roman-citizens. So they came and
besought them, and brought *them* out, and desired *them* to
40 depart from the city. And they went out of the prison, and
entered into *the house of Lydia*: and, when they had seen
the brethren, they comforted them, and departed.

CH. XVII. Now when they had passed through Amphipolis
and Apollonia, they came to Thessalonica, where was a
2 synagogue of the Jews. And Paul, as his custom was, went
in unto them, and on three sabbaths discoursed to them out
3 of the scriptures; explaining *them*, and alleging that Christ
must needs have suffered, and have risen again from the

* saved? N. Mr. Wakefield explains it, to avoid punishment for what has befallen the prisoners and the prison. This, he adds, "is beyond all doubt the sense of the passage, though Paul in his reply uses the words in a more extensive signification: a practice common in these writings."

dead; and that "this Jesus whom I preach unto you, is the
 4 Christ." And some of them believed, and joined themselves
 to Paul and Silas; and of the gentiles who worshiped God
 5 a great multitude, and of the chief women not a few. But
 the Jews took ¹ unto them some wicked men of the meaner
 sort, and gathered a multitude, and raised a tumult in the
 city, and assaulted the house of Jason, and sought after
Paul and Silas, that they might bring them out to the peo-
 6 ple. And when they found them not, they dragged Jason,
 and some of the brethren, to the rulers of the city, crying
 out, "These that have disturbed the world, are come hi-
 7 ther also, whom Jason hath received: and all these act
 contrary to the decrees of Cæsar, saying that there is an-
 8 other king, *one Jesus*." And they alarmed the people, and
 9 the rulers of the city, who heard these things. And when
the rulers had taken security of Jason, and of the others,
 they let them go.

10 Then the brethren immediately sent away Paul and Silas
 by night to Berea: who, when they came *thither*, went into
 11 the synagogue of the Jews. And these were more ingenu-
 ous ² than those in Thessalonica, because they received the
 word with all readiness of mind, searching the scriptures
 12 daily, whether those things were so. Wherefore many of
 them believed; and of gentile women of rank ³, and of men,
 13 not a few. But when the Jews of Thessalonica knew that
 the word of God was preached by Paul at Berea, they came
 14 thither also, stirring up the multitudes. And then the bre-
 thren immediately sent away Paul, to go toward the sea:
 15 but Silas and Timothy remained there still. And those who
 conducted Paul brought [him] to Athens: and having re-
 ceived a commandment to Silas and Timothy, that they
 would come to him with all speed, they departed.
 16 Now while Paul waited for them at Athens, his spirit

¹ who believed not, moved with envy, took, &c. B. T. ² Or, were of a better disposition. Bishop Pearce. ³ women of rank who were gentiles, N.

was greatly provoked within him, when he beheld¹ the city
 17 full of idols. He discoursed therefore in the synagogue
 with the Jews, and with those *gentiles* who worshiped God;
 and in the market-place daily with such as presented them-
 18 selves. Then certain philosophers both of the Epicureans²
 and of the Stoics encountered him³. And some said, "What
 will this babbler say⁴?" and others, "He seemeth to be a
 setter forth of foreign demons⁵:" because he preached to
 19 them the glad tidings of Jesus, and of the resurrection. And
 they took him, and brought him to *the court of Areopagus*,
 saying, "May we know what this new doctrine *is*, of which
 20 thou speakest⁶? For thou bringest certain strange things
 to our ears: we desire therefore to know what these things
 21 mean." (Now all the Athenians, and the foreigners⁷ who
 dwelt among them, employed their leisure in nothing else,
 22 but either in telling or hearing some new thing.) Then
 Paul stood in the midst of *the court of Areopagus*, and said,
 "Ye men of Athens, I perceive that ye are exceedingly
 23 addicted to the worship of demons⁸. For, as I passed by,
 and beheld your deities, I found also⁹ an altar with this
 inscription, 'TO AN⁸ UNKNOWN GOD.' Whom therefore
 24 ye ignorantly worship, him I declare unto you. The God
 who made the world, and all things therein, he being Lord
 of heaven and earth, dwelleth not in temples made with
 25 hands; nor is he served by the hands of men, as if he need-
 ed any thing; since He Himself giveth to all life, and

¹ saw, N. ² philosophers of the Epicureans, R. T. ³ Or, met with him, N. m.

⁴ Or, What doth this babbler mean to say? Wakefield. ⁵ strange demons, N.

⁶ strangers, N. ⁷ among others, N. ⁸ THE, N. See Wakefield.

* "We cannot understand what this new doctrine which is proposed by thee is." Wakefield, who adopts the conjecture of Toup, that the negative adverb has been lost before *ἀπερὶ*. This conjecture is confirmed by one manuscript of Matthæi.

† In all things ye are somewhat too religious, N. See Doddridge, and Newcome's note, who justly observes that "it is agreeable to St. Paul's delicacy of address to suppose that the original word is used in a good sense here, of which it is known to be capable." See ch. xxv. 19.

26 breath¹, and all things; and hath made of one blood all nations of men, to dwell on the whole face of the earth, and hath determined *their* appointed² times, and the bounds of
 27 their habitation; that they might seek God³, if perhaps they might feel him out and find him; though he be not far
 28 from every one of us: for through him we live, and move, and have our being; as some of the poets also among you
 29 have said,⁴ 'For we are even his offspring.' Wherefore, being the offspring of God, we ought not to think that the Godhead is like gold, or silver, or stone, the engraving of
 30 man's art and device. However, the times of this ignorance God overlooked; but now commandeth all *men* in all places
 31 to repent: because he hath fixed a day, on which he will judge the world in righteousness, by a⁵ man whom he hath appointed; *of which appointment* he hath given a proof to
 32 all *men*, in that he hath raised him from the dead." And when they heard of the resurrection of the dead, some scoffed: and others said, "We will hear thee again of this mat-
 33 ter." And then Paul departed from among them. How-
 34 ever, some men joined themselves to him, and believed: among whom *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CH. XVIII. Now after these things Paul departed from Athens,
 2 and came to Corinth. And he met with a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because Claudius had commanded all
 3 Jews to depart from Rome,) and went unto them: and because he was of the same occupation⁶, he abode with them, and worked: (for by *their* occupation they were tent-
 4 makers⁶.) And he discoursed in the synagogue on every sabbath; and used persuasion to Jews and Greeks.
 5 And when Silas and Timothy were come from Macedo-

¹ Or, the breath of life, N. m. ² before appointed, R. T. ³ seek the Lord, R. T. ⁴ *that* man, N. ⁵ Or, trade, N. m. ⁶ Or, makers of mechanical instruments. See Marsh's Michaelis, vol. iv. p. 184.

*Aratus in principio ejus lib. de N. C. i.
 ὁ γὰρ καὶ γένος ἐβγεν —
 Michaelis Einl. z. Rom. i. 151 —*

- nia, Paul was employed with them in the word¹, testifying
6 to the Jews that Jesus was the Christ. And when they opposed themselves, and spake evil, he shook *his* raiment, and said unto them, "Your blood *is* upon your own heads; I
7 *am* pure: henceforth I will go to the gentiles." And he went thence, and entered into the house of a certain man named Justus, *a gentile* who worshiped God, whose house
8 was adjoining to the synagogue. But Crispus, the ruler of a synagogue, believed in the Lord with all his house: and many of the Corinthians, *on* hearing *Paul*, believed, and were baptized.
- 9 Then the Lord spake to Paul by a vision in the night,
10 "Fear not, but speak, and be not silent: for I am with thee; and no man shall lay hands on thee to hurt thee: for
11 I have many people in this city." And he dwelt *there* a year and six months; teaching the word of God among them.
- 12 And when Gallio was deputy of Achaia, the Jews rose with one consent against Paul, and brought him to the
13 judgement-seat, saying, "This man persuadeth people to
14 worship God contrary to the law." And when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of injustice, or of wicked mischief, ye Jews,
15 I might reasonably bear with you; but if it be a question² of doctrine, and of names, and of your law, look ye yourselves
16 to it: for I will not be judge of such matters." And he
17 removed them from the judgement-seat. Then all [the Greeks] took Sosthenes, the ruler of a synagogue, and beat him before the judgement-seat. But Gallio cared for none of those things.
- 18 And Paul, after he had still remained *there* many days, bade farewell to the brethren, and sailed thence into Syria, and Priscilla and Aquila with him; having shorn *his* head
19 at Cenchrea: for he had a vow. And he came to Ephesus, and left them there: and he himself entered into the syna-

¹ was borne away by his spirit, R. T.

² Or, if they be questions, *Mss.*

20 gogue, and discoursed to the Jews. And when they desired *him* to remain with them for a longer time, he consented not: but bade them farewell, and said, ["I must by all means keep the approaching feast in Jerusalem; but] I will return again to you, God willing." And he sailed from
 22 Ephesus. And when he had landed at Cæsarea, and had gone up and saluted the church, he went down to Antioch.
 23 And when he had passed some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* able in the scriptures, came to Ephesus: This man was instructed in the doctrine¹ of the Lord: and, being fervent in spirit, he spake and taught exactly the things of the Lord, knowing only the baptism of John:
 26 and he began to speak freely in the synagogue. But when Aquila and Priscilla had heard him, they took him to them, and explained to him the doctrine [of God] more exactly.
 27 And when *Apollos* desired to pass into Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he came among them, helped those much that
 28 had believed, through *the* favour² bestowed on him. For he earnestly³ confuted the Jews, *and that* publicly: proving by the scriptures that Jesus was the Christ.

CH. XIX. And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper parts, came
 2 to Ephesus: and, having met with some disciples, he said to them, "Have ye received the holy spirit since ye believed?" And they [said] to him, "We have not even
 3 heard whether there be an holy spirit." And he said [unto them,] "Into what then were ye baptized?" And they said,
 4 "Into John's baptism." Then Paul said, "John [indeed] baptized *with* the baptism of repentance; saying to the peo-

¹ Gr. way: and so ver. 26.
 2 Or, the gracious gift, N. m.

³ Or, strenuously, N. m.

ple that they should believe in him who was to come after
5 him, that is, in [Christ] Jesus." And when they heard *this*,
6 they were baptized into the name of the Lord Jesus. And
when Paul had put *his* hands upon them, the holy spirit
came on them; and they spake in *different* languages, and
7 prophesied. Now all the men were about twelve.
8 And *Paul* went into the synagogue, and spake freely,
discoursing for three months, and using persuasion about
9 the things concerning the kingdom of God. But when some
were hardened, and believed not, but spake evil of that re-
ligion¹ before the multitude, he departed from them, and
separated the disciples, discoursing daily in the school of
10 one Tyrannus. And this was done for two years; so that
all those who dwelt in Asia heard the word of the Lord²,
both Jews and gentiles.
11 And God wrought no common miracles by the hands of
12 Paul: so that from his body even handkerchiefs or aprons^{*}
were brought to the sick: and the diseases departed from
them, and the evil spirits went out of *them*.
13 Then some of the Jews, who went about as exorcists,
took upon them to call over those that had evil spirits the
name of the Lord Jesus, saying, "I adjure you³ by Jesus,
14 whom Paul preacheth." And there were seven sons of *one*
15 Sceva a Jew, and a chief of the priests, who did so. And
the evil spirit answered and said, "Jesus I know, and *who*
16 Paul is I understand: but who are ye?" And the man, in
whom the evil spirit was, leapt on them, [and] overcame
them⁴, and prevailed against them, so that they fled out of
17 that house naked and wounded. And this was known to all
both Jews and gentiles dwelling at Ephesus: and fear fell

¹ Gr. way. ² Lord Jesus, R. T. and N. ³ We adjure you, R. T. ⁴ overcame them both, Mss.

* The original words are from the Latin *sudaria* and *semicinctia*; and from the use of these words Mr. Evanson infers that this sentence is spurious. *Dissonance*, p. 45.

on them all, and the name of the Lord Jesus was magnified.

18 And many who believed came, confessing and declaring
19 their deeds. Many of those also that had used magical arts
brought their books together, and burned them before all
men; and the price of them was computed, and found fifty
20 thousand *pieces* of silver. So mightily did the word of God
grow and prevail.

21 Now after these things were ended, Paul purposed in *his*
spirit, when he had passed through Macedonia and Achaia,
to go to Jerusalem, saying, "After I have been there, I
22 must see Rome also." So he sent into Macedonia two of
those who ministered to him, Timothy and Erastus; *but*
he himself continued awhile in Asia.

23 Now at this time there arose no small disturbance about
24 that religion¹. For a certain man named Demetrius, a sil-
ver-smith, who made silver models of Diana's temple, fur-
25 nished no small gain to the workmen; whom he called to-
gether, with those of like occupation, and said, "Sirs, ye
26 know that by this employment we have our wealth²: more-
over, ye see and hear that this Paul hath persuaded and
turned aside no small multitude, not only of Ephesus but
almost of all Asia; saying that they are not gods who are
27 made with hands: so there is not only danger that this our
occupation should come into contempt, but also that the
temple of the great goddess Diana should be despised, and
that her magnificence should be soon destroyed, whom all
28 Asia, and the world, worshipeth." And when they heard
this, they were full of wrath, and cried out, saying, "Great
29 *is* Diana of the Ephesians." And the whole city was filled
with confusion; and having seized Gaius and Aristarchus,
men of Macedonia, Paul's fellow-travellers, they rushed
30 with one consent into the theatre. And when Paul was
desirous of entering in to the people, the disciples suffered

¹ Gr. way.

² ye have your wealth, *Mss.*

31 him not. And even some of the chief magistrates of Asia,
that were his friends, sent to him, entreating *him* that he
32 would not venture himself into the theatre. Some there-
fore cried one thing, and some another: for the assembly
was confused, and the greater part knew not why they were
33 come together. Then Alexander was advanced out of the
multitude, the Jews having put him forward. And Alex-
ander waved *his* hand, and would have made a defence to
34 the people: but when they knew him to be a Jew, all with
one voice, for about two hours, cried out, "Great is Diana of
35 the Ephesians." And when the *public* scribe had appeased
the people, he said ¹, "Ye men of Ephesus, what man is there
who knoweth not that the city of the Ephesians is a wor-
shiper of the great Diana ², and of the *image* which fell down
36 from Jupiter? Since therefore these things cannot be spoken
37 against, ye ought to be quiet, and to do nothing rashly. For
ye have brought hither these men, that are neither robbers
38 of temples, nor blasphemers of your goddess³. Wherefore
if Demetrius, and the workmen that are with him, have a
matter against any man, court-days are kept, and there are
deputies to *give judgement*: let them summon ⁴ one another.
39 But if ye inquire any thing concerning other matters, it shall
40 be determined in a lawful assembly. For we are in danger
of being called in question for this day's disturbance: there
being no cause by which we may give an account of this
41 concourse." And when he had thus spoken, he dismissed
the assembly.

CH. XX. And after the disturbance ceased, Paul called to him
the disciples, and took leave of ⁵ *them*, and departed to go
2 into Macedonia. And when he had gone over those parts,
and had given them much exhortation, he came into Greece.
3 And after he had continued three months, the Jews having
lain in wait for him as he was about to sail into Syria, he

¹ Gr. *salth*. ² the great goddess Diana, R. T. ³ our goddess, Mm. ⁴ Or, accuse, N. m. ⁵ Or, embraced, N. m.

4 determined to return through Macedonia. And Sopater, *the son of Pyrrhus*¹, a Berean, accompanied him as far as to Asia; but Aristarchus and Secundus, of the Thessalonians, and Gaius, of Derbè, and Timothy, and Tychicus and Trophimus of Asia, these went before and waited for us at 5 Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode seven days.

7 And on the first *day* of the week, when we² had assembled to break bread, Paul discoursed to *the disciples*, being to depart on the morrow; and continued his discourse until 8 midnight. And there were many lamps in the upper room, 9 where we were³ assembled. Now a certain young man, named Eutychus, sat in a window, having fallen into a deep sleep: and as Paul discoursed a long time, he sank down with sleep, and fell to the ground from the third story, and 10 was taken up dead. Then Paul went down, and fell on him, and embraced *him*, and said, "Trouble not yourselves; 11 for his life is in him." And when *Paul* was come up again, and had broken bread, and eaten, and conversed a long 12 time, *even* till break of day, he then departed. Now they brought the young man alive; and were not a little comforted.

13 And we went before to the ship, and sailed to Assos, there intending to take in Paul: for so he had appointed, 14 intending himself to go by land. And when he came up with us, at Assos, we took him in, and came to Mitylenè. 15 And we sailed thence, and arrived the next *day* over against Chios; and the following *day* we touched at Samos; and, having remained at Trogyllium, *on* the *day* after we came 16 to Miletus. For Paul had determined to sail by Ephesus, that he might not pass much time in Asia: for he hastened,

¹ "the son of Pyrrhus," wanting in R. T. ² the disciples, R. T. ³ they were, R. T.

if it were possible for him, to be at Jerusalem *on* the day of Pentecost.

- 17 And from Miletus *Paul* sent to Ephesus, and called to
18 him the elders of the church. And, when they came to him,
he said unto them, "Ye know, from the first day since I
came into Asia, in what manner I have conducted myself
19 with you the whole time; serving the Lord with all humi-
lity of mind, and *with* tears¹, and trials which beset me by
20 the lyings-in-wait of the Jews: *and* that I have not kept
back any thing which was profitable *to you*; but have shown
it to you, and have taught you², publicly and from house to
21 house; announcing both to Jews and to Greeks repentance
toward God, and faith toward our Lord Jesus Christ.
22 "And now, behold, I go to Jerusalem, *to be* bound, ac-
cording to the spirit³; not knowing the things which will
23 beset me there, except that the holy spirit witnesseth to me⁴
in every city, saying that bonds and afflictions await me.
24 But I make no account of any thing, nor do I regard my
life as dear to myself, so that I may finish my course [with
joy], and the ministry which I have received from the Lord
25 Jesus, to declare the gracious gospel of God⁵. And now,
behold, I know that ye all, among whom I have gone
preaching the kingdom [of God], will see my face no more.
26 Wherefore I declare to you this day, that I *am* pure from
27 the blood of all *men*. For I have kept nothing back, but
have shown⁶ you all the counsel of God.
28 "Take heed therefore to yourselves, and to all the flock
among whom the holy spirit hath made you overseers⁶, to
feed the church of the Lord †, which he hath purchased with

¹ with many tears, R. T. ³ Gr. so as not to declare it to you and teach you.

² "to me," wanting in R. T. ⁴ Gr. the gospel of the grace or favour of God.

⁵ Or, I used no subterfuge, so as not to declare unto you. ⁶ Or, bishops.

^{*} I feel myself forced in my mind to go unto Jerusalem. Wakefield. Vincens spiritus, i. e. coactus, impulsus. Kypke.

† The received text reads "God," upon the authority of no manuscript of note or value, nor of any version but the modern copies of the Vulgate. The

29 his own blood. For I know this¹, that after my departure²
 grievous wolves will enter in among you, not sparing the
 30 flock. From among your own selves also men will arise,
 speaking perverse things, to draw away disciples after
 31 them. Watch therefore, and remember that for three
 years, night and day, I ceased not to admonish every one
 with tears.

32 “And now, brethren, I commend you to God, and to the
 word of his grace³, which is able to edify you, and to give
 33 you an inheritance among all those that are sanctified. I
 34 have coveted no man’s silver, or gold, or apparel. Ye your-
 selves⁴ know that these hands have ministered to my neces-
 35 sities, and to those that were with me. I have shown you
 in all things, that *by* so labouring ye ought to assist the in-
 firm, and to remember the words of the Lord Jesus, that
 he said, ‘It is more happy to give than to receive.’”

36 And when he had thus spoken, he kneeled down, and
 37 prayed with them all. And they all wept much, and fell
 38 on Paul’s neck, and kissed him; sorrowing most for the
 words which he had spoken, that they were to see his face
 no more. And they conducted him on his way to the ship.

CH. XXI. And it came to pass that, after we had separated
 ourselves from them, and had sailed, we came with a
 straight course to Coos, and the *day* following to Rhodes,
 2 and thence to Patara. And having found a ship sailing over
 3 to Phenicia, we went on board, and loosed. Now when we

¹ I know that after, &c. Mss.

² departing, N.

³ his gracious word, N.

⁴ And ye yourselves, R. T.

Ethiopic uses an ambiguous expression, but this version is avowedly corrupted from the Vulgate; and particularly in this book. See Marsh’s *Michaelis*, vol. ii. p. 96. The word “Lord” is supported by all the most ancient and valuable manuscripts, whether of the Alexandrian or the Western edition, by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers. See Griesbach’s excellent note upon this text in his second edition. The expression “the blood of God” is not quoted by the earliest ecclesiastical writers, and is rejected with horror by Athanasius, as an invention of the Arians.

- had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at Tyre: for there
 4 the ship was to unload her burthen. And having met with disciples, we remained there seven days; and these said to Paul by the spirit, that he should not go up to Jerusalem.
 5 And when we had completed those days, we went out and departed¹, and they all conducted us on our way, with *their* wives and children, till *we were* out of the city: and we
 6 kneeled down on the shore, and prayed. And when we had taken leave of one another, we went into the ship; and they returned to their home.
 7 And when we had finished *our* course, from Tyre we came to Ptolemais, and saluted the brethren, and remained
 8 with them one day: and on the morrow we² departed, and came to Cæsarea; and we entered into the house of Philip the Evangelist, that was *one* of the seven *deacons*, and re-
 9 mained with him. And this man had four daughters, virgins, who prophesied.
 10 And as we continued *there* many days, a certain prophet,
 11 named Agabus, came down from Judea: and when he came to us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the holy spirit: 'So the Jews at Jerusalem will bind the man that owneth this girdle, and
 12 will deliver *him* into the hands of the gentiles.'" And when we heard these things, both we, and those of that place,
 13 besought him not to go up to Jerusalem. Then Paul answered, "What mean ye by weeping and breaking mine heart? for I am ready not to be bound only, but to die also,
 14 at Jerusalem, for the name of the Lord Jesus." And when he would not be persuaded, we ceased; saying, "The will of the Lord³ be done."
 15 And after those days we took our baggage, and went up
 16 to Jerusalem. Some disciples also of Cæsarea went with

¹ we departed on our way, Wakefield.

² we that were of Paul's company, R. T.

³ Or, of God. 2 Mss, 2 Vers. N. m.

us; bringing with them one Mnason of Cyprus, an early
 17 disciple, with whom we might lodge. And, when we were
 18 come to Jerusalem, the brethren received us gladly. And
 the *day* following Paul went in with us to James; and all
 19 the elders were present. And when he had greeted them,
 he declared particularly what things God had wrought
 20 among the gentiles by his ministry. And when they heard
 it, they glorified the Lord¹, and said unto him, "Thou
 seest, brother, how many thousands² of Jews there are who
 21 believe; and they are all zealous of the law. And they
 have been informed concerning thee, that thou teachest all
 the Jews that are among the gentiles to forsake Moses;
 saying that they ought not to circumcise *their* children, nor
 22 to walk according to our customs³. What therefore should
 be done? The multitude must needs assemble: for they
 23 will hear that thou art come. Do therefore what we say to
 24 thee: We have four men that have a vow on them: take
 them and purify thyself with them, and be at expense for
 them, that they may shave *their* heads, and all will know⁴
 that those things of which they were informed concerning
 thee are nothing, but *that* thou thyself also walkest in the
 25 observance of the law. But concerning the gentiles who
 believe, we have *already* written and determined, [that they
 observe no such thing; but] that they only keep themselves
 from what is offered to idols, and from blood, and from
 26 *things* strangled, and from fornication." Then Paul took
 the men, and the next day purified himself with them, and
 entered into the temple, declaring *what would be* the end of
 the days of purification; till an offering were made for every
 one of them.

27 And when the seven days were almost ended, the Jews
 that were of Asia, when they saw *Paul* in the temple, stir-
 28 red up all the multitude, and laid *their* hands on him, cry-

¹ God, Mas.
 3monds, p. 136.

² Gr. myriads.

³ Or, the customs of our fathers. See Symonds, p. 136.

⁴ may know, R. T.

ing out, "Men of Israel, help. This is the man who teacheth all *men* every where against the people, and the law, and this place: and, further, hath brought gentiles also into
29 the temple; and hath polluted this holy place." (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the
30 temple. And all the city was moved, and the people ran together; and they seized Paul, and dragged him out of
31 the temple: and immediately the doors were shut. And as they sought to kill him, a report came to the commander of
32 the band, that all Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran down unto them: and when they saw the commander and the soldiers,
33 they ceased from beating Paul. Then the commander came near, and seized him, and ordered *him* to be bound with two chains; and inquired who he was, and what he had
34 done. And some cried one thing, and some another, among the multitude: and when he could not know the certainty for the tumult, he ordered *Paul* to be taken into the castle.
35 And when *Paul* came upon the steps, it happened that he was carried by the soldiers, for the violence of the people. For the multitude of the people followed, crying out, "Destroy him."
37 And as Paul was about to be taken into the castle, he saith to the commander, "May I say [something] to
38 thee?" Who said, "Canst thou speak Greek? Art thou not then* that Egyptian, who formerly madest a disturbance, and leddest out into the desert four thousand men
39 that were assassins?" But Paul said, "I am a Jew of Tarsus, a city of Cilicia; a citizen of no mean city: and I
40 beseech thee, suffer me to speak unto the people." And when the commander had suffered him, Paul stood on the steps, and beckoned with *his* hand to the people. And when

* May I speak to thee? N.

* Art thou not that, &c. N. See ch. vii. 1.

a great silence was made, he spake to them in the Hebrew tongue, saying,

CH. XXII. "Brethren, and fathers, hear my defence *which I*
2 make now unto you." (And when they heard that he spake to
 them in the Hebrew tongue, they kept the greater silence:
3 and he saith,) "I am a Jew, born in Tarsus, *a city of Ci-*
licia, but brought up in this city, being instructed at the feet
 of Gamaliel according to the exactness of the law of our
 fathers, *and being zealous toward God*¹, as ye all are this
4 day. And I persecuted this religion² unto death, binding
5 and delivering into prisons both men and women. As the
 high-priest also can bear me witness, and the whole body of
 the elders: from whom I received letters also unto the bre-
 thren, and went to Damascus, to bring bound unto Jerusa-
 lem those also that were there, that they might be punished.
6 But it came to pass that, as I journeyed, and came near to
Damascus, about noon, a great light from heaven suddenly
7 shone round about me. And I fell to the ground, and heard
 a voice saying unto me, 'Saul, Saul, why persecutest thou
8 me?' And I answered, 'Who art thou, Sir?' And he said
unto me, 'I am Jesus of Nazareth, whom thou persecutest.'
9 And those that were with me saw indeed the light, [and
*were greatly afraid*³;] but heard not the words of him who
10 spake to me. Then I said, 'What shall I do, Sir?' And
 the Lord said unto me, 'Arise, and go into Damascus;
 and there it shall be told thee of all which is appointed for
11 thee to do.' And when I could not see, because of the glory
 of that light; I came into Damascus, led by the hand of
12 those that were with me. And one Ananias, a religious man
 according to the law, having a good report from all the
13 Jews who dwelt there, came to me, and stood, and said unto
 me, 'Brother Saul, recover thy sight.' And, at that very
14 time, I looked up on him. Then he said, 'The God of our

¹ Or, exceedingly zealous, Rom. x. 2. Sa. ² Gr. this way. ³ were afraid, N.

fathers hath appointed thee to know his will, and to see that
 15 Righteous One, and to hear the words of his mouth. For
 thou shalt be his witness to all men, of what thou hast seen
 16 and heard. And now, why delayest thou? arise, and be
 baptized, and wash away thy sins, taking upon thyself his
 17 name¹. And it came to pass when I returned to Jerusa-
 lem, and while I was praying in the temple, that I was in a
 18 trance: and saw *Jesus* saying unto me, 'Make haste, and
 go quickly out of Jerusalem: for they will not receive thy
 19 testimony concerning me.' Then I said, 'Lord, they know
 that I imprisoned, and beat in every synagogue, those who
 20 believed on thee. And when the blood of thy witness [*Ste-*
phen] was shed, I also stood by, and consented², and kept
 21 the 'mantles of those who killed him.' Then *Jesus* said
 unto me, 'Depart, for I will send thee hence far off to the
 gentiles.' "

22 And they gave him an hearing to these words, and *then*
 lifted up their voices, saying, "Destroy such a man from
 23 the earth: for it is not fit that he should live." And as
 they cried out, and cast off *their* mantles, and threw dust
 24 into the air³; the commander ordered that he should
 be taken into the castle, and bade that he should be exa-
 mined by scourging; that he might know for what cause
 25 they cried so against him. And as they prepared him for
 the scourge⁴, Paul said to the centurion who stood by, "Is
 it lawful for you to scourge one that is a Roman *citizen*, and
 26 uncondemned?" And when the centurion heard *this*, he
 went and told the commander, saying, "What art thou
 27 about to do⁵? for this man is a Roman *citizen*." Then the
 commander came near, and said to *Paul*, "Tell me, Art
 28 thou a Roman *citizen*?" And he said, "Yes." And the
 commander answered, "With a great sum I obtained this

¹ the name of the Lord, R. T.; having called on his name, N. See Wakefield.

² consented to his death, R. T. and N. ³ threw up dust towards heaven, Mss.

⁴ Gr. Or, stretched him forward for the thongs, N. m. ⁵ Take heed what thou doest, R. T.

29 citizenship." And Paul said, "But I was *free-born*." Then those who were about to examine him *by scourging*, immediately left him: and the commander also was afraid when he knew that *Paul* was a Roman citizen, and that he had bound him.

30 And on the morrow, desiring to know the certainty why *Paul* was accused by the Jews, he unbound him¹, and commanded the chief-priests and all the council² to assemble, and brought Paul down, and set him before them.

CH. XXIII. And when Paul had earnestly looked on the council, he said, "Brethren, I have always conducted myself
2 with a good conscience before God, *even* to this day." And the high-priest Ananias commanded those who stood by him,
3 to smite him on the mouth. Then Paul said unto him, "God will smite thee, *thou* whited wall: for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?" And those who stood by, said,
4 "Revilest thou God's high-priest?" Then Paul said, "I knew not, brethren, that he was the high-priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'³" And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, the son of a Pharisee⁴: concerning the hope, and the resurrection, of the dead
7 I am *now* judged." And when he had said this, a dissension arose between the Pharisees and the Sadducees: and
8 the multitude was divided. For the Sadducees say that there is no resurrection, nor angel or spirit; but the Pharisees
9 confess both. And there was a great cry: and the scribes *that were* on the part of the Pharisees arose and strove, saying, "We find no evil in this man: but if a spirit or an
10 angel have spoken to him, *it is well*." And when there

¹ loosed him from his chains, R. T. and N. ² their whole council, R. T.
³ of Pharisees, Mss. and N. ⁴ "Let us not fight against God." R. T. These words are wanting in the best copies. See a like aposiopesis Matt. xv. 6; Luke xiii. 9. See Newcome and Griesbach.

- was a great disturbance, the commander feared lest Paul should be torn in pieces by them; and commanded the soldiers to go down, and to take him by force from among
11 them, and to bring him into the castle. And the night following the Lord stood by him, and said, "Take courage¹; for as thou hast testified the things concerning me at Jerusalem, so must thou testify at Rome also."
- 12 And when it was day, the Jews² combined together, and bound themselves under a curse, saying that they would
13 neither eat nor drink until they had killed Paul. And they
14 were more than forty that had made this conspiracy. And they came near to the chief-priests and the elders, and said,
15 "We have bound ourselves under a great curse, that we will taste nothing until we have killed Paul. Now therefore ye and the council signify to the commander, that he bring *Paul* down unto you [on the morrow], as if ye would inquire more exactly *into* the things concerning him: and we, before he come near *you*, will be ready to destroy him."
- 16 And when the son of Paul's sister heard of their lying in wait, he went and entered into the castle, and told Paul.
17 Then Paul called one of the centurions to him, and said,
18 "Bring this young man to the commander: for he hath somewhat to tell him." So *the centurion* took him, and brought him to the commander, and saith, "Paul the prisoner called me to him, and desired me to bring this young
19 man to thee, who hath somewhat to say unto thee." Then the commander took him by the hand, and went aside *with him* privately, and asked *him*, "What is it, which thou hast
20 to tell me?" And he said, "The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as if they would more exactly inquire
21 somewhat concerning him. But do not thou yield to them:

¹ Take courage, Paul, R. T. and N.

² some of the Jews, R. T.

for more than forty men of them lie in wait for him, who have bound themselves under a curse that they will neither eat nor drink until they have destroyed him: and they are
22 now ready, looking for a promise from thee." So the commander let the young man depart, and charged *him*, "*Take care to inform no man that thou hast declared these things to me.*"

23 Then he called unto him two centurions, and said, "Make ready two hundred soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of
24 the night: and provide *them* beasts, that they may set Paul on *one of them*, and convey him safe to Felix the governor."
25 And he wrote a letter after this manner: "Claudius Lysias
26 to the most excellent governor Felix *sendeth* greeting. I
27 came up with the ¹ soldiers, and rescued this man, who had been seized by the Jews, and was about to be destroyed by them. Having understood that he was a Roman *citizen*,
28 and desiring to know the cause why they accused him, I
29 brought him down into their council: whom I perceived to be accused concerning questions of their law; but to have
30 no accusation worthy of death, or of bonds. And when it was discovered to me that the Jews were about to lie in wait for the man, I sent *him* straightway to thee, and commanded his accusers also to say before thee what *they had* against him. Farewel."

31 Then the soldiers, as it was commanded them, took Paul,
32 and brought *him* by night to Antipatris: and on the morrow they returned to the castle, having left the horsemen to
33 go with him: who, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also be-
34 fore him. And when he ² had read *the letter*, he asked of
35 what province *Paul* was. And when he understood that he

¹ a band of soldiers, N. See Bishop Pearce. ² the governor, R. T. and N.

35 was of Cilicia, "I will hear thee fully," said he, "when thine accusers also are come." And *the governor* commanded him to be kept in Herod's judgement-hall.

CH. XXIV. And after five days, Ananias the high-priest went down to *Cæsarea* with the elders, and *with* a certain orator named Tertullus; and these brought an accusation before 2 the governor against Paul. And when he was called, Tertullus began to accuse *him*, saying, "Since by thee we enjoy great quietness, and good deeds are done to this nation, by 3 thy prudence, always, and in all places; we accept *them*, 4 most excellent Felix, with all thankfulness. But that I may not trouble thee too far, I beseech thee to hear us, of 5 thy goodness, a few words¹. For we have found this man a pestilent one, and a mover of insurrection among all the Jews throughout the world, and a ringleader of the sect of 6 the Nazarenes: who hath attempted to profane the temple also: whom we seized, [and wished to judge according to 7 our law; but the commander Lysias came upon us, and 8 with great violence took *him* away out of our hands, having commanded his accusers to come unto thee:] and by examining him, thou thyself mayest gain knowledge of all 9 those things whereof we accuse him." And the Jews also 10 assented, saying that these things were so. Then Paul answered, the governor having beckoned unto him to speak, "Since I understand that thou hast been for many years a judge to this nation, I the more cheerfully make² my defence: it being in thy power to know that there are but 11 twelve days since I came up to worship at Jerusalem: and 12 that *the Jews* neither found me in the temple disputing with any man; nor stirring up the people³, either in the synagogues, or in the city: nor can they prove the things of 13 which they now accuse me.

¹ Or, "But that I may not any longer detain thee, I beseech thee of thy goodness to hear us in few words." ² I cheerfully make, *Mss.* ³ Or, not causing a tumultuous assembling of a multitude.

- 14 " But this I confess unto thee, that after the way which they call a sect, so I worship the God of our fathers; believing all things which are written in the law and in the
15 prophets: *and* having hope toward God, which they themselves also admit, that there will be a resurrection [of the
16 dead], both of *the* righteous and unrighteous. And in this I exercise myself, to have always a conscience void of offence toward God and *toward* men.
- 17 " Now, after many years, I came to bring alms to my nation, and offerings¹. At which time certain Jews from Asia found me purified in the temple; *but* not with a multitude, nor with tumult: who ought to have been here before thee, and to have accused *me*, if they had any thing
20 against me. Or let these themselves say what crime² they found in me, while I stood before the council; unless *it be* for this one declaration which I proclaimed standing among them, ' Concerning the resurrection of the dead I am judged by you this day.' "
- 22 Then Felix deferred them³, and said, " Having obtained more exact knowledge of *that* religion⁴, when Lysias the commander shall come down, I will determine your
23 matter." And he commanded a centurion that he⁵ should be kept, and to let *him* have liberty, and that he should forbid none of *Paul's* acquaintance to minister [or come near] unto him.
- 24 And after some days, Felix came with *his* wife Drusilla, that was a Jewess, and sent for Paul, and heard him concerning belief in Christ. And as he discoursed of justice, and temperance⁶, and the judgement to come, Felix was struck with fear, and answered, " Depart, for the present; and, when I have a convenient time, I will send for thee."
- 26 He hoped also at the same time that money would have

¹ and to *make mine* offerings, N. ² if they have found any crime, R. T. ³ And when Felix heard these things he deferred them, R. T. ⁴ Gr. way. ⁵ that Paul, R. T. and N. ⁶ Or, continence, N. m.

been given him by Paul¹; for which cause he sent for him
27 oftener, and conversed with him. But after two years
Porcius Festus succeeded Felix; and Felix, wishing to
gratify the Jews, left Paul bound.

CH. XXV. Now Festus, three days after he came into the pro-
2 vince², went up from Cæsarea to Jerusalem. Then the
high-priest³, and the chief of the Jews, brought an accusa-
3 tion before him against Paul, and besought him, desiring a
favour concerning *Paul*, that *Festus* would send for him to
Jerusalem; purposing to lie in wait, that they might de-
4 stroy him on the way. But Festus answered, that Paul
should be kept at Cæsarea, and that he himself would shortly
5 depart *thither*. "Let such, therefore, among you," saith
he, "as can be *accusers*, go down with *me*, and accuse [this]
6 man, if there be any thing *amiss* in him." And when he
had passed among them not more than eight or ten days⁴,
he went down to Cæsarea; and the next day sat on the
7 judgement-seat, and commanded Paul to be brought. And
when he appeared, the Jews who had come⁵ down from
Jerusalem stood round about, and brought many and heavy
accusations [against Paul], which they could not prove;
8 while he made his defence, *saying*, "Neither against the
law of the Jews, nor against the temple, nor against Cæsar,
9 have I offended *in* any thing." But Festus, wishing to gra-
tify the Jews, answered Paul, and said, "Art thou willing
to go up to Jerusalem, and there to be judged of these
10 things before me?" Then Paul said, "I stand at Cæsar's
judgement-seat, where I ought to be judged: to the Jews
I have done no wrong, as thou also very well knowest.
11 For if I have done wrong, or have committed any thing
worthy of death, I refuse not to die: but if there be nothing
true of the things whereof these accuse me, no man should

¹ that he might loose him, R. T. and N. ² Or, "Now when Festus came into the province, after three days," &c. ³ chief-priests, Mss. ⁴ more than ten days, R. T. ⁵ came, N.

- 12 give me up to gratify them. I appeal to Cæsar." Then Festus, when he had conferred with the council, answered, "Hast thou appealed to Cæsar? to Cæsar thou shalt go."
- 13 And after some days king Agrippa and Bernicè came to
 14 Cæsarea to salute Festus. And when they had continued there many days, Festus related Paul's case to the king, saying, "There is a certain man left a prisoner by Felix:
 15 concerning whom¹, when I was at Jerusalem, the chief-priests and the elders of the Jews laid an information, desiring judgement against him. To whom I answered, that it is not the custom of the Romans to give up any man [to death], before he that is accused have *his* accusers face to face, and have opportunity to make his defence concerning
 16 the crime laid to his charge. When therefore they were come hither, without making any delay, I sat on the judgement-seat the day after, and commanded the man to be
 17 brought: against whom when *his* accusers stood up, they brought no accusation of such things as I supposed: but had against him some questions about their own religion, and about one Jesus who died, *but* whom Paul affirmed to
 18 be alive. And because I was doubtful about an inquiry into this matter², I asked *Paul* whether he was willing to go to
 19 Jerusalem, and there to be judged about these things. But when Paul had appealed to be reserved to the determination of the August *Emperor*, I commanded him to be kept
 20 till I could send him to Cæsar." Then Agrippa said to Festus, "I myself also desire to hear the man:" "To-morrow," saith he, "thou shalt hear him."
- 21 On the morrow therefore, when Agrippa was come, and Bernicè, with great pomp, and they had entered into the place of hearing, together with the commanders and principal men of the city, at the command of Festus, Paul
 22 was brought. Then Festus saith, "King Agrippa, and all

¹ about whom, N. ² such matters, Mss. and N.

that are here present with us, ye see this man, concerning whom¹ all the multitude of the Jews have applied to me², both at Jerusalem, and here *also*, crying out that he ought
 25 not to live any longer. But I having found that he had committed nothing worthy of death, and he himself having appealed to the August *Emperor*, I have determined to send
 26 [him]. Of whom I have nothing certain to write to *our* Sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after
 27 examination, I may³ have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also *made* against him."

CH. XXVI. Upon this Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth *his* hand, and made his defence :

2 "I think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the things
 3 of which I am accused by the Jews: because thou very well knowest all the customs and questions which *are* among the Jews. Wherefore I beseech [thee] to hear me patiently.
 4 "All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation at Jerusalem: and these have knowledge of me from the first, (if they be willing to testify,) that according to the
 6 strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise which
 7 God made to our⁴ fathers: unto which *promise* our twelve tribes, serving *God* with earnestness day and night, hope to come: concerning which hope, O king [Agrippa], I am ac-
 8 cused by the Jews. What⁵? is it esteemed among you a thing incredible, that God should raise the dead?
 9 "I indeed thought with myself, that I ought to do many
 10 things contrary to the name of Jesus of Nazareth: which

¹ about whom, N. ² Or, conferred with me, N. m. ³ might, N. ⁴ "our" omitted in R. T. ⁵ Why is it? N.

10 *things* I did also in Jerusalem: and many of the saints I shut up in prisons, having received authority from the chief-priests; and, when they were put to death, I gave *my* vote
 11 against *them*: and I punished them often in every synagogue, and compelled *them* to blaspheme; and, being exceedingly mad against them, I persecuted *them* even to foreign cities. At which time [also,] as I was going to Damascus, with authority and commission from the chief-priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, which shone round
 12 about me and those who journeyed with me. And, when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, ‘Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the
 13 goads.’ And I said, ‘Who art thou, Sir?’ And he said,
 14 ‘I am Jesus, whom thou persecutest. But rise, and stand on thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of these things which thou hast seen, and of those in which I will appear
 15 unto thee; delivering thee from the people of *the Jews*; and
 16 from the gentiles, unto whom I now¹ send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan* to God; that they may receive forgiveness of sins, and inheritance among those that are sanctified, by faith in me.’
 17
 18
 19 “Wherefore, king Agrippa, I was not disobedient to the
 20 heavenly vision: but declared first to those in Damascus, and in Jerusalem, and throughout all the country of Judea, and then to the gentiles, that they should repent and turn
 21 to God, doing works worthy of repentance. For these causes the Jews seized me in the temple, and attempted to kill me.

¹ “now” omitted, Mss.

* Satan; i. e. error and sin personified, as the expressions in this verse show. Sn. Simpson’s Ess. p. 139.

22 “ Having therefore obtained help from God, to this day,
I continue witnessing both to small and great, saying none
other things than those which both the prophets and Moses
23 spake of as about to come: that Christ should suffer¹; and
that he, being the first who rose from the dead, should an-
nounce light to the people *of the Jews*, and to the gentiles.”
24 And as he was thus making his defence, Festus said with
a loud voice, “ Paul, thou art mad: much learning driveth
25 thee to madness.” Then *Paul* saith, “ I am not mad, most
excellent Festus; but utter the words of truth and of a
26 sound mind. For the king knoweth of these things, before
whom therefore I speak² freely. For I am persuaded
that none of these things is hidden from him: for this was
27 not done in a corner. King Agrippa, believest thou the
28 prophets? I know that thou believest *them*.” Then Agrip-
pa [said] to Paul, “ Thou almost persuadest me to be-
29 come a Christian.” And Paul [said,] “ I would to God,
that not thou only, but all likewise that hear me this day,
were almost and even altogether such as I am, except
30 these bonds.” Then the king³ rose up, and the governor
31 also, and Bernicè, and those who sat with them. And
when they had gone aside, they spake among themselves,
saying, “ This man doeth nothing worthy of death or of
32 bonds.” And Agrippa said to Festus, “ This man might
have been set at liberty, if he had not appealed to Cæsar.”
CH. XXVII. Now when it was determined that we should sail
to Italy, Paul and some other prisoners were delivered to
2 a centurion of the Augustan band, named Julius. Then
we entered into a ship of Adramyttium, and loosed, mean-
ing to sail by the coasts of Asia; Aristarchus, a Mace-
3 donian of Thessalonica, being with us. And the next *day*
we arrived at Sidon. And Julius treated Paul humanely,
and gave *him* liberty to go to his friends, to be taken care

¹ Or, that the Christ should be a suffering one. N. m. ² before whom I even speak, N. ³ And when he had thus spoken, the king, &c. R. T.

4 of. And when we had loosed thence, we sailed under
5 Cyprus, because the winds were contrary. And when
we had sailed over the sea of Cilicia and Pamphylia, we
6 came to Myra, *a city of Lycia*. And there the centurion
found a ship of Alexandria sailing into Italy; and put us
therein ¹.

7 And when we sailed slowly for many days, and were
scarcely come over-against Cnidus, the wind not suffering
8 us, we sailed under Crete, over-against Salmonè: and,
hardly passing by it, we came to a place which is called
The fair havens; near which was the city of Laséa.

9 Now when much time had been spent, and sailing was
now become dangerous, because even the *Jewish* fast was
10 now ended, Paul warned *them*, saying unto them, "Sirs,
I perceive that this voyage will be with harm and much
damage, not to the lading and the ship only, but to our-
11 selves also." However, the centurion believed the pilot,
and the owner of the ship, more than the things spoken by
12 Paul. And because the haven was not commodious to
winter in, the greater part advised to loose thence also, if
by any means they might reach Phenicè, *and winter there:*
which is an haven of Crete, lying toward the south-west and
13 west. And when the south wind blew softly, having sup-
posed that they should obtain *their* purpose, they weighed
14 anchor, and passed close by Crete. But, not long after,
a tempestuous wind, called Euroclydon, beat against *the*
15 *island*. And when the ship was borne away, and could not
16 face the wind, we gave *her* up, and were driven. And when
we had run under a certain small island, called Clauda,
17 we were scarcely able to become masters of the boat: which
when *the sailors* had taken up, they used helps, undergird-
ing the ship; and, fearing lest they should fall into the
18 quicksands, they struck sail, and thus were driven. And

¹ Or, on board, N. m.

we being exceedingly tossed by a tempest, the next *day* they
19 lightened the ship¹: and the third *day* we cast out with our
20 own hands² the tackling of the ship. And when neither
sun nor stars appeared for many days, and no small tempest
lay on *us*, all hope that we should be preserved was thence-
forth taken away.

21 But after long abstinence, Paul stood in the midst of
them, and said, "Sirs, ye should have hearkened to me,
and not have loosed from Crete, but have prevented this³
22 harm and damage. And now I exhort you to be of good
courage: for there shall be no loss of life among you, but
23 of the ship *there shall be* loss. For there stood by me this
night an angel of that God, whose I am, and whom I serve,
24 saying, 'Fear not, Paul; thou must be brought before
Cæsar: and, lo, God hath graciously given to thee all who
25 sail with thee.' Wherefore, sirs, be of good courage: for
26 I believe God, that it will be as it hath been told me. How-
ever, we must be cast upon a certain island."

27 But when the fourteenth night was come, as we were
driven up and down in the Adriatic sea, about midnight
the sailors thought that they drew near to some country;
28 and sounded, and found *it* twenty fathoms: and when
they had gone a little further, they sounded again, and
29 found *it* fifteen fathoms. Then fearing lest we⁴ should
fall upon rocks, they cast four anchors out of the stern,
30 and wished for day. And as the sailors sought to escape
out of the ship, and had⁵ let down the boat into the sea,
under pretence as if they were about to cast anchors out of
31 the foreship, Paul said to the centurion, and to the soldiers,
"Unless these remain in the ship, ye cannot be preserved."
32 Then the soldiers cut off the ropes of the boat, and let her
go off.

¹ Or, they threw part of the lading overboard, N. m. ² they cast out with
their own hands, Mss. ³ Gr. and have gained. *Saved*, Markland. N. m. ⁴ lest
they should fall, R. T.

- 33 And, while the day was coming on, Paul besought them all to partake of food, saying, "To-day is the fourteenth day of the storm, during which we have waited, and continued fasting, having taken nothing. Wherefore I exhort you to partake of food; for this concerns your safety: for a hair shall not perish¹ from the head of any among you."
- 34 And, when he had thus spoken, he took bread, and gave thanks to God before them all; and, when he had broken it, he began to eat. Then they were all of good courage; and they also took food. Now all of us in the ship were two hundred and seventy persons. And when they were satisfied with food, they lightened the ship, and threw the corn into the sea.
- 39 And when it was day, they knew not the land: but they observed a certain creek with an even shore, into which they were determined, if they were able², to thrust the ship.
- 40 And when they had taken up the anchors, they committed the ship to the sea, and loosed the bands of the rudders, and hoisted up the mainsail to the wind, and made toward shore.
- 41 And having reached a place which had the sea on both sides, they ran the ship on ground; and the fore part stuck fast, and remained immoveable, but the hinder part was broken by the violence of the waves. Now the counsel of the soldiers was, to kill the prisoners; lest any of them should swim out, and escape. But the centurion, wishing to preserve Paul, kept them from their purpose, and commanded that those who could swim should cast themselves into the sea, and get first to land: and that the rest should save themselves, some on boards, and some on things belonging to the ship: and thus it came to pass that all escaped safe to land.
- CH. XXVIII. And when they had escaped safe, they then knew 2 that the island was called Melita. And the barbarians

¹ shall not fall, R. T. and N.² if it were possible, Mss. and N.

showed us no common humanity: for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold.

- 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened
4 on his hand. And when the barbarians saw the serpent hanging on his hand, they said among themselves, "No doubt this man is a murtherer, whom, though he hath escaped the sea, yet vengeance hath not permitted to live."
5 But *Paul* shook off the serpent into the fire, and suffered
6 no harm. However, they expected that he would have swollen, or fallen down dead suddenly: but expecting a great while, and seeing no harm befall him, they changed their minds, and said that he was a god.
- 7 Now in the neighbourhood of that place were possessions of the chief man of the island, whose name was Publius:
8 who received us, and entertained us kindly three days. And it came to pass that the father of Publius lay sick of a fever, and of a flux: to whom Paul entered in, and prayed, and
9 put his hands on him, and cured him. So when this was done, others also, that had diseases in the island, came and
10 were cured: who also bestowed on us many gifts¹; and, when we departed, laded *the ship* with such things as were necessary.
- 11 And after three months we departed in a ship of Alexandria, which had wintered in the island; whose sign was
12 Castor and Pollux. And having landed at Syracuse, we
13 remained *there* three days. And thence we coasted round, and came to Rhegium: and after one day the south wind
14 blew, and we came the second day to Puteoli: where we found brethren, and were desired to remain with them seven
15 days: and then we went toward Rome. And when the brethren heard about us, they came thence to meet us as

¹ honours; N. See Bishop Pearce.

² Paul called, R. T. and N.

far as Appii forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

- 16 And when we came to Rome [the centurion delivered the prisoners to the captain of the guard,] but Paul was suffered to remain apart, with the soldier who kept him.
- 17 And it came to pass after three days, that he called¹ the chief of the Jews together. And when they were assembled, he said to them, "Brethren, though I have committed nothing against *my* people or the customs of our fathers, yet I was delivered a prisoner from Jerusalem into the
- 18 hands of the Romans: who, when they had examined me, would have released me, since there was no cause of death
- 19 in me. But when the Jews spake against *this*, I was compelled to appeal unto Cæsar; not as having aught to accuse
- 20 my nation of. On this account therefore I have called for you, that I might see *you*, and speak with *you*: because for
- 21 the hope of Israel I am bound with this chain." Then they said unto him, "We have neither received letters from Judæa concerning thee, nor hath any one of *our* brethren who
- 22 came *hither* related or spoken any thing bad of thee. But we desire² to hear from thee what thou thinkest: for, as to this sect³, we know that every where it is spoken against."
- 23 And when they had appointed him a day, many came to him into his lodging: to whom he explained and gave testimony to the kingdom of God, using persuasion to them [*about* the things] concerning Jesus, both out of the law of Moses,
- 24 and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some dis-
- 25 believed *them*. So when they agreed not among themselves, they departed, after Paul had said one thing, "Well spake the holy spirit to our fathers by the prophet Isaiah, saying,
- 26 'Go to this people, and say, Hearing ye will hear, and will not understand; and seeing ye will see, and will not per-

¹ Paul called, R. T. and N. ² Or, we deem it proper, N. M. ³ Gr. heresy.

- 27 ceive. For the heart of this people is become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be
- 28 converted, and I should heal them.' Be it known therefore to you, that the salvation of God is sent to the gentiles; who
- 29 will hearken also *to it*." [And when he had said these words the Jews departed, and had great disputing among themselves.]
- 30 And he¹ dwelt two whole years in his own hired house,
- 31 and received all who came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, unhindered.

¹ Paul dwelt. R. T. and N.

THE EPISTLE OF PAUL TO THE ROMANS.

CHAPTER I.

1 **PAUL**, a servant of Jesus Christ, called *to be* an apostle,
2 separated to the gospel of God, (which he had promised
before by his prophets in the holy scriptures,) *even the go-*
3 *spel* concerning his Son, who was born of the race of David,
4 according to the flesh¹, *but* proved² *to be* the Son of God
by power, according to the holy spirit³, through *his* resur-
rection from the dead;) * *the gospel, I say, concerning Je-*
5 *sus Christ our Lord*; (by whom we have received the fa-
vour of an apostleship, for *preaching* obedience to the faith

¹ Or, by natural descent. See ch. ix. 5.

² Gr. determinately marked out, N.

³ Gr. spirit of holiness.

* The apostle could not mean by this phraseology and the antithesis which he here uses, to assert or countenance the strange and unintelligible notion of two natures in Christ, one the human nature, by which he was the descendant of David; the other a divine nature, by which he was the son of God. The sense of the passage is plainly this, that Christ by natural descent was of the posterity of David, but that in a figurative sense, by designation of the holy spirit at his baptism, he was the son of God: or the promised Messiah, which was further proved by the extraordinary exertion of divine energy in raising him from the dead. See Mr. Lindsey's Second Address to the Students of the Two Universities, p. 276. Christ is called the Son of God for two reasons: First, because this title is equivalent to that of Messiah, and was so understood by the Jews, John i. 50: Thou art the son of God, thou art the king of Israel. Compare Mark i. 1; Luke iv. 41; xxii. 67, 70. Secondly, he is called a son of God as having been raised from the dead to an immortal life. In this sense Christ is called the first-born, having been the first human being who was put into possession of this glorious inheritance. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. All believers, as heirs of the same inheritance, are also sons of God. John i. 12; Rom. viii. 14—17; 1 John iii. 2. Hence they are said to be brethren of Christ, and co-heirs with him; and he is the first-born among many brethren. Rom. viii. 29. These are the only senses in which the title, Son of God, is applied to Christ in the genuine apostolical writings.

- among all the gentiles, for the sake of *spreading* his name;
 6 among which *gentiles* are ye also, *the* called of Jesus Christ;) *7*
 7 to all *the* beloved of God, *and* called *to be* saints *, that are
 in Rome: favour *be* to you, and peace †, from God our
 Father, and *from* the Lord Jesus Christ.
 8 First, I thank my God through Jesus Christ for you all,
 that your faith is spoken of throughout the whole world.
 9 For God is my witness, whom I serve with my ¹ spirit in the
 gospel of his Son, that without ceasing I make mention of
 10 you; always requesting in my prayers that by some means
 now at length I may have a prosperous journey by the will
 11 of God, so as to come unto you. For I long to see you, that
 I may impart unto you some spiritual gift, that ye may be
 12 established: which is, that I may be jointly comforted
 among you by our mutual faith, *the faith* of both you and me.
 13 But I would not have you ignorant, brethren, that I have
 often purposed to come unto you, (but have been hindered
 hitherto,) that I might have some fruit among you also, even
 14 as among the other gentiles. I am debtor both to the Greeks
 15 and to the barbarians; both to the wise and to the unwise. So
then, as much as lieth in me, I am ready to preach the gospel
 16 unto you also that are in Rome. For I am not ashamed of
 the gospel ²: for it is the power of God ³ unto salvation, to
 every one who believeth; to the Jew first, and to the gen-
 17 tile also. For thereby God's *method* of justification ‡ by

¹ my *whole* spirit, N. but without any authority from Mss. ² the gospel of Christ: R. T. ³ most powerful; or, divinely efficacious, Sn.

* "That this term comprehends the whole body of christians, appears from Acts xxvi. 10; Rom. xii. 13; 1 Cor. vi. 1; Eph. iii. 8; Heb. iii. 1; 1 Pet. ii. 5, 9; and from many other places. All christians were thus called because they were dedicated to God: 1 Cor. vii. 14: and because they professed a religion which tended to make them holy: 1 Cor. vi. 11." Newcome.

† Gr. grace and peace. Grace in the apostle's writings stands for the gospel, which is a free gift of God. Peace is a usual expression for blessings of every kind. The apostle expresses his earnest desire that all the blessings of the precious gift of the gospel may be communicated to the christians at Rome.

‡ "The original word is often used by St. Paul for God's treating men as

faith is revealed to faith¹: as it is written, "Now the just
 18 by faith shall live*." For the anger of God is revealed
 from heaven against all ungodliness and unrighteousness of
 19 men, who hold the truth in unrighteousness: for what may
 be known of God is manifest among them; for God hath
 20 manifested *it* unto them: for, from the creation of the
 world, the invisible things of him are clearly perceived,
 being understood by the things which are made: *even* his
 eternal power and providence†: so that they are without
 21 excuse², because, when they knew God, they glorified him
 not as God, nor gave *him* thanks; but became vain in their
 reasonings, and their inconsiderate heart was darkened:
 22 professing to be wise, they became fools; and changed the
 23 glory of the incorruptible God into an image made like to
 corruptible man, and *to* birds, and four-footed beasts, and
 creeping things.

24 Wherefore God [on his part] gave them up to unclean-
 ness through the desires of their hearts, that their bodies
 25 should be dishonoured among themselves; who changed
 the true into a false God‡, and worshiped and served the
 creature rather than the Creator, who is blessed for ever.
 26 Amen. For this cause, *I say*, God gave them up to vile
 passions: for even their women changed the natural use
 27 into that which is against nature; and in like manner the

¹ See Doddridge. from faith to faith is revealed, N. ² Gr. that they might be.

just or righteous; whether by admitting them into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

* "The just shall live by faith," N. See Hallet's Observations, vol. i. p. 15. Rosenmuller in loc. q. d. They who are justified by faith, who by believing in Jesus as the Christ are admitted as members into the holy community of christians, shall live: shall become entitled to the hope of a future life, upon the ground of promise; and that without any regard to the ceremonial. Thus the apostle lays down at the outset the principal subject of his epistle.

† See Mr. Lindsey's Second Address, p. 278. The expression "godhead," used in the common version, and adopted by Newcome, is liable to be misunderstood. "Divine majesty or perfection," Sn.

‡ So Wakefield. the true God into false ones. N. the truth of God into a lie. Gr.

men also left the natural use of the women, and burned in their desire one toward another; men working unseemliness with men, and receiving among themselves the due re-
 28 compense of their error. And as they did not approve of retaining God in *their* knowledge, God gave them up to a
 29 reprobate mind, to do those things which were not fit: being filled with all iniquity, [fornication,] maliciousness, covetousness, wickedness; full of envy, murder, strife, deceit,
 30 malignity; whisperers, evil-speakers, haters of God, injurious, proud, boasters, inventors of evil things, disobedient
 31 to parents, without consideration, covenant-breakers, without natural affection, [implacable,] without pity: who, though they knew the righteous ordinance of God, (that those who commit such things are worthy of death,) not only do them, but even have pleasure in those who do them.

CH. II. Wherefore thou art inexcusable, O man, whosoever thou art, that judgest: for, wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the
 2 same things. But we know that the judgement of God is
 3 according to truth, against those who do such things. And thinkest thou this, O man, that judgest those who do such things, and yet doest them, that thou shalt escape the judgement of God? or despisest thou the riches of his kindness,
 4 and of *his* forbearance, and long-suffering; not knowing that the kindness of God should lead thee to repentance?
 5 and, after thy perverseness and unrepenting heart¹, treasurest thou up to thyself anger against the day of anger, and the manifestation of the righteous judgement² of God?
 6 who will render to every man according to his works: to
 7 those who, by patient continuance in good works, seek for glory, and honour, and incorruption, everlasting life:
 8 but upon those that are contentious, and obey not the truth, but obey unrighteousness, *there shall be wrath and anger,*

¹ Or, the perverseness (Gr. *hardness*) of thine unrepenting heart, N. m. ² and righteous judgement, N. after Michaelis.

9 affliction and distress; *even* upon every soul of man who
 10 doeth evil, of the Jew first, and of the gentile¹ also; but
 glory, and honour, and peace, to every man who doeth
 good, to the Jew first, and to the gentile also.

11 For there is no respect of persons with God. For as
 12 many as have sinned without law will perish also without
 law; and as many as have sinned under a law will be judg-
 13 ed by *that* law; (for not the hearers of [the] law *will be* just
 14 before God, but the doers of [the] law will be justified: for
 when the gentiles, that have not a law, do by nature the
 things contained in the law, these, not having a law, are a
 15 law to themselves: who show forth the works of the law,
which are written in their hearts; their conscience witness-
 ing with them, and their reasonings between themselves
 16 accusing or excusing *one another*): in the day when God
 will judge the secret things of men by Jesus Christ, accord-
 ing to the gospel which I preach².

17 But if thou be called³ a Jew, and rest in [the] law, and
 18 glory in God, and know *his* will, and discern the things
 19 that are excellent, being instructed out of the law; and be
 confident that thou thyself art a guide of the blind, a light
 20 to those that *are* in darkness, an instructor of the unwise, a
 teacher of babes, having the form of knowledge and of the
 21 truth in the law; thou who teachest another, teachest thou
 not thyself? thou who preachest that a man should not steal,
 22 dost thou steal? thou who sayest that a man should not
 commit adultery, dost thou commit adultery? thou that ab-
 23 horrest idols, dost thou commit sacrilege? thou who glori-
 est in the law, through transgression of the law dishonour-
 24 est thou God? (For "the name of God is evil spoken of
 among the gentiles through you;" as it is written.)

25 For circumcision profiteth indeed, if thou keep the law:
 but if thou be a transgressor of the law, thy circumcision

¹ Gr. Greek; and so ver. 10. ² Gr. my gospel. ³ Behold, thou art called, R. T.

26. becometh uncircumcision. If therefore the uncircumcision keep the righteous ordinances of the law, shall not the uncircumcision of such¹ be counted for circumcision?
 27 and shall not the uncircumcision which is by nature, and fulfilleth the law, condemn thee, who under the letter of
 28 circumcision² art a transgressor of the law? For he is not a Jew, that is one outwardly; nor is that circumcision, which
 29 is outward, in the flesh: but he is a Jew, that is one inwardly; and circumcision is *that* of the heart, in the spirit, and not according to the letter: whose praise is not from men, but from God.

CH. III. "What advantage then hath the Jew? or what is the
 2 benefit of circumcision?" "Much every way: but chiefly because to *the Jews* were committed the oracles of God.
 3 For what if some had not faith? shall their want of faith
 4 make the faithfulness of God without effect? By no means: yea, let God be true, but every man false: as it is written; 'That thou mightest be justified in thy words, and mightest
 5 overcome when thou art judged.' But if our unrighteousness enhance³ the righteousness of God"—"What shall we say? Is God unrighteous that inflicteth punishment⁴?
 6 (I speak according to the manner of men.) By no means:
 7 for then how shall God judge the world?" "For if the truth of God have abounded to his glory through my un-
 8 faithfulness, why am I still judged as a sinner?" "And *why say ye* not, (as it is slanderously spoken of us, and as some affirm that we say,) 'Let us do evil, that good may come?' whose condemnation is just."
 9 What then? do we excel *the gentiles*? No, surely: for we have before brought a charge against Jews and gentiles,
 10 that they are all under sin: as it is written, "There is none

¹ Gr. his uncircumcision. ² Gr. under the letter and circumcision. For this use of *is*, see Rom. iv. 11; 2 Cor. v. 10; 1 Tim. ii. 15. N. ³ Or, magnify. Or, illustrate. Or, make more manifest. See 8. 12. and Wakefield. N. ⁴ Gr. anger?

11 righteous, no, not one: there is none that understandeth,
 12 there is none that seeketh after God. They are all gone
 out of the way, they are together become worthless: there
 13 is none that doeth good, no not even one. Their mouth¹ is
 like an open sepulchre; with their tongues they have used
 14 deceit; the poison of asps is under their lips: their² mouth
 15 is full of cursing and bitterness: their feet are swift to shed
 16 blood: destruction and misery are in their ways; and the
 17 way of peace they have not known: there is no fear of God
 18 before their eyes." Now we know that what things soever
 19 the law saith, it saith to those that are under the law: so
 that every mouth is stopped³, and all the world becometh
 20 subject to the judgement of God. For by the works of a law
 no man can be justified in his sight: for by law is the know-
 ledge of sin.

21 But now, without a law, God's method of justification is
 manifested; being attested by the law and the prophets;
 22 even God's method of justification by faith in Jesus Christ,
 unto all, [and upon all,] who believe: for there is no differ-
 23 ence: for all have sinned, and fall short of the glory of God;
 24 being justified of free bounty, even by his favour, through
 25 the redemption which is by Christ Jesus; * whom God hath
 set forth as a mercy-seat, in his own blood†; to show his

¹ Gr. throat. ² Gr. whose. ³ Gr. every mouth may be stopped.

* "Being justified:" i.e. brought into a holy community or state, "of free bounty;" and therefore not in consequence of any ransom paid, or satisfaction offered: "by his grace" or favour: i.e. under the gospel dispensation. See ch. i. 7. "through the redemption, or deliverance, which is by Christ Jesus;" who was commissioned to rescue us from that state of condemnation into which all mankind had fallen,—not by making an atonement to divine justice, but by proclaiming the gracious purposes and offers of divine mercy.

† So Locke. "Through faith in his blood," is the reading of the received text, of Griesbach, and of Archbishop Newcome. The words *in sanguine* are omitted in the Alexandrian and some other manuscripts, and they obscure the sense. The apostle represents Christ as a mercy-seat, consecrated by his own blood, upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispensations to mankind. See Locke, and Taylor's judicious note upon the text. The word *ilargitur* never in the scriptures signifies "propitiation," as it is translated in the public version; but is used wherever it

method of justification concerning the remission of past sins,
 26 *through the forbearance of God; to show, I say, his method*
of justification at this present time: that he might be just,
and the justifier of him who hath faith in Jesus.

27 Where then is glorying? It is excluded. By what law?

28 Of works? No: but by the law of faith. For¹ we conclude
 that man is justified by faith, without *the works of the law.*

29 *Is God the God of the Jews only? is he not of the gentiles*
 30 *also? Yes; of the gentiles also: since there is one God,*
who will justify those of the circumcision by faith, and those
 31 *of the uncircumcision through faith. Do we then make*
void law through faith? By no means: yea, we establish
law.

CH. IV. "What *advantage* then shall we say that Abraham our

2 father² found, as to the flesh? for, if Abraham was justified
 by works, he hath *whereof* to glory?" "But not before God.

3 For what saith the scripture? 'Abraham believed God;

4 and it was counted to him for righteousness.' Now to him
 that worketh, the reward is not counted *matter* of favour,

5 but of debt. But to him that worketh not, but believeth in
 him that justifieth the ungodly³, his faith is counted for

6 righteousness. As David also describeth the happiness of
 the man to whom God counteth righteousness without

7 works, *saying*, 'Happy are they whose iniquities are for-

8 given, and whose sins are covered: happy is the man to
 whom the Lord will not count sin.'"

9 *Cometh this happiness then upon those of the circumcision*

¹ Therefore, R. T. ² our ancestor, Mas. ³ the ungodly man, N.

occurs, both in the Old Testament and the New, to express the mercy-seat, which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. Exod. xxv. 22; Numb. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5. It must be evident to every unprejudiced person, that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of divine mercy, and the medium of divine communications to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious sufferings, though many, misled by the common translation, lay great stress upon this text.

v 13 is counted in

only, or upon *those* of the uncircumcision also? For we say
 10 that faith was counted to Abraham for righteousness. How
 then was it counted? when he was in circumcision, or in
 uncircumcision? Not in circumcision, but in uncircumci-
 11 sion. And he received the sign of circumcision, a seal of
 the righteousness arising from the faith which *he had*, being
yet uncircumcised¹: that he might be the father of all those
 who believe, *though* in a state of uncircumcision, that righte-
 12 ousness might be counted to them also; and the father of
 circumcision to those that are not of *the* circumcision only,
 but also walk in the steps of that faith of our father Abra-
 13 ham, which *he had* being *yet* uncircumcised. For the pro-
 mise, that he should be *the* heir of the world, *was* not to
 Abraham, or to his offspring, through a law, but through
 14 the justification² arising from faith. For if those that are
 under a law *be* heirs, faith is made void, and the promise is
 15 made of none effect; because law produceth punishment³:
 16 for where no law is, *there is* no transgression. Therefore
justification is from faith, that it *might be* through favour;
 so that the promise might be sure to all the offspring, not to
 that only *which is* of the law, but to that also *which is* of the
 17 faith of Abraham, who is the father of us all, (as it is writ-
 ten, 'I have made thee a father of many nations,') in the
 sight of that God whom he believed, who giveth life to the
 dead, and calleth those things that are not as though they
 18 were: which *man*⁴ against hope believed in hope, so that
 he became⁵ *the* father of ~~many~~ nations; according to that
 19 which was spoken, 'Thus shall thine offspring be:' and
 because he was not weak in faith, he considered [not] his
 own body now dead, when he was about an hundred years
 20 old, nor the deadness of Sarah's womb: nor did he stagger
 at the promise of God, through unbelief; but was strong in

¹ Gr. in uncircumcision. And so ver. 12. ² righteousness, N. And so ver. 16.

³ worketh anger, N. ⁴ Or, and this *Abraham*, N.m. ⁵ Gr. that he might become.

21 faith, and gave glory to God; and was fully persuaded that
 what *God* had promised, he was able to perform also.
 22 Wherefore *Abraham's faith* was counted to him for righte-
 23 ousness. Yet it was not written for his sake only, that it
 24 was counted to him; but for the sake of us also, to whom
faith will be *thus* counted, if we believe in him that raised
 25 from the dead our Lord Jesus; who was delivered up for
 our offences *, and was raised *again* for our justification.

CH. V. Wherefore, having been justified by faith, we have
 2 peace with God, through our Lord Jesus Christ; through
 whom we have access also by faith into this favour ¹ where-
 in we stand, and boast in the hope of the glory of God.
 3 (And not only *so*, but we boast also in afflictions; knowing
 4 that affliction worketh patience; and patience, experience;
 5 and experience, hope. And hope will not make *us* ashamed;
 for the love of God is shed abroad in our hearts, by the holy
 6 spirit which hath been given us.) For though we were
 7 weak, still ² Christ died in due season for the ungodly. For
 scarcely for a righteous man will any one die: (yet perhaps
 8 for a good man some would even dare to die:) but God en-
 hanceth ³ his love toward us, in that, while we were still
 9 sinners, Christ died for us. Much more therefore, having
 been now justified by his blood, we shall be saved from
 10 anger through him. For if, when we were enemies, we
 were reconciled to God by the death of his son, much
 more, having been reconciled, we shall be saved by his
 11 life. And not only *so*, but we boast likewise in God, through
 our Lord Jesus Christ, by whom we have now received
 the reconciliation.

¹ gracious gospel, N. Gr. grace. ² "still" is wanting in R. T. ³ Or, magni-
 fifieth, or maketh more conspicuous. See ch. iii. 5.

* Christ was delivered up for our offences, not to bear the punishment of
 them, or to appease the anger of God, but to abolish the dispensation by which
 men were condemned as sinners, and to introduce a new and better dispensa-
 tion by which they should be justified and treated as righteous. Thus he rose
 for their justification. See Eph. ii. 14—16.

12 Concerning this matter ¹, as by one man sin entered into
 the world, and death by sin; and thus death hath passed
 13 upon all men, inasmuch as all have sinned ²: (for until the
 law, sin was in the world: but sin is not imputed, when
 14 there is no law: nevertheless, death reigned from Adam to
 Moses, even over those that had not sinned after the like-
 ness of Adam's transgression, who is a resemblance ³ of him
 15 that was to come :) yet the free gift likewise is not so, as
was the offence; for if through the offence of one many ⁴
 have died; much more the favour of God, and the gift *which*
is through the favour of one man, Jesus Christ, hath abound-
 16 ed unto many ⁵. Neither *is* the gift *so*, as *it was* by one who
 sinned ⁶: for the judgement *was* of one *offence* to condem-
 nation, but the free gift *is* of many offences to justification.
 17 For if, by the offence of one ⁷, death reigned by one; much
 more those who receive the abounding of favour and of the
 gift of justification, will reign in life by one, *even* Jesus
 18 Christ. So then as, by the offence of one ⁸, *judgement came*
 upon all men to condemnation; so likewise, by the righte-
 ousness of one ⁹, *the free gift hath come* upon all men to jus-
 19 tification of life. For as by the disobedience of one many ⁹
 were made sinners, so likewise by the obedience of one
 20 many ⁹ will be made just [†]. Now the law entered in privi-

¹ *As ever*. So then, Wakefield. ² Gr. type. ³ "Οἱ πολλοί, the many, the great body of mankind. See ver. 18." Newcome. ⁴ Gr. the many. ⁵ by one sin, Mss. And the context shows this to be the true reading. ⁶ by one offence, Mss. ⁷ Or, by one offence, N. m. ⁸ Or, by one righteous act, N. m. ⁹ Gr. the many.

* "The apostle here argues with the Jews upon their own commonly received notion, without deciding upon the truth or falsity of it." Sn.

† Though the construction of this paragraph is intricate and obscure, no thing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expressions is very remarkable. The same "many," who were made sinners by the disobedience of the one, are made righteous by the obedience of the other. If *all men* are condemned by the offence of one, the same *all* are justified by the righteousness of the other. These universal terms,

ly, so that offences abounded¹. But where sin abounded,
21 *the favour of God* hath much more abounded: that, as sin
hath reigned through death, so favour likewise might reign
by justification to everlasting life, by Jesus Christ our
Lord.

CH. VI. WHAT shall we say then? shall we continue² in sin,
2 that *the favour of God* may abound? By no means. How
3 shall we, that have died to sin, live any longer in it? Know
ye not that as many of us as have been baptized into Jesus
4 Christ, have been baptized into his death? We were there-
fore buried with him by baptism into death; that, as Christ
was raised from the dead by the glorious *power* * of the
5 Father, so we also should walk in newness of life. For if
we have been planted together in the likeness of his death,
we shall *be planted together in the likeness of his* resurrec-
6 tion also: knowing this, that our old man hath been cruci-
fied with *him*, that the body of sin might be destroyed, that
7 we should no longer be servants³ to sin. For he that is
8 dead, is set free⁴ from sin. But, *I say*, if we have died
with Christ, we believe that we shall live also with him:
9 knowing that Christ, having been raised from the dead,
dieth no more; death hath no more dominion over him.
10 For in that he died, he died with regard to sin once: but
11 in that he liveth, he liveth with regard to God. In like
manner reckon ye also yourselves to *be*⁵ dead indeed with

¹ Gr. that offences might abound. ² Let us continue, *Mss.* ³ Gr. slaves; and so ver. 19, 20, 22. ⁴ Gr. justified. ⁵ "to be" is in the received text.

so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. xv. 22, 23. See Chancy on Universal Salvation, Prop. iv. p. 22, &c.

* *δυνάμει*, by the glory. Beza interprets it, "with a view to the glory," giving *δυνάμει* with a genitive the sense of the final cause. Grotius upon Beza's authority gives a similar interpretation to Heb. i. 2. "by whom," or "with a view to whom, he made the worlds," or "constituted the ages," of preceding dispensations. Lardner adopts the same interpretation. "The power of God tending to his glory. The effect is put for the cause." Abp. Newcome.

regard to sin, but alive with regard to God through Jesus Christ¹.

- 12 Let not sin therefore reign in your mortal body, that ye
 13 should obey it²: nor yield your members to sin, *as* instruments of unrighteousness; but yield yourselves to God, as those that are alive from the dead, and *yield* your members
 14 to God, *as* instruments of righteousness. For sin shall not have dominion over you: for ye are not under law, but under *a covenant* of favour.
- 15 What then? shall we sin³ because we are not under law,
 16 but under *a covenant* of favour? By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin [unto death],
 17 or of obedience unto justification? But thanks *be* to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which ye were delivered over: and, having been made free from sin, are become the servants of righteousness: (I speak familiarly⁴, because of the weakness of your flesh) for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; so now yield your members servants to righteousness, unto holiness. For when ye were *the* servants of
 21 sin, ye were free with regard to righteousness. What fruit therefore had ye at that time in the things of which ye are
 22 now ashamed? for the end of those things *is* death. But now, having been made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin are⁵ death: but the free gift of God is⁵ everlasting life, through Jesus Christ our Lord.

CH. VII. Know ye not, brethren, (for I speak to those who know *the law*,) that the law hath dominion over a person as

¹ Jesus Christ our Lord. R. T. ² obey it in the lusts thereof: R. T. ³ Let us sin, Mss. ⁴ Wakefield. *Αἰσχροῦ λεγῶ*, "I speak according to a human manner," N. ⁵ will be, N.

- 2 long as it subsisteth? For the woman that hath an husband
is bound by the law to *her* husband as long as he liveth;
but if the husband die, she is delivered from the law of *her*
3 husband. So then if, while *her* husband liveth, she be married
to another man, she will be called an adulteress: but if
her husband die, she is free from that law; so that she is no
4 adulteress, though she be married to another man. Where-
fore, my brethren, ye also have been made dead to the law
by the body of Christ; that ye might be married to another,
even to him who hath been raised from the dead, that we
5 might bring forth fruit unto God. For, when we were in
the flesh, the sinful passions, which were under the law,
wrought in our members, to bring forth fruit unto death:
6 but now we are delivered from the law, having died to that¹
by which we were holden; so that we serve in the newness
of the spirit, and not *in* the oldness of the letter.
- 7 What shall we say then? *Is* the law sin? By no means:
nay, I had not known sin, but by the law: for I had not
known *the guilt of* desire, unless the law had said, "Thou
8 shalt not desire." ² But sin took occasion by the com-
mandment, and ³ wrought in me all manner of desire. For
9 without law sin *is* dead. Now I was alive without law
once: but, when the commandment came, sin revived, and
10 I died: and the commandment, which *was appointed* unto
11 life, I found *to be* unto death. ⁴ For sin, having taken oc-
casion by the commandment, deceived me, and by it put me
12 to death. So that the law *is* holy; and the commandment
holy, and just, and good.
- 13 Was then that which is good made death unto me? By
no means: but sin: that it might appear sin, working death
in me by that which is good: that sin through⁵ the com-

¹ that being dead by which, &c. R. T. ² Or, But sin, having received advantage, wrought in me by the commandment, &c. N. m. ³ itself wrought, Mm.
⁴ Or, For sin, having received advantage, deceived me by the commandment, &c. N. m. ⁵ by the commandment, N.

14 mandment might become exceedingly sinful. For we know
 15 that the law is spiritual : but I am carnal, sold to sin. For
 that which I do, I approve not : for what I would, that I
 16 do not ; but what I hate, that I do. But if I do that which
 17 I would not, I consent to the law, that *it is* good. And now
 it is no more I that do it, but sin which dwelleth in me.
 18 For I know that in me (that is, in my flesh,) dwelleth no
 good¹ : for to will is present with me ; but ² to perform that
 19 which is good, I find not. For the good which I would, I
 20 do not ; but the evil which I would not, that I do. But if
 I do that which I would not, it is no more I that do it, but
 21 sin which dwelleth in me. I find therefore a law, that,
 22 when I am willing to do good, evil is present with me. For
 I delight in the law of God, according to the inner man :
 23 but I see another law in my members, warring against the
 law of my mind, and bringing me into captivity to the law
 24 of sin, which is in my members. O wretched me ! who will
 25 deliver me from the body of this death³ ? I thank God⁴ *that*
I am delivered through Jesus Christ our Lord.

So then I, the same man, with *my* mind serve the law of
 God ; but with *my* flesh, the law of sin.

CH. VIII. *There is* therefore now no condemnation to those
 2 that are in Christ Jesus⁵. For the law of the spirit of life by
 Christ Jesus, hath made me free from the law of sin and
 3 of death. For what the law could not do, in that it was
 weak through the flesh, God *hath done*, *who by* having sent
 his own son in the likeness of sinful flesh⁶, and on account

¹ no good thing, N. ² how to perform, N. "the complete performance of what is good," Wakefield. ³ Or, from this body of death? N. m. i. e. from this dead body. ⁴ "Thanks be to God." This Griesbach marks as the probable reading. But that of the Cambridge and the Vulgate seems preferable. "The grace of God:" i. e. the gospel dispensation. ⁵ who walk not after the flesh, but after the spirit, R. T.

* Christ was the son of God, i. e. he was the promised Messiah. See ch. i. 3. He was God's own son, or his beloved son, because he was the most distinguished of the prophets. He was sent in the likeness of *sinful* flesh, i. e. Notwithstanding the holiness of his character and the dignity of his office, he was treated

4 of sin *, hath condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not
 5 according to the flesh, but according to the spirit. For those that are according to the flesh, mind the things of the flesh; but those that are according to the spirit, the things of the
 6 spirit. For to be carnally minded *is* death; but to be spiritually minded ¹ *is* life and peace: because the minding of the flesh *is* enmity against God: for it is not subject to the
 8 law of God, nor indeed can be: but those that are in the
 9 flesh cannot please God. However, ye are not in the flesh, but in the spirit; since the spirit of God dwelleth in you.
 10 But if any man have not the spirit of Christ, he is none of his. But if Christ *be* in you, the body *is* dead, as to sin;
 11 but the spirit *is* life, as to righteousness. But if the spirit of him who raised Jesus from the dead dwell in you, he who raised Christ from the dead will give life to your mortal bodies also, because of his spirit ² which dwelleth in you.
 12 So then, brethren, we are debtors, not to the flesh, to live
 13 according to the flesh. For if ye live according to the flesh, ye must die hereafter: but if through the spirit ye mortify
 14 the deeds of the body ³, ye shall live. For as many as are
 15 led by the spirit of God, these are *the* sons of God. For ye have not again received *the* spirit of bondage, unto fear; but ye have received the spirit of adoption, whereby we cry,
 16 Abba, *that is*, Father. The spirit itself beareth witness
 17 with our spirit, that we are *the* children of God. But if *we*

¹ So the common version, and Mr. Wakefield. The Primate renders it, "the minding of the flesh"—"the minding of the spirit." ² by his spirit, R. T.

³ "of the flesh," Mm.

like a sinner and an outcast. He was sent on account of sin, i. e. to remove the legal and moral incapacity of Jews and gentiles, and to introduce them into a state of justification and favour. The apostle does not mean to insinuate that Christ was a man in appearance only, without being truly and properly a human being, but that, being holy, he appeared and was treated as though he had been a sinner.

* Newcome's version is an *offering* for sin, but the word "*offering*" is not in the original.

be children, then heirs; heirs of God, and joint-heirs with
 Christ: since we suffer with *him*, that we may be glorified
 18 also with *him*. For I count that the sufferings of this pre-
 sent time *are* not worthy to be compared with the glory
 19 which hereafter will be manifested to us. For the earnest
 expectation of the world waiteth for this manifestation to
 20 the sons of God: (for the world was made subject to va-
 21 nity, not willingly, but through him who subjected it:) in
 hope that the world itself also will be delivered from the
 slavery of corruption into the glorious freedom of the chil-
 22 dren of God. For we know that the whole world ¹ groan-
 23 eth and is in labour ² until now: and not only *they*, but our-
 selves also that have the first fruits of the spirit, even we
 ourselves groan within ourselves, looking for *our* adoption,
 24 *even* the redemption of our body. For we are saved under
 this hope ³: but hope which is seen, is not hope: for what
 25 a man seeth, why doth he yet hope for? But if we hope for
 that which we see not, *then* we look for it with patience.
 26 And in like manner the spirit also helpeth our weaknesses ⁴:
 for we know not what we should pray for as we ought: but
 the spirit itself intercedeth [for us] in groans which cannot
 27 be expressed. But he who searcheth the hearts knoweth
 what is the mind of the spirit, that it intercedeth for the
 28 saints according to *the will* of God. And we know that all
 things work together for good to those who love God, who
 29 are called according to *his* purpose. For whom he fore-
 knew, he predestinated also to be conformed to the image of
 his son, that he might be the first-born among many bre-
 30 thren: moreover, whom he predestinated, those he hath
 called also: and whom he hath called, those he hath justi-
 fied also; and whom he hath justified, those he hath * glo-
 rified also.

¹ Or, "every creature," N. m. ² So Wakefield. "travalleth in pain toge-
 ther," N. ³ saved in hope *only*, N. See W. ⁴ "our weakness:" Mm.

* Newcome's version is, "hath *in purpose* glorified also." This is undoubt-
 edly the apostle's meaning, but it seems better in a literal translation to retain

- 31 What shall we say therefore to these things? If God *be*
 32 for us, who *can be* against us? He who spared not his own
 Son, but delivered him up for us all, how will he not with
 33 him also freely give us all things? Who shall lay any thing
 to the charge of God's chosen people? Shall God that jus-
 34 tifieth? Who *is* he that condemneth? Shall Christ that died;
 yea, rather, that is risen, that is also at the right hand of
 35 God, that intercedeth * also for us? Who shall separate us
 from the love of Christ? *shall* affliction, or distress, or per-
 secution, or famine, or nakedness, or danger, or the sword?
 36 (As it is written, "For thy sake we are killed all the day
 37 long; we are accounted as sheep for the slaughter.") Nay,
 in all these things we are more than conquerors, through
 38 him who loved us. For I am persuaded that neither death
 nor life, nor angels, nor principalities, nor things present,
 39 nor things to come, nor powers¹, nor height, nor depth,
 nor any other matter², will be able to separate us from the
 love of God which *is* through Christ Jesus our Lord.

CH. IX. I SAY the truth in Christ, I speak not falsely, my con-
 2 science bearing me joint witness in the holy spirit, that I
 3 have great sorrow and continual grief in my heart, (for I
 also was once an alien from Christ †) for the sake of my bre-

¹ nor principalities, nor powers, &c. R. T. and N. * Gr. creature.

the apostle's elliptical phraseology. Here is a very remarkable and universally allowed instance, in which that is said to be already done which is only purposed in the divine decree. Believers are said to be *now* glorified, because God has determined that they shall *hereafter* be glorified. So, John xvii. 5, the glory to which Christ is now advanced is that which he had with the Father before the world was, that is, as in the present instance, in the divine decree.

* The word *προσχωμαι*, here, and in ver. 26, 27, rendered "to intercede," is a word of very general signification: *προσχωμαι δια τινος*, pro commodo alicujus facere aliquid, Schlemmer, to do any thing for the benefit of another. The word is applied to Christ here and in Heb. vii. 25, and is no other text in the New Testament, and it no doubt means that Christ in his present exalted state is in some way or other employed for the benefit of the church. But these passages lay no just foundation for the commonly received opinions concerning the intercession of Christ.

† So Mr. Wakefield translates *αποχωμαι αφορμας εναντιον υμων*, which in his notes he justifies by the use of *αποχωμαι εναντιον* in Homer. This version gives an obvious

- 4 thren, my kinsmen according to the flesh; who are Israel-
ites, whose *is* the adoption, and the glory, and the cove-
nants, and the giving of the law, and the service of the tem-
5 ple, and the promises; whose *are* the fathers, and of whom,
by natural descent, Christ *came*. God, who is over all, be
blessed for ever *. Amen.
- 6 But it is not possible that the word of God should fail¹.
7 For they *are* not all Israel, who spring from Israel: nor,
because they are the offspring of Abraham, *are* all *his* chil-
8 dren: but, "Through Isaac thine offspring shall be call-
ed." Which is, they that are the children of the flesh, these
are not the children of God: but the children of the pro-
9 mise are counted for the offspring. For this *is* the word of
promise, "At thistime I will come, and Sarah shall have a
10 son." And not only *this*; but Rebecca also *had the word of*
promise, when she had conceived twins by one, *even* by our
11 father Isaac: for when *the children* were not yet born, and
had done neither good nor evil, that the purpose of God
according to *his* election might stand, (not of works, but

¹ Or, hath failed. See Rosenmuller and Macknight.

and a beautiful sense: similar to a sentiment advanced by the apostle upon another occasion, Gal. iv. 12. The Primate in his version nearly follows the common interpretation, "For I could wish that I myself were accursed by Christ." Bandinel, in his viii. Sermon, translates the passage, "I boasted that I was an alien," &c.

* See Clarke on the Trinity, No. 539; and Mr. Lindsey's Second Address to the Students of the Two Universities, p. 278. The common version here adopted by Dr. Newcome is, "who is over all, God blessed for ever." But the translation of Dr. Clarke and Mr. Lindsey equally well suits the construction. See Erasmus. In this sense it is probable that the early Christian writers understood the words, who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all. The word 'God' appears to have been wanting in Chrysostom's and some other ancient copies. See Grotius, Erasmus, and Griesbach. It is a very plausible conjecture of Crellinus, Slichtingius, Whitby, and Taylor, that the original reading was 'ὁ ὢ', instead of ὁ ἐστίν. This would render the climax complete, 'ὁ ὢ υἱοθεσίᾳ, ὁ ὢ πατρίσιν, ὁ ὢ Σαρκί, ὁ ὢ Θεῷ, "of whom was the adoption, of whom were the fathers, of whom was Christ, of whom was God who is over all." Nor is it likely, when the apostle was professedly summing up the privileges of the Jews, that he should have overlooked the great privilege which was their chief boast, that God was in a peculiar sense their God. See Dr. Taylor's note upon the text.

12 of Him who calleth,) it was said unto her, "The elder
13 shall serve the younger." As it is written, "I loved Jacob,
and Esau I hated." *

14 What shall we say then? *Is there* unrighteousness¹ with
15 God? By no means. For he saith to Moses, "I will have
mercy on whom I will have mercy; and I will have com-
16 passion on whom I will have compassion." So then *it is*
not of him that willeth, nor of him that runneth, but of God
17 that hath mercy. For the scripture saith to Pharaoh, "On
this account I have preserved thee, that I might show my
power in thee, and that my name might be proclaimed
18 throughout all the earth." So then he hath mercy on whom
he will; and whom he will he hardeneth.

19 Thou wilt therefore say unto me; Why doth he still
20 blame *us*²? for³ who resisteth his will? Nay, but, O man,
who art thou that answerest again to God? Shall the thing
formed say to him that formed *it*, Why hast thou made me
21 thus? Hath not the potter power over the clay, to make of
the same lump one vessel to honour, and another to disho-
22 nour? *What* now if God, willing to show *his* anger, and to
make his power known, have endured with much long-suf-
23 fering *the* vessels of wrath fitted to destruction: and *have re-*
ceived us, that he might make known the riches of his glory
on *the* vessels of mercy, whom he before designed for glory;
24 whom he hath called also, *even* us, not from among the Jews
25 only, but from among the gentiles also? As he saith also in
Hosea, "I will call those my people, that were not my peo-
26 ple; and her beloved, that was not beloved: and it shall
come to pass *that*, in the place where it was said unto them,

¹ Or, injustice, N.m. ² Or, "accuse us!" N.m. ³ "for" is wanting in R.T.

* "I loved Jacob," that is, I imparted to him peculiar privileges. "I hated Esau," that is, I denied him the privileges which were granted to Jacob. This distinction between two brothers God had determined before either of them were born. And in this there was no injustice. Such disparity in external privileges, whether natural or moral, occurs every day under the divine government.

- 'Ye *are* not my people,' there they shall be called *the* sons
 27 of the living God." Isaiah also crieth out concerning
 Israel, "Though the number of the sons of Israel be as the
 28 sand of the sea, a residue *only* shall be preserved. For he
 will finish and cut short the account, with righteousness:
 because the Lord will make a short account in the land."
 29 And as Isaiah hath foretold, "Unless the Lord of hosts
 had left us a seed, we had been as Sodom, and had been
 made like Gomorrah."
 30 What shall we say then? That the gentiles, who follow-
 ed not after justification, have attained to justification; that
 31 justification however which is by faith: but *that* Israel,
 who followed after a law of justification, hath not attained
 32 to *the* law of justification. Why? because *they have* not
sought it by faith, but as if it were by works [of the law:
 33 for] they have struck against¹ the stone of stumbling; as it
 is written, "Behold, I lay in Sion a stone of stumbling,
 and a rock of offence: and *yet* [whosoever] believeth in him²
 shall not be ashamed."

CH. X. Brethren, the desire of mine heart, and *my* prayer to
 2 God, *are* in behalf of them³, that they may be saved. For
 I bear them witness that they have a zeal toward God⁴,
 3 but not according to knowledge. For being ignorant of
 God's *method* of justification, and seeking to establish their
 own [justification,] they have not submitted themselves
 4 to the justification *appointed* of God. For Christ is the
 end of the law, for justification to every one who believ-
 5 eth. For Moses describeth the justification which *is* by
 the law, "That the man who doeth those things, shall
 6 live by them⁵." But the justification *which is* by faith
 speaketh thus: "Say not in thine heart, Who will ascend
 into heaven?" (that is, to bring Christ down *from above* :)

¹ Or, "stumbled at," N. m. ² Or, "therein," N. m. ³ "Israel," R. T. and N. ⁴ ζηλος Θεου, zeal of God, i. e. great zeal. See Schoetgenius, and Macknight. ⁵ "by it," Mss.

7 Or, "Who will descend into the abyss¹?" (that is, to bring
 8 up Christ again from the dead. But what saith it? "The
 word is nigh unto thee, *even* in thy mouth, and in thine
 9 heart:" (that is, the word of faith which we preach.) For
 if thou shalt confess with thy mouth the Lord Jesus, and
 shalt believe in thine heart that God hath raised him from
 10 the dead, thou shalt be saved. * For with the heart man
 believeth to justification; and with the mouth confession is
 11 made to salvation. For the scripture saith, "Whosoever
 12 believeth in him, shall not be ashamed." For there is no
 difference between the Jew and the gentile²: for the same
 Lord of all is rich unto all who call themselves by his name³.
 13 For whosoever taketh upon himself⁴ the name of the Lord,
 shall be saved."
 14 How therefore shall *men* take his name⁵, in whom they
 have not believed? and how shall they believe in him, of
 whom they have not heard? and how shall they hear with-
 15 out a preacher? and how shall *men* preach, unless they be
 sent? as it is written, "How beautiful are the feet of those
 who bring glad tidings of peace, who bring glad tidings of
 16 good things!" But all have not obeyed the gospel: for
 Isaiah saith, "Lord, who hath believed *on hearing* our re-
 17 port?" (Faith then *cometh* by hearing; but hearing, by the
 18 word of God.) But I say, Have not *all* heard? Yes, truly;
 "their sound hath gone forth into all the earth, and their
 19 words to the ends of the world." But I say, Hath not Israel
 known *this*? First, Moses saith, "I will provoke you to
 jealousy by *those that are* not a people, and by a nation void

¹ "deep pit?" N. ² Gr. "Greek." ³ So Wakefield. "who call upon him." N. ⁴ So Wakefield. "shall call on the name," N. ⁵ So Wakefield. "call on him," N.

* "An outward confession of Jesus's Messiahship is required, and inward belief that he was declared to be the son of God by his resurrection, ch. i. 4. And those who make this confession, and entertain this belief, are admitted into a state of salvation, or become members of the christian church." Newcome.

20 of understanding I will anger you." But Isaiah useth great boldness, and saith, "I was found by those that sought me not: I was made manifest to those that asked not after me."

21 But to Israel he saith, "All the day I have stretched forth my hands to a disobedient and gainsaying people."

CH. XI. I say then, Hath God cast off his people? By no means. For I also am an Israelite, of the race of Abraham, of the tribe of Benjamin. God hath not cast off his people, whom he foreknew. Know ye not what the scripture saith by Elijah? how he addresseth God against¹ Israel,² "Lord, they have killed thy prophets, [and] digged down thine altars; and I only am left, and they seek my life." But what saith the answer of God to him? "I have left to myself seven thousand men, that have not bowed the knee to the image of Baal." In like manner then, at this present time also a part is left according to the election of God's favour. And if by favour, then it is no more through works: otherwise favour is no more favour³.

7 What then? Israel hath not obtained that which he seeketh for: but the elect⁴ have obtained it, and the rest have been blinded: as it is written, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear," even to this day. And David saith, "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened, that they may not see; and bow down their back always."

11 I say then, Have they stumbled so as to fall? By no means: but rather, on occasion of their falling off salvation is come to the gentiles, to provoke Israel to jealousy. Now if their falling off be the riches of the world, and their failure the riches of the gentiles; how much more their ful-

¹ "concerning." N. See Rosenmuller, Macknight. ² "saying," added in R. T. and N. ³ But if by works, then it is no more through favour: otherwise, work is no more work. R. T. ⁴ Gr. "the election."

13 ness? (For I speak to you-gentiles: *and* indeed, as I am the
 14 apostle of the gentiles, I honour my ministry; if by any
 means I may provoke to jealousy *those that are* my flesh, and
 15 may save some of them.) For if the rejecting of them *be*
 the reconciling of the world, what *will* the receiving of *them*
 16 *be* but life from the dead? Now if the first fruits *be* ~~holy~~, so
 likewise is the lump: and if the root *be* holy, so likewise
 17 *are* the branches. And if some of the branches have been
 broken off, and thou, being a wild olive-tree, have been
 grafted in upon them, and with them have become partaker
 18 of the root and fatness of the olive-tree; boast not against
 the branches. But if thou boast, thou bearest not the root,
 19 but the root thee. Thou wilt say then, "The branches
 20 have been broken off, that I might be grafted in." Well:
 because of unbelief they have been broken off, and thou
 21 standest by faith. Be not high-minded, but fear. For if
 God spared not the natural branches, *take heed* lest he spare
 22 not thee also. Behold therefore the kindness and severity
 of God: toward those that have fallen, severity; but toward
 thee, kindness, if thou continue in *deserving* his kindness:
 otherwise, Thou also shalt be cut off.
 23 And they also, if they continue not in unbelief, shall be
 24 grafted in: for God is able to graft them in again. For if
 thou wert cut out of the olive-tree, which is wild by nature,
 and, contrary to nature, wert grafted into a good olive-tree;
 how much more shall these, that are *branches* by nature, be
 25 grafted into their own olive-tree? For I would not, bre-
 thren, that ye should be ignorant of this mystery*, (lest ye
 be wise in your own conceits,) that blindness hath happened
 in part to Israel, until the fulness of the gentiles come in.
 26 And then all Israel will be saved: as it is written, "A de-
 liverer shall come out of Sion, and shall turn away ungod-

* "This hidden truth which I now reveal. See 1 Cor. xv. 51, on which place Dr. Wall defines a mystery to be, what God purposes to do, but that purpose of his has not till now been declared." Newcome.

27 liness from Jacob." And "this *is* my covenant with them,
 28 when I shall take away their sins." As concerning the
 gospel, *they are* enemies because of you: but as concerning
 29 *God's* election, *they are* beloved because of the fathers. For
 the free gifts and the calling of God *are* without repent-
 30 ~~ance~~. For as ye [also] formerly believed not in God, yet
 31 have now obtained mercy on occasion of their unbelief; so
 these also have now believed not, on occasion of the mercy
 32 shown to you, that they also may obtain mercy. For God
 hath included all together in unbelief, that he might have
 mercy upon all.

33 O the depth of the riches both of the wisdom and know-
 ledge of God! how unsearchable *are* his judgements, and
 34 his ways not to be traced! For who hath known the mind
 35 of the Lord? or who hath been his counsellor? Or who
 hath first given to him; and it shall be given to him again?
 36 For of him, and by him, and to him, *are* all things. To him¹
 be glory for ever. Amen.

CH. XII. I BESEECH you therefore, brethren, by the mercies
 of God, that ye present your bodies² a living sacrifice, holy,
 2 well-pleasing to God, *even* your rational service³. And be
 not fashioned according to this world: but be transformed⁴
 by the renewing of [your] mind, so that ye may search out
 what *is* the good, and well-pleasing, and perfect will of God.
 3 For I say, by the favour bestowed on me, to every man
 that is among you, not to think *of himself* more highly than
 he ought to think; but to think soberly⁵, according as God
 4 hath dealt to every man *his* measure of faith. For as we
 have many members in one body, and all the members have
 5 not the same office; so we, being many, are one body in
 6 Christ, and every one members one of another. Now hav-
 ing free gifts, differing according to the favour bestowed on

¹ Gr. "to whom." ² Or, "your persons;" or, "yourselves." ³ spiritual service, N. See Locke. ⁴ Also, that ye be not fashioned according to this world: but that ye be transformed, &c. Ms. ⁵ Gr. "so as to think soberly."

us, whether prophecy, *let us prophesy* according to the portion of *our* faith; or ministry, *let us attend* on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, *let him do it* with liberality; he that presideth, with diligence; he that sheweth pity, with cheerfulness.

9 *Let love be* without dissimulation: abhor that which is evil; cleave to that which is good: in brotherly kindness be tenderly affectioned one to another: in *showing* honour go before one another: be not slothful in business: be of an active mind: serving yourselves of the opportunity¹: rejoice in hope: be patient in affliction: persevere in prayer: contribute to the necessities of the saints: be given to hospitality. Bless those who persecute you: bless, and curse *them* not. Rejoice with those that rejoice, and weep with those that weep. *Be* of the same mind one toward another.

Mind not high things, but accommodate yourselves to what are humble². Be not wise in your own conceits. Recompense to no man evil for evil. Provide what is good in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Beloved, avenge not yourselves, but rather give place to *the anger of God*³: for it is written, "Vengeance is mine; I will repay," saith the Lord. If [therefore] thine enemy hunger, feed him; if he thirst, give him drink: for *in* so doing thou wilt heap coals of fire on his head⁴. Be not overcome by evil; but overcome evil with good.

CH. XIII. Let every man be subject to the powers in authority⁵: for there is no power but from God⁶; and those⁷

¹ So Wakefield and Griesbach. q. d. "use opportunity wisely: watch the fittest seasons for doing good." Wall. N. n. "serve the Lord," R. T. and N.

² be led away with the humble. N. ³ supreme powers, N. See W. ⁴ "under God," Mss. ⁵ "the powers," R. T. and N.

* "So in Pol. Synops. sign. 2. Frid. Schmidii Annot. in Epist. ad Rom. 8vo, Lipsiæ, 1777, and Dr. Henry Owen. This sense is confirmed by what follows." Newcome. "Give way to the anger of another," Wakefield.

+ "If he is not softened God will judge him." Jortin. Or, "that you may melt him down to kindness." Vorstius, Whitby, and others. Newcome.

2 which exist are appointed of God. He therefore who resisteth the power, resisteth the appointment of God : and
 3 those who resist will receive to themselves judgement. For rulers are not a terror to good works, but to evil. Wouldst thou therefore not be afraid of the power? do that which
 4 is good, and thou wilt have praise from it. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is a minister of God, an avenger to *execute* punishment¹
 5 upon him who doeth evil. Wherefore it is necessary that ye be subject², not only because of punishment but also because of conscience. For on this account ye pay tribute also : for they are God's ministers, attending continually to
 6 this matter. Render therefore to all their dues : tribute, to whom tribute *is due* ; custom, to whom custom ; fear, to whom fear ; honour, to whom honour.
 8 Owe no man any thing, but love to one another : for he
 9 that loveth another fulfilleth the law. For *the commandments*, "Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal,³ Thou shalt not covet;" and if *there be* any other commandment, it is summed up in these words, namely, "Thou shalt love thy neighbour as
 10 thyself." Love worketh no ill to *our* neighbour : love therefore *is* the fulfilling of the law.
 11 And *we should do this*, knowing the time, that now is the hour to awake out of sleep : for now our salvation *is* nearer
 12 than when we believed : the night is far spent, the day approacheth : let us therefore lay aside the works of darkness,
 13 and let us put on the attire of light. Let us walk becomingly, as in the day ; not in revellings and drunkenness, not in debauchery and wantonness, not in strife and envying.
 14 But put ye on the Lord Jesus Christ ; and make not provision for the flesh, to *fulfil its* desires.

CH. XIV. Now receive to yourselves him that is weak in the

¹ Gr. "anger," and ver. b.

² "Therefore be ye subject," Mss. ³ The words "Thou shalt not bear false witness," are inserted in R. T. and N.

2 faith, *but* not for doubtful disputings. One believeth that
 he may eat all things: but another, who is weak, eateth
 3 herbs *only*. Let not him that eateth, despise him that eat-
 eth not; and let not him that eateth not, judge him that
 4 eateth; for God hath received him to himself. Who art thou
 that judgest the servant of another? to his own master he
 standeth or falleth. But he shall be established: for God
 5 is able to establish him. One man esteemeth one day above
 another: but another man esteemeth every day *alike*. Let
 6 every man be fully persuaded in his own mind. He who
 regardeth the day, regardeth *it* to the Lord; and he who
 regardeth not the day, to the Lord he regardeth it not.
 Also¹, he that eateth, eateth to the Lord; for he giveth
 God thanks: and he that eateth not, to the Lord he eateth
 7 not, and giveth God thanks. For none of us liveth to him-
 8 self, and none dieth to himself. For whether we live, we
 live to the Lord; and whether we die, we die to the Lord:
 9 whether we live therefore or die, we are the Lord's. For
 to this end Christ [both] died², and lived *again*, that he
 might have dominion both over *the* dead and *the* living*.
 10 But why dost thou judge thy brother? or why dost thou
 despise thy brother? for we shall all stand before the judge-
 11 ment-seat of Christ³. For it is written, "*As* I live, saith
 the Lord, every knee shall bow to me, and every tongue
 12 shall praise God." So then every one of us must give ac-
 13 count of himself to God. Let us not therefore judge one
 another any more: but judge this rather, that no man put
 a stumbling-block, or an occasion to fall, in *his* brother's
 14 way. I know, and am persuaded in the Lord Jesus, that
 nothing *is* unclean in itself: but if any man esteem any
 15 thing to be unclean, to him *it is* unclean. But if thy bro-

¹ "Also" is wanting in R. T. and N.
 &c. R. T. ³ "of God." *Mss.*

² and rose again, and revived, that,

* authority to raise the dead to life, and to command the obedience of the living. Dr. Taylor.

ther be disquieted because of *thy* food, thou no longer walk-
 est according to love. Destroy not him by thy food, for
 16 whom Christ died. Let not then your good be evil-spoken
 17 of. For the kingdom of God is not meat and drink; but
 18 righteousness, and peace, and joy in the holy spirit. For he
 that in these things¹ serveth Christ, *is* well-pleasing to God,
 19 and approved by men. So then let us follow after the things
 which make for peace, and for the edifying of one another.
 20 For a *kind of* food, destroy not the work of God. All things
 indeed *are* pure; but *it is* evil in that man who eateth so as
 21 to cause offence. *It is* right neither to eat flesh, nor to drink
 wine, nor *to do any thing* by which thy brother stumbleth,
 22 or is offended, or is made weak². Thou hast faith. Have
 it with respect to thyself, in the sight of God. Happy *is* he
 who condemneth not himself in that which he alloweth *him-*
 23 *self to do*. But he who doubteth is condemned if he eat, be-
 cause *he eateth* not from faith: for whatsoever *is* not from
 faith is sin.

25 XVI. * Now unto him that is able to establish you, (accord-
 ing to the gospel which I *teach*, and *to my* preaching of Je-
 sus Christ, according to the revealed mystery³, which was
 26 kept secret under the ancient dispensations⁴, but hath now
 been made manifest, and, by the scriptures of the prophets,
 according to the commandment of the everlasting God, hath
 been made known to all the gentiles for *their* obedience to
 27 the faith;) to the only wise God, *be* glory, through Jesus
 Christ, for ever. Amen.

CH. XV. Now we that are strong ought to bear the infirmities
 2 of the weak, and not to please ourselves. Let every one of

¹ "in this," Mss. ² "or is offended, or is made weak." These words are
 wanting in the Alexandrine and Ephrem Mss., and have the appearance of a
 gloss. N. n. ³ Gr. revelation of the mystery. ⁴ Gr. the secular times: or,
 the times of the ages.

* In the common copies this doxology is inserted at the conclusion of ch. xvi.
 but the Alexandrine and most of the other manuscripts introduce it here. See
 Griesbach.

- 3 us¹ please *his* neighbour for *his* good, to edification. For Christ also pleased not himself; but, as it is written, "The
4 reproaches of those who reproached thee fell on me." For whatsoever things were formerly written, were written² for our instruction; that we, through the patience and comfort
5 arising from³ the scriptures, might have hope. Now the God of patience and comfort grant you to be of the same mind among yourselves, according to the will of Christ Je-
6 sus: that with one consent, *and* with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.
7 Wherefore receive to yourselves one another; as Christ also hath received you⁴ to himself for the glory of God.
8 Now I say, that [Jesus] Christ became a minister of the circumcision, for the truth of God, to confirm the promises
9 made to the fathers: and that the gentiles might glorify God for *his* mercy; as it is written, "For this cause I will praise
10 thee among the gentiles, and sing unto thy name." And again it is said, "Rejoice, ye gentiles, together with his
11 people." And again, "Praise the Lord, all ye gentiles;
12 and laud him all ye people." And again Isaiah saith, "There shall be a root of Jessè: and he who shall rise to reign over the gentiles, in him the gentiles shall hope."
13 Now the God of hope fill you with all joy and peace, in believing; that ye may abound in hope, through the power of the holy spirit.
14 And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with all know-
15 ledge, able to admonish one another⁵ also. Nevertheless, brethren, I have written to you somewhat boldly in part, as putting you in mind, on account of the favour which God
16 hath bestowed on me; that I should be a minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be well-accepted, being

¹ "therefore," R.T. ² "formerly written," R.T. ³ taught by, N. ⁴ "us," R.T. ⁵ "to admonish others," Mss.

17 sanctified by the holy spirit. I have therefore whereof
 I may glory through Jesus Christ, in things relating to
 18 God; (for I will not dare to speak of any of those things
 which Christ hath not wrought by me;) concerning the obe-
 19 dience of the gentiles in word and deed, through mighty
 signs and wonders, through the power of the holy spirit¹;
 so that from Jerusalem, and round about to Illyricum, I
 20 have fully preached the gospel of Christ: earnestly² striv-
 ing, however, to preach the gospel in this manner; not where
 Christ was named, lest I should build upon another man's
 21 foundation; but, as it is written, "Those to whom he had
 not been spoken of, shall see: and those that had not heard,
 22 shall understand." On which account also, I have been
 23 often hindered from coming to you: but now, having no
 longer place³ *for preaching* in these parts, and having a
 24 great desire for these many years to come unto you; when-
 soever I go into Spain⁴ I trust to see you as I pass on, and
 to be conducted by you on my way thitherward, when I have
 25 been first partly filled with your *company*. But now I am
 26 going to Jerusalem, that I may minister to the saints. For
 it hath pleased *those of* Macedonia and Achaia to make
 some contribution for the poor saints that are in Jerusalem.
 27 It hath pleased them indeed, and they are debtors to *the*
Jews: for if these have made the gentiles partakers of their
 spiritual things, *the gentiles* ought also to minister to them
 28 in worldly things. When therefore I have performed this,
 and have consigned to them this fruit of love, I will come
 29 by you into Spain. And I know that, when I come unto
 you, I shall come in the fulness of the blessing⁵ of Christ.
 30 Now I beseech you, brethren, by the Lord Jesus Christ,
 and by the love *which is the fruit* of the spirit, that ye strive
 31 together with me in *your* prayers to God for me; that I

¹ "spirit of God;" R. T. ² Gr. ambitiously. ³ Or, "business in these parts," N. m. ⁴ I will come to you; for I trust, &c. R. T. ⁵ of the gospel of Christ, R. T. and Newcome.

may be delivered from those in Judea who believe not; and [that] my ministry at Jerusalem may be well-accepted by
 32 the saints; that I may come to you with joy, by the will
 33 of God; and may be refreshed together with you. Now the
 God of peace *be* with you all. Amen.

CH. XVI. Now I commend to you Phebe our sister, who is a
 2 deaconess of the church which is at Cenchrea: that ye receive her in the Lord, as is worthy of saints, and that ye
 help her in whatsoever business she hath need of you: for
 3 she hath been an assistant of many, and of myself *also*. Salute Priscas¹ and Aquila, my fellow-labourers in Christ
 4 Jesus: (who for my life have laid down their own necks: to whom not I only give thanks, but all the churches also of
 5 the gentiles:) *salute* likewise the church² *which assembleth* in their house. Salute my well-beloved Epænetus, who is
 6 the first-fruits of Asia³ to Christ. Salute Mary, who hath
 7 laboured much for us⁴. Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are well known among the apostles; who also were in Christ before me.
 8 Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow-labourer in Christ; and Stachys, my beloved.
 10 Salute Apelles, *who is* approved in Christ. Salute those
 11 that are of Aristobulus's *household*. Salute Herodian, my kinsman. Salute those of Narcissus's *household*, that are in
 12 the Lord. Salute Tryphena, and Tryphosa, who labour in the Lord. Salute the beloved Persis, who hath laboured
 13 much in the Lord. Salute Rufus *who is* chosen in the Lord; and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with
 15 them. Salute Philologus and Julia, Nereus and his sister, 16 and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

¹ Priscilla, R. T. ² Or, congregation, N. m. ³ of Achaia, R. T. ⁴ for you, Mm.

17 Now I beseech you, brethren, to mark those who raise
divisions and causes of stumbling, contrary to the doctrine
18 which ye have learned; and avoid them. For those that
are such, serve not our Lord¹ Christ, but their own belly;
and, by good words, and fair speeches, deceive the hearts
19 of the innocent. For your obedience hath come abroad
unto all men. I rejoyce therefore on your account: but yet
I would have you wise concerning that which is good, and
20 simple concerning that which is evil. Now the God of peace
will quickly bruise Satan^{*} under your feet. The favour of
21 our Lord Jesus Christ *be* with you. ² Timothy, my fellow-
labourer, and Lucius and Jason and Sosipater, my kins-
22 men, salute you. I Tertius, the scribe of *this* epistle, salute
23 you in the Lord. Gaius, mine host, and *the host* of the whole
church, saluteth you. Erastus, the treasurer of the city, and
24 Quartus, a brother, salute you. The favour of our Lord
Jesus Christ *be* with you all †. Amen.³

¹ Jesus Christ, R. T. and N. ² Amen, R. T. ³ "The epistle to the Romans was written from Corinth, by Phœbe a deaconess of the church at Cenchrea." R. T.

^{*} "Bad men, the instruments of Satan. The persecuting Jews. See Le Clerc on Hammond: and Whitby." Newcome.

† q. d. May you all enjoy the blessings of the gospel. See 2 Cor. iv. 15; vi. 1. After this verse in the received text follows the doxology which in Griesbach's text and in this version is annexed to ch. xiv.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

- 1 **PAUL**, called *to be* an apostle of Jesus Christ, by the will
2 of God, and Sosthenes *our* brother, to the church of God
which is at Corinth, to those that are sanctified through
Christ Jesus, called *and* holy¹, and to all that in every place
are called by * the name of our Lord Jesus Christ, both
3 their *Lord, I say*, and ours: favour *be* unto you, and peace,
from God our Father, and *from* the Lord Jesus Christ.
- 4 I thank my God always on your account, for the favour
5 of God² which is given you through Jesus Christ: for ye
have been enriched by him in every thing, in all utterance,
6 and *in* all knowledge; according as the testimony concern-
7 ing Christ was confirmed among you: so that ye are infe-
rior in no gift; looking for the manifestation of our Lord
8 Jesus Christ: who will also establish you irreproachable to
9 the end, *even* in the day of our Lord Jesus Christ. God *is*
faithful, by whom ye have been called into a fellowship with
his son Jesus Christ our Lord.
- 10 Now I beseech you, brethren, by the name of our Lord
Jesus Christ, that ye all speak the same thing, and *that*
there be no divisions³ among you; but *that* ye be perfectly
joined together in the same mind, and in the same judge-

¹ called *to be* saints, N. ² for his favour, N. Or, the very liberal gift which
is bestowed upon you. See 2 Cor. viii. 1; ix. 14. 8a. ³ Gr. schisms.

* See Mr. Lindsey's Second Address, p. 273. "call on," N. See also Joseph.
Antiq. Jud. c. 18. § 3. vol. ii. p. 802. edit. Hudson.

- 11 ment. For it hath been declared to me concerning you, my
brethren, by those *that are of the household* of Chloe, that
12 there are contentions among you. Now I say this, (foras-
much as¹ every one of you saith, I am of Paul; and I, of
13 Apollos; and I, of Peter²; and I, of Christ;) is Christ di-
vided? was Paul crucified for you? or were ye baptized
14 into the name of Paul? I thank God that I baptized none
15 of you, but Crispus and Gaius: so that none can say³ that
16 I baptized into mine own name. But I baptized the house-
hold of Stephanas also: besides, I know not that I baptized
any other.
- 17 For Christ sent me not to baptize, but *rather* to preach
the gospel; *though* not with wisdom of speech, lest the cross
18 of Christ should be made of none effect. For the preach-
ing of the cross is to those that are lost foolishness; but to
19 us that are saved, it is the power of God. For it is written,
“ I will destroy the wisdom of those that are wise, and will
bring to nothing the knowledge of those that are knowing.”
20 Where *is* the wise? where *is* the scribe? where *is* the dis-
puter of this world? hath not God made foolish the wisdom
21 of [this] world? For after that, through the wisdom of God,
the world by *its* wisdom knew not God, it pleased God to
save by the foolishness of preaching⁴ those who believe.
22 For the Jews require signs⁵, and the Greeks seek after
23 wisdom: but we preach Christ crucified; to the Jews a
24 stumbling-block, and to the gentiles⁶ foolishness; but to
those that are called, both Jews and Greeks, Christ the
25 power of God, and the wisdom of God. For the foolish-
ness of God is wiser than men; and the weakness of God is
stronger than men.
- 26 For ye see⁷, brethren, those of you who are called; that

¹ See Hallet's Notes and Disc. vol. iii. p. 374. “ Now I mean this, that, &c.” without any parenthesis. N. ² Gr. Cephas. ³ Gr. lest any should say. ⁴ Or, “ the preaching of foolishness.” The subject of discourse, not the mode of communication, is here intended. See ver. 18, 23, 24, 25. Sn. ⁵ a sign, R. T. ⁶ Greeks, R. T. ⁷ Or, For consider, N. m.

not many of *you are* wise men according to the flesh, not
 27 many mighty, not many noble: but God hath chosen the
 foolish things * of the world, to shame those that are wise;
 and God hath chosen the weak things of the world, to shame
 28 the things which are mighty; and the base things of the
 world, and the things which are despised, hath God chosen,
 [yea, and] the things which are not, to bring to nought the
 29 things which are †: so that none can glory before God¹.
 30 And by him ye are in Christ Jesus, whom God hath made
 unto us wisdom, and justification, and sanctification, and
 31 redemption: so that, as it is written, "He who glorieth,
 let him glory in the Lord."

CH. II. Accordingly² I, brethren, when I came to you, came
 not with excellency of speech, or of wisdom, declaring to
 2 you the testimony of God. For I determined not to know
 any thing among you, but Jesus Christ, and him crucified.
 3 And I was with you in weakness, and in much fear and
 4 trembling. And my speech and my preaching *were* not with
 persuasive words of wisdom³, but with demonstration of the
 5 spirit, and of power: that your faith might not be through
 the wisdom of men, but through the power of God.
 6 However, we speak wisdom among those that are per-
 fect: yet not the wisdom of this world, nor of the princes of
 7 this world, who *will* come to nought: but we speak the wis-
 dom of God in *his* mystery, *even* the hidden *wisdom* which
 8 God predetermined before the world⁴ for our glory: which
 none of the princes of this world knew: (for, if they had
 known *it*, they would not have crucified the Lord of glory:)
 9 but, as it is written, "Things which eye hath not seen, nor
 ear heard, neither have they entered into the heart of man,

¹ before him, R. T. ² And accordingly, N. See W. ³ of man's wisdom, R. T.
 with the persuasion of wisdom, Mss. ⁴ Or, the ages, N. m.

* "That is, persons." Newcome.

† "And ignoble and despised persons, and even gentiles regarded by the
 Jews as nothing, [Deut. xxxii. 21; 1 Pet. ii. 10.] to substitute them in the
 place of the people of God." Newcome.

10 God hath prepared for those who love him." But God hath revealed *them* to us by [his] spirit: for the spirit searcheth
 11 all things, even the deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him? In like manner also none knoweth the things
 12 of God, but the spirit of God. Now we have not received the spirit of the world, but the spirit which is from God; that we may know the things which have been freely given
 13 to us of God: which things we speak also, not in the words which man's wisdom teacheth, but which the spirit¹ teacheth; comparing spiritual things with spiritual. But the sensual man receiveth not the things of the spirit of God: for they are foolishness to him; nor can he know *them*, because they are spiritually searched out. But the spiritual *man* searcheth out all things; yet he himself is searched out
 16 by no man. For who knoweth the mind of the Lord, that he may instruct *the spiritual man*? But we have the mind of Christ.

CH. III. Moreover, brethren, I could not speak to you as to
 2 spiritual; but as to carnal, as to babes in Christ. I fed you with milk², not with meat: for ye were not then able to
 3 bear it, nor indeed are ye now able. For ye are still carnal: for whereas *there is* among you envying, and strife, [and divisions,] are ye not carnal, and walk according to the manner of men? For when one saith, "I am of Paul," and another, "I am of Apollos," are ye not carnal?
 6 Who then is Paul, and who is Apollos? ⁴Ministers by whom ye believed; and *that* according as the Lord gave
 6 to each of us. I planted; Apollos watered; but God gave
 7 the increase. So that neither is he that planteth any thing, nor he that watereth; but God that giveth the increase.
 8 Now he that planteth, and he that watereth, are one⁵; and each will receive his own reward, according to his own la-

¹ holy spirit, R. T.

² Gr. him? N. m.

³ "and" not with meat, R. T.

⁴ "But" ministers &c. R. T. ⁵ Gr. one thing.

- 9 hour. For we are workers together with God: ye are
 10 God's husbandry, *ye are* God's building. According to the
 favour of God which hath been given unto me, I laid the
 foundation as a wise master-builder: and another buildeth
 on it. But let every man take heed how he buildeth on it.
 11 For none other foundation can any man lay, than what is
 12 laid, which is Jesus Christ. But if any man build upon this
 foundation, gold, silver, precious stones, wood, grass, stub-
 13 ble, every man's work will be manifest: for the *great* day
 will show it, because it will be revealed with fire; and the
 14 fire will try every man's work, of what kind it is. If any
 man's work remain, which he hath built on *it*, he will receive
 15 a reward. If any man's work shall be burnt, he will suffer
 loss: but he himself will be saved; yet so as through *the*
 fire.
- 16 Know ye not that ye are the temple of God; and *that* the
 17 spirit of God dwelleth in you? If any man corrupt the tem-
 ple of God, God will corrupt him: for the temple of God
 18 is holy, which *temple* ye are. Let none deceive himself. If
 any among you seem to be wise in this world, let him be-
 19 come a fool, that he may be wise. For the wisdom of this
 world is foolishness with God. For it is written, "He
 20 taketh the wise in their own craftiness." And again, "The
 Lord knoweth the reasonings of the wise, that they are
 21 vain." Let none therefore glory in men: for all things are
 22 yours: whether Paul, or Apollos, or Peter¹, or the world,
 or life, or death, or things present, or things to come; all
 23 things [are] yours: and ye *are* Christ's; and Christ is
 God's.

CH. IV. Let a man so account of us, as of ministers of Christ,
 2 and stewards of the mysteries of God. Now it is required²
 3 in stewards that a man be found faithful. But with me it
 is a very small thing that I should be judged by you, or by

¹ Gr. Cephas, N. m.

² Ye require, Mm.

- 4 human inquiry *: yea, I do not even judge myself. For I am conscious to myself of nothing *evil*; yet I am not hereby
 5 justified: but he that judgeth me is the Lord. Judge nothing therefore before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then every man will have praise from God.
- 6 Now these things, brethren, I have transferred to myself, and to Apollos, for your sakes; that ye may learn in us not to think of *men* above that which is *here* written, that no one
 7 of you be puffed up in behalf of one against another. For who maketh thee to differ *from another*? and what hast thou which thou didst not receive? But if thou didst only receive *it*, why dost thou glory as if thou hadst not received *it*?
 8 Now ye are full, now ye are rich, ye have reigned without us: and I wish ye did reign, that we also might reign with
 9 you. For I think [that] God hath brought forth us apostles last †, as devoted to death: for we have been made a spec-
 10 tacle to the world, both to angels and to men ‡. We *are* fools for the sake of Christ, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are*
 11 disgraced. To this present hour, we both hunger and thirst, and are naked, and are beaten, and have no certain abode;
 12 and labour, working with our own hands: being reviled,
 13 we bless: being persecuted, we bear it; being evil-spoken

* Gr. day. "Questioned by you or by man's judgement." W. "Searched out, examined, so as to be justified: ver. 4. See *ἀνίστα*, ch. i. 8; iii. 13; v. 5. Sir Norton Knatchbull's note is, *Ab humano iudicio*. Sermone Anglico vocatur, *A daysman*, qui delectus est iudex inter fratrem et fratrem, forte a *dicendo diem*, in quo iudicium feret arbiter: quæ phrasis est Latinis familiaris." Newcome.

† "Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. Or, we may render, 'hath appointed us apostles *the lowest of men*, and as devoted to death.'

‡ "to angels," i. e. to men in high stations. See 1 Pet. iii. 22; Ps. xcvi. 7. "to men," i. e. to persons of low rank. See John xix. 5; Phil. ii. 7; Luke xii. 36. Sn.

of, we exhort: we are made as the vilest of the world, *as*
 14 the off-scouring of all things, until now. I write not these
 things to shame you; but I admonish you as my beloved
 15 sons. For if ye have ten thousand guides in Christ, yet *ye*
have not many fathers: for I am your father¹ in Christ Je-
 16 sus, by *preaching to you* the gospel. Wherefore I exhort
 17 you, be ye imitators of me. For this cause I have sent unto
 you Timothy, who is my beloved and faithful son in the
 Lord, who will remind you of my ways which are in Christ,
 as I teach every where in every church.

18 But some have been puffed up, as though I would not
 19 come to you. But I will come to you shortly, if the Lord
 be willing; and I will know, not the speech of those that
 20 are puffed up, but *their* power. For the kingdom of God is
 not in speech, but in power.

21 **WHAT** will ye? that I come to you with a rod, or in love,
СН. V. and *in the spirit of meekness*? Fornication is certainly
 heard of among you, and such fornication as is not *commit-*
*ted*² even among the gentiles, that one should have *his* fa-
 2 ther's wife. And are ye puffed up? and have ye not rather
 mourned? so that he who hath committed this deed might
 3 be taken away from among you. For I truly [*as*] absent
 in body but present in spirit, have already judged, as though
 4 I were present, him who hath so done this; that in the name
 of our Lord Jesus Christ, (when ye are gathered together,
 and my spirit³ with the power of our Lord Jesus Christ,)
 5 ye deliver such an one to Satan *, for the destruction of the

¹ I begat you, N. ² is not named, R. T. ³ when ye and I, *who am with you*
 in spirit, are gathered together, &c. W.

* q. d. Disown him as a christian brother. Expel him from the community of believers. Let him be regarded as a heathen: no longer a subject of Christ, but a vassal of Satan. The world is considered as divided into two great empires, one under the government of Christ, the other under the tyranny of Satan. When a heathen became a believer, he was translated from the kingdom of darkness into the kingdom of God's dear son. When a believer for misbehaviour was dismissed from the christian community, he was said to be delivered over to Satan. This was done "for the destruction of the flesh," that is, for the correction of his vices, that he might be made sensible of his fault, and brought to repentance. Col. i. 13; 1 Tim. i. 20.

flesh, that the spirit may be saved in the day of the Lord
 6 Jesus. Your glorying *is* not good. Know ye not that a little
 7 leaven leaveneth¹ the whole lump? Take away² thoroughly
 the old leaven, that ye may be a new lump, inasmuch as ye
 are unleavened³: for our passover⁴ hath been slain [for
 8 us], *even* Christ. Let us therefore keep *our* feast, not with
 the old leaven, nor with the leaven of wickedness and ma-
 liciousness; but with the unleavened *bread* of sincerity and
 truth.

9 I write⁵ unto you in this epistle⁶, not to keep company
 10 with fornicators: [yet] not wholly with the fornicators, or
 covetous, or oppressors, or idolaters, of this world: for then
 11 indeed ye must go out of the world: but I now write unto
 you, not to keep company with *him*, if any that is called a
 brother be a fornicator, or covetous, or an idolater, or a re-
 viler, or a drunkard, or an oppressor; not even to eat with
 12 such an one. For what have I to do to judge⁷ those [also]
 that are without? Should not ye judge those that are with-
 13 in? and will *not*⁸ God judge those that are without?⁹ Put
 away¹⁰ from among yourselves that wicked person.

CH. VI. DARETH any of you, having a matter against another,
 to be judged before the unrighteous, and not before the
 2 saints? Know ye not that the saints will judge the world*?

¹ corrupteth, Mss. ² Take away "therefore," R. T. ³ Or, that as ye
 are now a new lump, ye may be unleavened. ⁴ Or, our paschal lamb.
⁵ Gr. have written: and so ver. 11. ⁶ I wrote to you in that letter, W. ⁷ Or,
 how doth it concern me to judge. N. m. ⁸ doth not, &c. R. T. ⁹ Or, "No:
 but judge ye those that are within: (and those that are without God will
 judge:) and put away," &c. See Mss. N. m. ¹⁰ Put away "therefore,"
 R. T. and N.

* *The saints will judge the world*; and, ver. 3, *we shall judge angels*. "This,"
 says Dr. Priestley, "is figurative language; as is the representation of Christ
 sitting and judging all nations. What it is that is really to be understood by
 this we cannot at present know. It will, no doubt, be sufficiently verified,
 though, perhaps, in a manner of which we cannot at this time have any proper
 conception. And whatever powers and prerogatives are given to Christ, will
 be shared by him with his disciples, according to his prayer before his death,
 in which he says, John xvii. 22, 'The glory which thou gavest me I have given
 them, that they may be one, as we are one.'" See Dr. Priestley's Notes on

but if the world will be judged by you, are ye unworthy to
 3 judge the smallest causes? Know ye not that we shall judge
 angels? how much more things which belong to this life?
 4 If then ye have judgements of causes belonging to this life,
rather set those to judge who are of no account in the
 5 church. I speak to your shame. Is it so, that there is not
 even one wise man among you, who can decide between his
 6 brethren? but is brother brought into judgement with bro-
 7 ther, and that before unbelievers? Now therefore it is cer-
 tainly a defect among you, that ye have suits one with an-
 other. Why do ye not rather suffer wrong? why are ye
 8 not rather defrauded? whereas ye wrong, and defraud; and
 that *your* brethren.

9 Know ye not that injurious men will not inherit the king-
 dom of God? Be not deceived: neither fornicators, nor
 idolaters, nor adulterers, nor impure abusers of themselves¹,
 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor
 11 oppressors, will inherit the kingdom of God. And such were
 some of you: but ye have been washed, but ye have been
 sanctified, but ye have been justified, by the name of the
 Lord Jesus, and by the spirit of our God.

12 All things are lawful to me, but all things are not expe-
 dient: all things are lawful to me, but I will not be brought
 13 under the power of any thing. Meats *are* for the belly, and
 the belly *is* for meats: yet God will destroy both it and

¹ So Wakefield. "Nor pathicks, nor abusers of themselves with mankind," N.

Scripture. It is plain from this text, that, whatever is meant by the phrase "judging the world," it is an office to which human beings may be made competent. To say that this expression means one thing when applied to Christ, and another when used of the saints, is gratuitous and unfounded. Perhaps the expression "to judge the world," may not imply any personal act, either on the part of Christ, or of Christians in general. It may possibly signify nothing more than that the final state of mankind shall be determined agreeably to the declarations of the gospel which was first promulgated by Christ; to which declarations all the professed disciples of Christ in succeeding ages, however they may have differed upon other points, have borne their unanimous testimony. In the same manner the ancient prophets are said to have done that which they were only commissioned to foretell. See Jer. l. 10.

them. But the body *is* not for fornication, but for the Lord;
 14 and the Lord for the body: and God hath both raised up
 15 the Lord, and will raise up us¹ also by his power. Know
 ye not that your bodies are members of Christ? shall I then
 take the members of Christ, and make them the members of
 16 an harlot? By no means. Know ye not that he who is joined
 to an harlot, is one body? (for "two," saith *the scripture*,
 17 "shall be one flesh." But he that is joined to the Lord, is
 18 one spirit. Flee fornication. Most sins which a man com-
 mitteth, are without the body; but he who committeth for-
 19 nication, sinneth against his own body. Know ye not that
 your body is² the temple of the holy spirit *which is* in you,
 20 which ye have from God? Nor are ye your own: for ye
 have been bought with a price: glorify therefore God with
 your body³.

CH. VII. Now concerning the things about which ye have writ-
 2 ten to me: *It is* good for a man not to touch a woman. Ne-
 vertheless, because of *avoiding* fornications, let every man
 have his own wife, and let every woman have her own hus-
 3 band. Let the husband render to the wife the debt of
*marriage*⁴; and in like manner the wife also to the husband.
 4 The wife hath not power over her own body, but the hus-
 band: and in like manner the husband also hath not power
 5 over his own body, but the wife. Defraud ye not one an-
 other; unless perhaps partly, with consent, for a time, that
 ye may have leisure⁵ for prayer⁶, and may come together
 again; that Satan tempt you not because of your inconti-
 6 nence. But I speak this by way of permission; not by
 7 way of commandment. For I would that all men were
 even as I myself *am*. But every man hath his proper gift
 from God; one according to this manner, and another ac-
 cording to that.

¹ "you" also, R. T. ² your bodies are, Mss. ³ "and with your spirit, which are God's." R. T. ⁴ due benevolence, R. T. ⁵ Or, may be employed in, N. m. ⁶ for "fasting" and prayer, R. T.

8 Now I say to widowers and to widows, [It is] good for
 9 them if they remain even as I. But, if they have not continence,
 let them marry: for it is better to marry than to
 10 burn. And to the married I command, *yet not I only* but
 11 the Lord, that the wife depart not from *her* husband: (but
 if she depart, let her remain unmarried, or be reconciled
 to *her* husband :) and that the husband do not put away *his*
 wife.

12 But to the rest I speak, not the Lord: If any brother
 have an unbelieving wife, and she choose to dwell with
 13 him, let him not put her away. And if a woman have an
 unbelieving husband, and he choose to dwell with her, let
 14 her not put him¹ away. For the unbelieving husband is
 sanctified by *the*² wife, and the unbelieving wife is sancti-
 fied by *the*² husband. Otherwise, your children would be
 15 unclean; but now they are holy. But if the unbelieving
person depart, let such depart. The brother or the sister³
 is not enslaved in such *cases*⁴. However, God hath called
 16 us to peace. For how knowest thou, O wife, whether thou
 shalt save *thy* husband? or how knowest thou, O husband,
 whether thou shalt save *thy* wife?

17 : However, according as the Lord,⁵ hath distributed to
 every one, according as God⁶ hath called every one, so let
 18 such walk. And thus I appoint in all the churches. Hath
 any man been called, being circumcised? let him not be-
 come uncircumcised. Hath any man been called in uncir-
 19 cumcision? let him not become circumcised. Circumcision
 is nothing, and uncircumcision is nothing; but the keeping
 20 of the commandments of God *is every thing*. Let every
 21 one remain in that calling wherein he was called. Wast
 thou called *being a servant*⁷? care not for it: but if thou

¹ "her husband," *Mss.* ² *His—her*, N. Some expositors would place the 16th
 verse after the 13th. Mr. Wakefield places it after the 14th. ³ A brother or a
 sister, N. ⁴ Or, by such persons, N. m. ⁵ God, R. T. and N. ⁶ the Lord,
 R. T. and N. ⁷ Or, "slave?" so also ver. 23, 24.

22 canst be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the free-man of the Lord: in like manner also he that is called, *being* a free-man, is the 23 servant of Christ. Ye have been bought with a price; do 24 not become servants to men. Brethren, let every man remain with God in that *state* wherein he was called.

25 Now concerning single persons¹, I have no commandment of the Lord: but I give my judgement, as having obtained mercy from the Lord, that I might be faithful. I think therefore that this is good, because of the present distress, *I say*, that *it* is good for a man to continue as he 27 is. Art thou bound to a wife? seek not to be loosed. Art 28 thou loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble 29 in the flesh. But I spare you. However, this I say, brethren, ²The time is short. It remaineth, that both those 30 that have wives, be as those that have none; and those that weep, as those that weep not; and those that rejoice, as those that rejoice not; and those that buy, as those that 31 possess not; and those that use this world, as those that 32 use it not: for the fashion of this world passeth away. But I would have you without anxious care. He that is unmarried, careth for the things of the Lord, how he may please 33 the Lord: but he that is married, careth for the things of 34 the world, how he may please *his* wife. There is *this* difference *also* between a wife and a virgin³: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please 35 *her* husband. Now I speak this for your own advantage; not that I may cast a snare upon you, but for becoming-

¹ Gr. "virgins." ² that "the time," R. T. ³ Manuscripts vary in this verse; some good copies leave out the word "virgin," and read, "There is a distinction concerning the woman: The unmarried," &c. See Griesbach.

ness, and for a right attendance on the Lord without distraction.

36 But if any man think that he behaveth himself unbecomingly toward his virgin, if she pass the flower of *her* age, and it ought so to be; let him do what he pleaseth, he sinneth not: let such *virgins* marry. But he who standeth firm in his heart, having no necessity, but hath power over his own will, and determineth thus in his heart, that he will keep his virgin, doeth well. So that he who giveth *her* in marriage, doeth well; but he who giveth *her* not in marriage, doeth better.

39 The wife is bound¹, as long as her husband liveth; but if [her] husband be dead, she is at liberty to be married to whom she pleaseth; only in the Lord. But she is happier if she remain as she is, according to my judgement: and I also seem to have * the spirit of God.

CH. VIII. Now concerning things offered to idols, we know (for we all have knowledge: knowledge puffeth up, but love edifieth: [however,] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know: but if any man love God, such an one is known by him: concerning therefore the eating of things offered to idols, we know) that an idol is nothing in the world, and that there is no [other] God but one. For though there be that are called gods, whether in heaven or on earth, (as there are gods many, and lords many,) yet to us *there is* one God, the Father, of whom *are* all things, and we for him; and one Lord Jesus Christ, by² whom *are* all things, and we by³ him. However, all have not *this* knowledge: but some, with a consciousness³ of the idol, to this hour eat *meat* as a thing offered to an idol; and their conscience, being weak,

¹ by the law, R. T. * Or, through, N. m. ³ from custom, Mss.

* "This is a very usual way in Greek writers of expressing what really is so. See ch. xi. 9. Gal. ii. 6, 9. Heb. iv. 1; xii. 11; and bishop Pearce in loc. and on ch. xi. 16." Newcome.

8 is defiled. But food recommendeth¹ us not to God: for neither, if we eat, are we better *than others*, nor, if we eat
 9 not, are we worse. But take heed lest by any means this your liberty become a stumbling-block to those that are weak.
 10 For if any man see thee, that hast knowledge, placed at meat in an idol's temple, will not the conscience of him that
 11 is weak be encouraged² to eat things offered to idols? and through thy knowledge will not *thy* weak brother perish,
 12 for whom Christ died? But when ye sin thus against *your* brethren, and wound their weak conscience, ye sin against
 13 Christ. Wherefore if food cause my brother to offend, I will not eat flesh for ever³, lest I cause my brother to offend.

CH. IX. AM I not a free-man? am I not an apostle⁴? have I not seen Jesus Christ our Lord? are not ye my work in
 2 the Lord? If I be not an apostle to others, yet doubtless I am to you: for ye are the seal of mine apostleship in
 3 the Lord. My defence to those that examine me, is this:
 4 Have we not a right to eat and to drink[†]? have we not a
 5 right to take about *with us* a christian wife⁵, as well as other apostles, and *as* the brethren of the Lord, and Pe-
 6 ter⁶? or have I only, and Barnabas, no right to forbear
 7 working? Who ever serveth in war at his own charge? who planteth a vineyard, and eateth not of its fruit? or who
 8 feedeth a flock, and eateth not of the milk of the flock? Say I these things according to the manner of men? or doth
 9 not the law also say the same? For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that is treading out the corn." Doth God take care for
 10 oxen *only*? Or doth he certainly say *this* for our sakes

¹ will not recommend us, Mas. ² Gr. "be built up." ³ Am I not an apostle? am I not a free-man? R. T. ⁴ Gr. a wife, a sister. "A wife, being a sister, Geneva version. Or, a wife who is a sister in Christ," N. m. ⁵ Gr. Cephus?

* "for ever," i. e. as long as I live. See John xiv. 16.

† i. e. "at the charge of our converts?" Newcome.

also? For our sakes, no doubt, it was written: for he who ploweth ought to plow in hope; and he who thresheth
 11 *ought* to thresh in hope of partaking¹. If we have sown unto you spiritual things, *is it* a great thing if we shall reap
 12 your worldly things? If others partake of *this* right over you, *ought* not we rather? Nevertheless, we have not used this right; but we endure all things, lest we should give
 13 any hindrance to the gospel of Christ. Know ye not that those who minister about holy things, eat of that which is holy? *and that* those who attend at the altar, are partakers
 14 with the altar? So likewise the Lord hath appointed to those who preach the gospel, that they should live by the gospel.

15 But I have used none of these things. Nor do I write² these things, that it should be thus done unto me: for *it were* better for me to die, than that any man should make
 16 my glorying void. For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for³ woe
 17 is unto me if I preach not the gospel. For if I do this willingly, I have a reward: but if unwillingly, *the* dispen-
 18 sation *of the gospel* is committed to me. What then is my reward? That, when I preach the gospel, I may make the gospel [of Christ] without charge, so as not to use my right in the gospel.

19 For though I be free from all *men*, yet I have made myself a servant⁴ to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; to those that are under *the* law, as under *the* law, not being myself under *the* law⁵, that I might gain those that are un-
 21 der *the* law; to those that are without *the* law, as without *the* law, (being not without law to God, but under law to

¹ ought to partake of his hope. N. "and that he who thresheth in hope should be partaker of his hope." R. T. ² Gr. have I written, N. m. ³ "but" woe, &c. R. T. ⁴ Or, a slave. ⁵ "not being myself under the law." These words are wanting in R. T.

Christ,)¹ that I might gain those that are without *the* law.
 22 To the weak I became as weak, that I might gain the weak :
 I become all things to all *men*, that I may by all means save
 23 some². And this I do³ for the sake of the gospel ; that I
 may be a joint partaker of it.

24 Know ye not that those who run in a race, run all, but
 25 one receiveth the prize ? So run, that ye may obtain. And
 every man who contendeth *in the games*, is temperate in all
 things. Now they *do it* to obtain a corruptible crown, but
 26 we an incorruptible. I therefore so run, as not uncertain-
 27 ly ; I so fight⁴, as not striking the air : but I bruise my
 body, and subject it : lest by any means, after having served
 as a herald to others, I myself should be disapproved⁵.

CH. X. For⁶, brethren, I would not have you ignorant, that
 all our fathers were under the cloud, and all passed through
 2 the sea ; and were all baptized into Moses in the cloud, and
 3 in the sea ; and all ate the same spiritual food ; and all
 4 drank the same spiritual drink. (For they drank of the spi-
 ritual rock which followed *them* : and that rock was * Christ.)
 5 Yet with most of them God was not well-pleased : for they
 were destroyed in the desert.

6 Now these things came to pass *for* examples to us ; that
 we should not be desirous of evil things, as they also de-
 7 sired. Nor be ye idolaters, as *were* some of them ; as it is
 written, "The people sat down to eat and to drink, and
 8 rose up to sport⁷ : " nor let us commit fornication, as some
 of them committed, and fell in one day twenty-three thou-
 9 sand : nor let us try the Lord †, as some of them also tried

¹ "not being without the law of God, but under the law of Christ," Mss. N. m.

² "that I may save all." Mss. ³ "And I do all things," Mss. ⁴ Gr. fight

with the fist, or cestus. ⁵ So Doddridge. "when I have preached to others,

I myself should be a reprobate." N. ⁶ But, R. T. ⁷ Or, dance before the
 idol : N. m.

* "The verb substantive is here used as Matt. xxvi. 26, 28. It was an emblem and representation of Christ." Newcome.

† "If we read *Xetron*, the sense is: Nor let us tempt, try, prove, provoke,

- 10 *him*; and perished by serpents: nor murmur ye, as some of them [also] murmured; and perished by the destroyer¹.
 11 Now all these things happened to them *as* examples; and they are written for our admonition, upon whom the ends
 12 of the ages are come². Wherefore let him who thinketh
 13 that he standeth, take heed lest he fall. No temptation hath befallen you, but such as is human: but God *is* faithful, who will not suffer you to be tempted above your ability; but with the temptation will make a way also to escape, that *ye* may be able to bear *it*.
 14 Wherefore, my dearly beloved, flee from idolatry. I speak
 15 as to men of understanding³: judge ye what I say. The
 16 cup of blessing for which we give thanks⁴, is it not a participation⁵ of the blood of Christ? The bread which we break,
 17 is it not a participation⁵ of the body of Christ⁶? (For we, *though* many, are *as* one bread, and one body^{*}: for we all
 18 share one bread.) Behold Israel according to the flesh: are not those that eat of the sacrifices common partakers
 19 with the altar? What say I then? that an idol is any thing⁷,
 20 or that what is offered to idols is any thing? *No*: but that the things which [the gentiles] offer, they offer to demons, and not to God: and I would not that ye should be com-
 21 mon partakers with demons. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot partake of the Lord's

¹ Or, destroying angel. N. m. ² Or, the last age is come. N. m. ³ So W. wise men: N. ⁴ which we bless, N. See Rosenmuller and Schleusner. ⁵ a common partaking, N. See Bell on the Eucharist, p. 71. ⁶ "of the Lord?" Mss. ⁷ "that an idol is any thing." These words are omitted in the Alex. manuscript, which omission is marked with Griesbach's approbation.

Christ now; as some of them did God at that time." Newcome. "Christ" is the reading of the received text, and it is retained by Griesbach, but with a mark denoting *Κυριον* (Lord) to be in his judgement the preferable reading. The word "Lord" is adopted by the Primate upon the authority of the Vatican and Ephr. Mss. "God" is the reading of the Alexandrine.

* Or, "For we are all one bread, and one body." N. m. Others render thus: "Because the bread is one, we *though* many [or, all of us] are one body: for we all partake of one bread." Bishop Pearce, Dr. Bell, Dr. Townson, and Newcome's Note.

22 table, and the table of demons. Do we provoke the Lord to jealousy¹? are we stronger than he?

23 All things are lawful², but all things are not expedient:

24 all things are lawful², but all things edify not. Let no man seek his own *good only*; but *every man* that of another *also*.

25 Eat whatsoever is sold in the shambles, asking no question

26 because of conscience. For the earth *is* the Lord's, and all

27 that is in it³. And if any of those who believe not ask you to a *feast*, and ye be disposed to go; eat whatsoever is set

28 before you, asking no question because of conscience. But if any man say to you, "This hath been offered to idols;" eat not, because of him who told *thee*, and because of conscience⁴. I mean not thine own conscience, but that of another: for why should my liberty be condemned by another man's conscience? If⁵ I partake with thanksgiving, why should I be evil-spoken of on account of that for which

31 I give thanks? Whether therefore ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God.

32 Give no cause of offending to *the Jews*, or to the gentiles,

33 or to the church of God: as I also please all *men* in all things; not seeking mine own profit, but *the profit* of many,

CH. XI. that they may be saved. Be ye imitators of me, even as I also *am* of Christ.

2 Now I praise you, brethen, because ye remember me in all things, and keep *my* traditions⁶ as I delivered *them* to

3 you. But I wish you to know, that the head of every man is Christ; and *that* the head of *the woman* is the man; and

4 *that* the head of Christ *is* God. Every man, praying or prophesying having *his* head covered, dishonoureth his head.

5 But every woman, praying or prophesying with *her* head uncovered, dishonoureth her head: for that is one and the

6 same thing as if her head were shaven. For if a woman

¹ Or, to jealous anger? ² lawful for me, R. T. ³ Gr. and the fulness of it.
⁴ R. T. adds, "for the earth is the Lord's, and all that is in it," ⁵ "But"
 If, R. T. ⁶ i. e. doctrines, N. m.

be not covered, let her head even be shorn: but if it be shameful that a woman should have her head shorn or
 7 shaven, let her be covered. For a man indeed ought not to cover *his* head, since he is the image and glory of God: 8 but *the* woman is the glory of *the* man. For *the* man is not 9 of *the* woman; but *the* woman of *the* man. Nor indeed was *the* man created for *the* woman; but *the* woman for the man.
 10 For this cause the woman ought to have a veil* on her 11 head, because of the messengers†. Nevertheless, neither is *the* woman without *the* man, nor *the* man without *the* wo- 12 man¹, through the Lord. For as the woman *is* of the man, so *is* the man also by the woman: but all things *are* of God.
 13 Judge among your own selves: is it becoming‡ that a wo- 14 man pray to God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour 15 to him; but *that*, if a woman have long hair, it is a glory to 16 her: because her hair is given [her] for a covering. But if any one seem to be contentious, we have no such custom, nor the churches of God.
 17 BUT I praise you not when I declare this; that ye come 18 not together for the better, but for the worse. For first, when ye come together in the church⁴, I hear that there 19 are divisions⁵ among you: and I partly believe it. For there must be heresies § also among you; that those who

¹ "the man without the woman, nor the woman without the man," R. T.

² Or, congregation, N.m. So ver. 22. ³ Gr. schisms.

* Gr. power. "The veil, being the sign or token of the man's power, is called *ἀξια*. See Whitby for the agreement of the ancient interpreters in this." Newcome.

† i. e. who were occasionally sent from the separate assemblies of the men to those of the women. See Taylor in loc. The Primate's translation is "angels," which is variously interpreted. But as a good reason had just been assigned for the wearing of a veil, he is inclined to regard the clause as a marginal gloss. See also Dr. Owen, in Bowyer's quarto.

‡ according to the opinion and custom of your country.

§ "heresies," i. e. schisms proceeding to separations, so as to divide the christian community into parties, and *sects*, which would not hold communion with each other.

20 are approved may be made manifest among you. When therefore ye come together into one place, it is not to eat
 21 the Lord's supper. For when ye eat, every one taketh before *others* his own supper: and one is hungry, and another
 22 is drunken. What? have ye not houses to eat and drink *in*? or despise ye the church of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on
 24 which he was delivered up, took bread; and gave thanks, and brake *it*; and said ¹, "This is my body, which is broken
 25 for you: do this in remembrance of me." In like manner *he* took the cup also, when he had supped, saying, "This cup is the new covenant through my blood: do this, as often as
 26 ye shall drink *it*, in remembrance of me." For as often as ye eat this bread, and drink [this] cup, ye show forth the
 27 Lord's death, till he come. Wherefore whosoever shall eat the bread ², or drink the cup of the Lord unworthily ^{*}, will be guilty of *profaning* the body and the blood of the
 28 Lord. But let a man try himself [†]; and then let him eat of
 29 *that* bread, and drink of *that* cup. For he that eateth and drinketh [unworthily], eateth and drinketh judgement [‡] to
 30 himself, not distinguishing the Lord's body [§]. For this cause many *are* weak and sickly among you, and a considerable

¹ Take, eat, R. T. These words are wanting in the best Mss. some of which also omit the word "broken." See Griesbach, and Newcome's note. ² this bread, R. T.

* "unworthily;" in a manner unsuitable to the nature and design of the institution, as the Corinthians did, by confounding the Lord's supper with a common meal, or an idol's feast.

† "try himself;" let him consider whether he understands the nature and design of the Lord's supper.

‡ "temporal judgement. See ver. 30, 31, 32; Rom. xii. 2; 1 Pet. iv. 17." Newcome.

§ "not distinguishing the Lord's body;" that is, not making a distinction between the Lord's supper and a common meal, or rather a feast upon a sacrifice in an idol's temple.

31 number sleep. But ¹ if we would distinguish * ourselves,
 32 we should not be judged. But when we are judged by the
 Lord, we are chastened, that we should not be condemned
 with the world †.

33 Wherefore, my brethren, when ye come together to eat
 34 the Lord's supper, wait ² for one another. If any man hun-
 ger, let him eat at home; that ye come not together to
 judgement. But the rest I will set in order when I come.

CH. XII. Now concerning spiritual things, brethren, I would
 2 not have you ignorant. Ye know that ³ ye were gentiles,
 3 carried away to dumb idols, as ye were led. Wherefore I
 declare unto you that no man, speaking by the spirit of God,
 saith, "Jesus is accursed;" and that no man can say, "Je-
 4 sus is the Lord," but by the holy spirit. Now there are dif-
 5 ferences of gifts; but *it is* the same spirit. And there are
 6 differences of ministries; but *it is* the same Lord. And there
 are differences of works; but *it is* the same God, who work-
 7 eth all things among all. But the manifestation of the spirit
 8 is given to every man for *that which is* profitable. For to
 one is given by the spirit the word of wisdom; and to an-
 other the word of knowledge, according to the same spirit;
 9 and to another faith, through the same spirit; and to another
 10 the gifts of healing, through the same spirit; and to another
 the working of miracles; and to another prophecy; and to
 another the discerning of spirits; and to another *different*
 kinds of languages; and to another the interpretation of

¹ For if, *Mss.* ² Or, "receive one another," without any distinction of rich and poor. See Schleusner. ³ that once, *Mss.*

* "if we would judge so as to distinguish between ourselves," *N.* The word is the same as in ver. 29. q. d. if we would make a proper distinction between ourselves and the worshippers of idols, and did not imitate their excesses, we should not suffer these calamities.

† The apostle gives no intimation whatever that the diseases suffered by the Corinthians were miraculously inflicted. It is more probable that they were the natural consequences of their intemperance. Confounding the Lord's supper with an idolatrous festival, they indulged themselves in the same riotous excesses. See 2 Cor. xii. 21.

11 languages. But that one and the same spirit worketh all these things, dividing to every man severally as he pleaseth*.

12 For as the body is one, and hath many members, and all the members of that [one] body, though many, are one body; so is Christ also. For through one spirit we have been all baptized into one body, whether Jews or gentiles, whether slaves or free; and we have been all made to drink in-
 14 to one spirit. For the body also is not one member, but
 15 many. If the foot shall say, "Because I am not the hand,
 16 I am not of the body;" is it therefore not of the body? And
 if the ear shall say, "Because I am not the eye, I am not
 17 of the body;" is it therefore not of the body? If the whole
 body *were* an eye, where *would be* the hearing? if the whole
 18 *were* hearing, where *would be* the smelling? But now God
 hath disposed every one of the members in the body, as it
 19 hath pleased him. And if all *the parts* were one member,
 20 where *would be* the body? But now *there are* many mem-
 21 bers, yet *only* one body. The eye¹ cannot say to the hand,
 "I have no need of thee;" nor again the head to the feet,
 22 "I have no need of you." Nay, much more, those mem-
 bers of the body, which seem to be *the weaker*, are necessa-
 23 ry: and *as to* those *members* of the body which we think to
 be the more dishonourable, upon these we bestow more
 abundant honour; and our uncomely *parts* have more
 24 abundant comeliness: whereas our comely *parts* have no
 need: but God hath tempered the body together, having
 25 given more abundant honour to the meaner part: that there
 should be no division in the body: but *that* the members
 26 should have the same care for one another. And *thus* if one
 member suffer, all the members suffer with it; or if one

¹ And the eye, R. T.

* Divine inspiration is here personified. So our Lord saith of the wind, John iii. 8: "The wind bloweth where it listeth." The apostle does not mean to teach that the spirit of God is a real person, a distinct intelligent agent, but that God distributeth spiritual gifts according to his pleasure. See also Gal. iii. 8.

27 member be honoured, all the members rejoice with it. But
 28 ye are the body of Christ, and *his* members severally¹. And
 God hath set some in the church, first apostles, secondly
 prophets, thirdly teachers, after that miracles, then gifts of
 healings, helps, governments, *different* kinds of languages.
 29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all
 30 *workers of* miracles? Have all the gifts of healing? do all
 31 speak in *different* languages? do all interpret? But zealously
 desire the best gifts. And yet I show unto you by far the
 most excellent way.

CH. XIII. If I speak in the languages of men and of angels,
 but have not love, I become *like* sounding brass, or *like* a
 2 noisy cymbal. And if I have *the gift of* prophecy, and under-
 stand all mysteries and all knowledge, and if I have all faith
 so as to remove mountains, and have not love, I am nothing.
 3 And if I bestow all my goods to feed the poor, and if I give
 my body to be burned, and have not love, it profiteth me
 4 nothing. Love is long-suffering, *and* is kind; love envieth
 5 not; love is not vain, is not puffed up, doth not behave it-
 self unbecomingly, *séeketh* not its own, is not easily pro-
 6 voked², deviseth not evil, rejoiceth not in iniquity, but re-
 7 joiceth together with the truth; covereth all things, believ-
 8 eth all things, hopeth all things, endureth all things. Love
 never faileth: but whether *there be* prophecies, they shall
 be done away³; whether *there be* languages, they shall cease;
 9 whether *there be* knowledge, it shall be done away. For we
 10 know in part, and we prophesy in part: but when that which
 is perfect cometh, then that which is in part will be done
 11 away. When I was a child, I spake as a child, I thought as
 a child, I reasoned as a child: but when I became a man, I
 12 did away childish things. For now we see *as through a dim*
 glass, darkly; but then *we shall see* face to face: now I
 know in part; but then I shall clearly know, as I also am

¹ in part, N. See N. m.

an end; N. m. So ver. 10.

² "is not highly provoked," N.

³ Or, come to

13 clearly known. And now remaineth faith, hope, love¹, these three; but the greatest of these is love.

CH. XIV. Follow after love; and zealously desire spiritual
2 gifts; but rather that ye may prophesy. For he who speaketh in a *different* language, speaketh not to men, but to God: for none understandeth *him*; however, in *his* spirit he speaketh mysteries: but he who prophesieth, speaketh to men
3 edification, and exhortation, and consolation. He who speaketh in a *different* language, edifieth himself; but he who prophesieth, edifieth the church². Now I would that ye all spake in *different* languages, but rather that ye prophesied: for greater is he who prophesieth, than he who speaketh with tongues: unless he interpret, that the church may receive edification.

6 And now, brethren, if I come to you speaking in *different* languages, what shall I profit you, unless I shall speak to you either by a revelation, or by knowledge, or by prophesying, or by doctrine? In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be known what is piped or harped?
7 For if the trumpet give an uncertain sound, who shall prepare himself to battle? So likewise unless ye utter by the tongue words which can be understood, how shall it be
8 known what is spoken? for ye will speak to the air. There are I know not how many kinds of languages³ in the world;
9 and none of them is without signification. If therefore I know not the meaning of the language, I shall be a barbarian to him who speaketh, and he who speaketh *will* be a barbarian to me. So likewise, since ye are zealous of spiritual gifts⁴, seek that ye may abound in *them* to the edification of the church⁵. Wherefore, let him who speaketh in an
10 unknown language pray that he may interpret. For if I pray

¹ Or, faith, hope, love, will remain, N. m.

² Or, the congregation. N. m.

³ Or, There is a certain number of languages, N. m.

⁴ Gr. spirits.

⁵ Or, congregation. N. m. and so ver. 19, 23, 28, 33, 34, 35.

- in an *unknown* language, my spirit prayeth, but my meaning
 15 is unprofitable. What is it then? I will pray with the spirit, and I will pray with the understanding also¹: I will sing with the spirit, and I will sing with the understanding
 16 also. Otherwise, when thou shalt bless *God* with *thy* spirit, how shall the unlearned hearer² say Amen at thy thanks-
 17 giving, since he knoweth not what thou sayest? For thou in-
 18 deed givest thanks well; but the other is not edified. I give thanks to God³, speaking in *different* languages⁴ more than
 19 ye all: yet I would rather speak in the church five words with meaning, that *by my voice* I might instruct others also, than ten thousand words in an *unknown* language.
- 20 Brethren, be not children in understanding: however, in wickedness be infants, but in understanding be perfect men.
- 21 It is written in the law, "With *men* of other languages and with other lips, I will speak to this people; yet neither then⁵
 22 will they hearken to me, saith the Lord." Wherefore *different* languages are for a sign, not to those who believe, but to unbelievers; but prophesying *is for a sign*, not to unbelievers, but to those who believe. If therefore the whole
 23 church come together into one place, and all speak in *unknown* languages, and those that are unlearned or unbelievers come in, will they not say that ye are mad? But if
 24 all prophesy, and an unbeliever or *one* unlearned come in, he is convicted by all, he is searched out by all: ⁶ the secrets of his heart are made manifest; and then he will fall down on *his* face and worship God, declaring that God is in you of a truth.
- 26 How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he an *unknown*
 • language, hath he a revelation, hath he an interpretation?

¹ with my spirit, and with meaning also, N. ² So Wakefield. "he that filleth the place of the unlearned," N. he who is in the condition of an unlearned person. Rosenmuller. Schleusner. ³ to "my" God, R. T. and N. ⁴ in a *different* language, Mm. ⁵ Or, "nor even thus," N. m. ⁶ "And so," the secrets, &c. R. T.

27 Let all things be done to edifying. Now if any man speak in an *unknown* language, *let it be* by two, or at the most *by* three, 28 and that in succession; and let one interpret: but if there be no interpreter, let such keep silence in the church; and 29 let him speak to himself, and to God. And let two or three 30 prophets speak; and let the others discern. But if *any thing* be revealed to another who sitteth by, let the first keep silence. For ye may all prophesy one by one; that all may 32 learn, and all may be exhorted. Now the spirits¹ of the prophets are subject to the prophets; (for God is not *the author* of disorder, but of peace :) as in all churches of the saints. 34 Let your women keep silence in the churches: for they are not permitted to speak; but *are commanded* to be under 35 obedience, as the law also saith. And if they desire to learn any thing, let them ask their husbands at home; for it is unbecoming² that women³ should speak in the church. 36 What? did the word of God come forth from you? or 37 hath it reached to you only? If any man seem to be a prophet, or spiritual, let him acknowledge that the things which 38 I write to you are the commandments of the Lord. But if 39 any man be ignorant, let him be ignorant. Wherefore, brethren, zealously desire to prophesy; and yet forbid not to 40 speak in *different* languages. But⁴ let all things be done decently and in order.

CH. XV. Now I declare to you, brethren, the gospel which I preached to you, which ye have received also, and in which 2 ye stand; by which ye are saved also, if ye keep in memory what doctrine I preached to you: unless ye have believed 3 in vain. For I delivered to you among the chief things, what I received also, that Christ died for our sins, according to the 4 scriptures; and that he was buried, and that he rose ~~the~~ 5 third day, according to the scriptures; and that he was seen 6 by Peter⁵, then by the twelve. After that, he was seen by

¹ the spirit—is subject, *Mss.* ² Or, shameful, *N. m.* ³ that a woman, *Mss.*
⁴ R. T. omits the word “But.” ⁵ Gr. Cephas.

above five hundred brethren at once; of whom the greater
 7 part remain until now, but some are fallen asleep. After that,
 8 he was seen by James; then by all the apostles. And, last
 of all, he was seen by me also, as by one born out of due
 9 time. For I am the least of the apostles, that am not worthy
 to be called an apostle, because I persecuted the church of
 10 God. But by the favour of God I am what I am: and his
 favour which *was bestowed* on me, was not in vain; but I
 laboured more abundantly than they all; yet not I, but the
 11 favour of God which *was* with me. Whether therefore *it be*
 I or they, so we preach, and so ye have believed.
 12 Now if Christ be preached that he rose from the dead,
 how say some among you that there is no resurrection of
 13 the dead¹? But if there be no resurrection of the dead, then
 14 Christ is not risen. And if Christ be not risen, then *is* both
 15 our preaching vain, and your faith [also] vain². Yea, we are
 found false witnesses also concerning God; because we have
 testified of God that he raised up Christ, whom he raised
 16 not up, if the dead rise not. For if the dead rise not, then
 17 Christ is not risen. And if Christ be not risen, your faith *is*
 18 vain; ye are still in your sins. Then those also that are
 19 fallen asleep in Christ, have perished³. If in this life only
 we have hope in Christ, we are of all men most miserable.
 20 But indeed Christ hath been raised from the dead⁴, the
 21 first-fruits⁵ of those who sleep. For since by man *came*
 22 death, by man also *cometh* the resurrection of the dead. For
 as through Adam all die, so likewise through Christ all will
 23 be made alive⁶. But every one in his own order: Christ

¹ Or, "that the resurrection of the dead is an impossibility?" Newcome's note.

² then our preaching is vain, and your faith also is vain. N. ³ So Wakefield.

⁴ But now Christ is risen from the dead," N. ⁵ he is the first fruits, R. T. and N.

* Observe, if there is no resurrection Christ is not raised, and all his disciples are lost. This reasoning is utterly inconsistent with the supposition that the virtuous dead are in a state of felicity previous to their resurrection.

† "Here," says Dr. Priestley in his note upon the text, "the apostle evidently considers Christ as a mere man as much as Adam was; death being in-

the first-fruits; afterward those that are Christ's at his appearance. (Then *will be* the end, when *Christ* shall have delivered up the kingdom to God, even the Father; when he shall have put down¹ all rule, and all authority, and power: for he must reign, till he have put all enemies under his feet. The last enemy shall be destroyed, *even* death*. For "he hath subjected all things under his feet." But when it is said, "All things are subjected," it is manifest that He is excepted who subjected all things to him. And when all things shall be subjected to him, then the Son himself also will be subjected to Him who subjected all things to him, that God may be all among all.) Otherwise, what shall they do that are baptized in the place of those that are dead, if the dead rise not at all? why then are they baptized in their place†? And why stand we also in danger every hour? I

¹ done away, N.

introduced by one man, and eternal life by another." It is also to be observed, that all, without exception, who die in Adam, will participate in this glorious and happy resurrection by Christ. Not, indeed, all at the same time, but each in his own order. First, Christ; afterwards, all virtuous persons and true believers, at his second coming; lastly, cometh the end, the grand consummation of all things, when all his enemies shall be put under his feet, and all things shall be subdued to him: that is, when all natural and moral evil shall be exterminated, and death shall be swallowed up in victory. This is that glorious issue of the divine administration to which the gospel encourages us to look forward, and for which it is intended to qualify and prepare all who practically embrace it. "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." See Chancy on Universal Salvation, p. 197.

* "The last enemy who will be done away is death." N. This translation, which agrees also with the common version, greatly enervates the apostle's meaning; which is to announce that this great enemy will be completely destroyed; not merely that he will be the last in order for destruction. See Doddridge, and Hallet's Notes and Obs. vol. i. p. 75.

† in the place of the dead, R. T. "Le Clerc, on Hammond, says, 'To me their interpretation seems most probable, who suppose *ὅτι* equivalent to *propter*, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the christian church.'"—"Baptized for the dead; or, concerning the dead; that is, as a profession of their faith in the resurrection of the dead, or in the gospel which teaches that important doctrine. See Alexander in loc.

31 protest by my glorying on your account¹ which I have in
 32 Christ Jesus our Lord, I die daily. If, to speak according
 to the manner of men, I have fought with wild beasts at
 Ephesus *, what doth it profit me? If the dead rise not,
 33 let us eat and drink, for to-morrow we die†. Be not de-
 ceived: "Evil conversations corrupt good manners."
 34 Awake truly, and sin not: for some have not the knowledge
 of God: I speak *this* to your shame.
 35 But some man will say, "How are the dead raised up?
 36 and with what body do they come?" *Thou* inconsiderate man,
 37 that which thou sowest is not made alive, unless it die. And
 as to that which thou sowest, thou sowest not the body which
 will be, but bare grain; perhaps of wheat, or of some other
 38 grain. But God giveth it a body, as it hath pleased him;
 39 and to every seed its own body. All flesh is not the same
 flesh: but *there is one flesh* of men, and another flesh of
 40 beasts, and another of fishes, and another of birds. *There*
 are also heavenly bodies, and earthly bodies; but the glory
 of the heavenly is one, and *the glory* of the earthly is an-
 41 other. There is one glory of the sun, and another glory of
 the moon, and another glory of the stars: (for *one* star dif-
 42 fereth from *another* star in glory:) so is the resurrection of
 the dead also. *The body* is sown in corruption‡, it is raised
 43 in incorruption: it is sown in dishonour, it is raised in glo-
 44 ry: it is sown in weakness, it is raised in power: it is sown
 an animal body, it is raised a spiritual body. There is² an

¹ by our glorying which, &c. Mss. ² "Seeing there is an animal body, there is also," &c. Mss.

* "If, to borrow an image from human affairs, Gal. iii. 15, I have contend-
 ed with men as fierce as beasts at Ephesus, and thus, as it were, have been con-
 demned to fight with wild beasts, &c. See cb. iv. 9. Ignatius is quoted by Bp.
 Pearce as saying, *αὐτὸς Σούρις μύχθη Παύλος Σαυραμαχῶν.*" Newcome.

† This is the punctuation of Wakefield and Griesbach. The Archbishop
 adopts that of the common version.

‡ The comparison here is not between the body which is put into the grave
 and that which will be raised at the last day, but between the state of man in
 the present frail and mortal life, and that in which he will be placed after his
 resurrection from the grave, when he will be made glorious, happy, and im-
 mortal.

45 animal body, and there is a spiritual body. And so it is written, The first "man," Adam, "became a living animal:"
 46 *but* the last Adam *is* a life-giving spirit. However, that *was* not first which is spiritual, but that which is animal: and
 47 afterward *came* that which is spiritual. The first man *was* from the ground, earthy: the second man *will be* from heaven [heavenly *]. As *was* the earthy, such *are they* also that are earthy; and as *is* the heavenly, such will they also be
 49 that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly also.
 50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit
 51 corruption. Behold, I show you a mystery: we shall not
 52 all sleep, but we shall all be changed †, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incorruptible, and
 53 we shall be changed. For this corruptible must put on incorruption; and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the words which are written: "Death is swallowed
 55 up in victory." "O death, where *is* thy sting? O grave, where *is* thy victory?" Now the sting of death *is* sin; and
 57 the strength of sin *is* the law. But thanks *be* to God, who giveth us the victory through our Lord Jesus Christ.
 58 Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.

* The second man *will be* [the Lord] from heaven. N. and Griesbach. The word *Kyrios* (Lord) is wanting in the Vatican, Ephr. Clermont, and many other manuscripts, and in the most ancient versions, and is marked by Griesbach as probably an interpolation. The word *ouranos* (heavenly) is found in some good Mss., and in the Ethiopic and Vulgate versions. By introducing it, the latter clause of the verse better corresponds with the former. See Wakefield. Marcion is accused by Tertullian of inserting the word *Kyrios*.

† "we shall all sleep, but we shall not all be changed." Mm. This is the reading of the Ephrem manuscript: but it seems hardly intelligible. The copies vary; but the received text is supported by the Vatican manuscript and the Syriac version, and is probably the true reading.

CH. XVI. Now concerning the collection for the saints, as I have appointed to the churches of Galatia, so do ye likewise.

2 Upon the first *day* of the week let every one of you lay *somewhat* by him, treasuring up according as he prospereth; that

3 there be no collections when I come. And when I come, whomsoever ye shall approve, them I will send with letters

4 to take your gift to Jerusalem. But if it be worthy of my

5 going also, they shall go with me. Now I will come to you, when I shall pass through Macedonia: (for I *mean to pass*

6 through Macedonia :) and perhaps I shall remain, yea, and winter with you, that ye may conduct me on my way whi-

7 thersoever I go. For I do not desire to see you, at this time, on the way *only*; but I hope to remain a while with you, if

8 the Lord permit. But I shall remain at Ephesus until Pen-

9 tecost. For a great and laborious door¹ is opened to me: and *I have* many adversaries.

10 Now if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him on his way in peace: that he may come to me: for I expect him

12 with the brethren. And concerning our brother Apollos, I greatly entreated him to come unto you with the brethren:

yet he was by no means willing to come now; but he will come when he shall have a convenient time.

13 Watch, stand firmly in the faith, show yourselves men, be strong. Let all things among you be done with love.

15 Now I entreat you, brethren, *whereas* ye know that the household of Stephanas is the first-fruits of Achaia, and that they have addicted themselves to the service of the saints,

16 that ye also submit yourselves to such, and to every one that helpeth with *me* and laboureth. I rejoice at the coming of

17 Stephanas and Fortunatus and Achaicus: for what remain-

18 ed to be done on your part, they have supplied. For they

¹ Or, opportunity, N. m.

have refreshed my spirit and yours: wherefore acknowledge those that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord; and the church ¹ also that as-
20 sembleth in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation by the hand of *me* Paul. If any man love
22 not the Lord [Jesus Christ,] let him be separated from you².

23 Our Lord cometh. The favour of our Lord Jesus Christ be with you. My love * be with you all in Christ Jesus. [Amen.] †.

¹ Or, congregation, N. m.

² So Wakefield. Let him be accursed, N.

* My love, &c. This is an unusual mode of salutation with the apostle, and Bishop Pearce thinks it would have been very strange if he had prayed or wished that his love might be with the Corinthians in the same form of expression in which he prays or wishes that the grace of Christ might be with them. The Alex. Ms. omits *as*, and Le Clerc thinks that MOT is a mistake for GO^T (God), so that the true reading is "the love of God be with you all in Christ Jesus." Compare 2 Cor. xiii. 14.

† The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus, and Achaicus and Timothy. R. T. This postscript is erroneous, it being evident from ch. xvi. 8, 19, that this epistle was written from Ephesus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

1 **P**AUL, an apostle of Jesus Christ, by the will of God,
and Timothy *our* brother, to the church of God which is at
2 Corinth, and to ¹ all the saints that are in all Achaia: fa-
vour *be* to you, and peace, from God our Father, and *from*
the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ,
4 the Father of mercies, and the God of all comfort; who
comforteth us in all our affliction, that we may be able to
comfort those that are in any affliction, by the comfort with
5 which we ourselves are comforted of God ². For as the suf-
ferings of Christ abound in us, so our comfort also abound-
6 eth by Christ. But whether we be afflicted, *it is* for your
comfort and salvation; or whether we be comforted, *it is*
for your comfort, which worketh in the patient enduring of
7 the same sufferings which we also suffer ^{*}. And our hope
concerning you *is* steadfast; since ³ we know that as ye are
partakers of the sufferings, so are ye of the comfort also.
8 For, brethren, we would not have you ignorant of our af-
fliction which befel us in Asia; that we were exceedingly
pressed above *our* strength, so that we despaired even of
9 life. But we had the sentence of death in ourselves, that

¹ Gr. with. ² Or, with which God comforteth us, ourselves. N. m. ³ Or,
in as much as we know, N. m.

^{*} R. T. reads, "But whether we be afflicted it is for your comfort and salva-
tion, which is effected by the patient enduring of the same sufferings which we
also suffer, or whether we be comforted it is for your comfort and salvation."

- we should not trust in ourselves but in that God who raiseth
 10 the dead : who delivered us from so great a death, and doth deliver *us* ; in whom we hope that still also he will deliver
 11 *us* ; you likewise helping¹ together with others by prayer for us ; that because of the benefit² *bestowed* on us by means of many persons, thanks may be given by many for us.
 12 For our glorying is this ; the testimony of our conscience, that in simplicity and sincerity toward God³, (not with carnal⁴ wisdom, but by the favour of God,) we have behaved ourselves in the world, and more abundantly toward you.
 13 For we do not write different things to you, but only what ye read or even acknowledge ; and I hope that ye will acknowledge [even] to the end : as ye have acknowledged us also as to a part of you ; for we are your glorying, as ye also *will be* ours in the day of the Lord Jesus.
 15 And in this confidence I was desirous of coming to you
 16 formerly, (that ye might receive a second benefit ;) and to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on my way toward Judea. When therefore I thus purposed, did I use any lightness ? or the things which I purpose, do I purpose according to the flesh, that with me there should be yes, yes, and
 18 no, no⁵ ? But *as* God *is* faithful, our preaching to you was
 19 not⁶ yes and no. For Jesus Christ the Son of God, who was preached among you by us, (*even* by me, and Silvanus, and Timothy,) was not yes, and no, but through him was yes :
 20 for all the promises of God *are* yes, through him, and truth
 21 through him, to the glory of God by us. But he that establisheth us together with you in Christ⁷, and hath anointed
 22 us, *is* God : who hath also sealed us, and given the earnest
 23 of the spirit in our hearts. Moreover I call upon God as a

¹ Or, working, N. m. ² Or, gracious deliverance, N. m. ³ Or, "with the greatest simplicity and sincerity," Su. ⁴ Or, worldly, N. m. ⁵ Michaelis conjectures that the true reading is *ye say, y, nay ye a, nay*, that my yes should be no, and my no, yes. Marsh's Michaelis, vol. ii. p. 408. ⁶ "is not," Max. ⁷ Or, us and you as concerning Christ, N. m.

witness to myself, * that to spare you I came not as yet to
 24 Corinth: (not that we have dominion over your faith, but
 are fellow-helpers of your joy: for by faith ye stand:)
 CH. II. but I determined this with myself, that I would not
 2 come to you again in grief. For if I grieve you, who maketh
 3 me glad, but he that is grieved by me? And I wrote this
 matter [to you], lest when I came, I should have grief from
 those on whose account I ought to rejoice; having confi-
 4 dence in you all, that my joy is *the joy* of you all. For out
 of much affliction and distress of heart, I wrote to you with
 many tears; not *merely* that ye might be grieved, but that
 ye might know the love which I have most abundantly for
 5 you. But if any one have caused grief, he hath not grieved
 6 me, but in part; that I may not charge you all. Sufficient
 7 to such a man is that rebuke, which *was* given by many. So
 that, on the contrary, ye *ought* rather to forgive *him*, and to
 comfort *him*; lest such a man should be swallowed up by
 8 excessive grief. Wherefore I beseech you to confirm *your*
 9 love toward him. For to this end also I wrote, that I might
 know the proof of you, whether ye be obedient in all things.
 10 But to whom ye forgive any thing, I *forgive* also: for what
 I have forgiven, if I have forgiven any thing, for your sakes
 11 *I have done it*, in the person of Christ; lest the adversary ¹
 should gain advantage over us: for we are not ignorant of
 his devices.
 12 Now when I came to Troas to *preach* the gospel of Christ,
 13 and a door was opened to me by the Lord, I had no rest in
 my spirit, because I found not Titus my brother: but I bade
 them farewell, and went thence into Macedonia.
 14 But thanks *be* to God, that always causeth us to triumph²
 in Christ, and maketh manifest³ the odour of the knowledge
 15 of himself by us in every place. (For we are a sweet odour⁴

¹ Gr. "Satan." So N. ² Who leadeth us in triumph, Wakefield. ³ Or,
 spreadeth abroad," N. m. ⁴ smell, N.

* So Wakefield. "As a witness against my life, if I speak falsely." N.

of Christ unto God, among those that are saved, and among
 16 those that are lost : to the one *we are* the odour of death
 unto death ; and to the other, the odour of life unto life :
 17 and who *is* sufficient for these things ?) For we are not as
 many¹ who corrupt * the word of God : but we speak in
 Christ as of sincerity, as of God, *as* in the presence of God.

CH. III. Do we begin to commend ourselves again ? or need
 we, as some, epistles of commendation to you, or of com-
 2 mendation from you ? Ye are our epistle, written in the
 3 hearts of us *all*, known and read by all men : since *ye are*
 manifestly declared to be the epistle of Christ, ministered
 by us, not written with ink, but by the spirit of the living
 God ; not on tables of stone, but on *the* fleshly tables of the
 heart.

4 Now we have such confidence through Christ toward
 5 God. Not because we are sufficient of ourselves to place
 any thing to account as from ourselves ; but our sufficiency
 6 *is* from God : who hath even made us sufficient ministers of
 the new covenant ; not of the letter, but of the spirit : for the
 7 letter killeth, but the spirit giveth life. But if the minis-
 try of death, engraven in letters on stones, was glorious, so
 that the sons of Israel could not steadfastly behold the face
 of Moses, for the glory of his countenance, which *glory* was
 8 to be done away ; how shall not the ministry of the spirit be
 9 rather glorious ? For if the ministry of condemnation *was*
 glorious, much more doth the ministry of justification abound
 10 in glory. For even that which was made glorious had no
 glory in this respect, by reason of the glory which exceed-
 11 eth. For if that which shall be done away *was* glorious,
 much more *must* that which remaineth *be* glorious †.

¹ "as others," Mss.

² Gr. in glory. So ver. 9, 11.

* "that adulterate," N. an allusion to viutners who adulterate pure wine with unwholesome mixtures.

† Mr. Hallet translates this verse, "For if that which is done away *be* done away by glory, much more that which remaineth, *remaineth* in glory. Notes and Disc. vol. i. p. 26.

12 Having therefore such hope, we use great freedom of
 13 speech: and *do* not as Moses, *who* put a veil over his face:
 that the sons of Israel may not steadfastly behold the end of
 14 that which is to be done away¹: (yet their minds are blind-
 ed: for until this very day² the same veil remaineth in the
 reading of the old covenant; it not being discovered that it
 15 is done away³ through Christ; but even unto this day, when
 16 Moses is read, the veil is upon their heart: nevertheless
 when *that heart* shall turn to the Lord, the veil will be
 17 taken away: and the Lord is that spirit: and where the
 18 spirit of the Lord *is*, [there] is freedom:) but we all be-
 holding as in a mirror with uncovered face the glory of the
 Lord, are transformed into the same image, from glory
 to glory, *even* as by the Lord, *who is* that spirit*.

CH. IV. Wherefore having this ministry, according as we have
 2 received mercy, we faint not; but have renounced the hid-
 den things of shame, not walking in craftiness, nor corrupt-
 ing the word of God; but by manifestation of the truth re-
 commending ourselves to every man's conscience, in the
 3 sight of God. But if our gospel also be covered it is covered
 4 among those that are lost: among those unbelievers whose
 minds the god of this world † hath blinded, so that the lustre
 of the glorious gospel of Christ, who is the image of God,
 5 doth not enlighten *them*⁴. For we preach not ourselves, but
 Christ Jesus the Lord; and ourselves your servants⁵ for the

¹ Or, might not steadfastly behold the end of that which is now done away.

² "until this day," R. T. and N. ³ "which veil is done away," R. T. ⁴ Gr. lest the gospel of the glory of Christ should enlighten them. ⁵ Gr. slaves.

* "the Lord who is that spirit;" or, "the Lord, the spirit." The design of the apostle is to prove that Christ, that is the christian revelation, is the spirit, i. e. the end and design, the sum and substance, of the Mosaic æconomy or the Law. It is plain therefore that no inference can be drawn from this text to prove the distinct personal existence of a supposed divine person called the Holy Spirit.

† i. e. a worldly selfish spirit, or an attachment to inveterate prejudices, expressed figuratively and allegorically, as though that imaginary being who is represented as the ruler of that portion of mankind who oppose the gospel had fascinated and blinded their eyes against the light of truth.

6 sake of Jesus. For God who commanded the light to shine out of darkness, shone in our hearts, to give the lustre of his glorious knowledge¹ in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellence² of the power may be of God, and not of us. *We* are every way afflicted, but not distressed; *we are* perplex-
 9 ed, but not in despair; persecuted, but not forsaken; cast
 10 down, but not destroyed; always bearing about in *our* body the death of Jesus; that the life also of Jesus³ may be made
 11 manifest in our body. For we who are alive are continually delivered to death for the sake of Jesus; that the life
 12 also of Jesus may be made manifest in our mortal flesh. So
 13 that death worketh in us, but life in you. Yet having the same spirit of faith, as it is written, "I believed, and therefore I have spoken," we also believe, and therefore speak;
 14 knowing that he who raised up the Lord Jesus, will raise up us also by Jesus, and will place us before *himself* to-
 15 gether with you. For all things *are* for your sakes; that the favour⁴ of the gospel which hath abounded, might abound,
 16 through the thanksgiving of many, to the glory of God. For which cause we faint not; but even though our outward man perish, yet the inward man is renewed day by day.
 17 For our present light affliction worketh for us a very ex-
 18 ceeding and everlasting weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* for a short time⁵, but the things which are not seen *are* everlasting.

CH. V. For we know that, if our earthly house of *this* tabernacle⁶ were destroyed, we have a building from God, a
 2 house not made by hands, everlasting, in the heavens. For we groan in this *tabernacle*, earnestly desiring to be clothed

¹ "of the glorious knowledge of God," R. T. ² Or, exceeding greatness, N. m. ³ Of the Lord Jesus, R. T. ⁴ Or, the gracious gospel, N. m. ⁵ Or, temporary, N. m. ⁶ Or, "the house of our earthly tabernacle, or tent," N. m. And so ver. 2, 4.

- 3 upon with our habitation which is from heaven * : since we
 4 shall indeed be found clothed upon, *and* not naked. For we
 that are in *this* tabernacle groan, being burthened; not that
 we wish to be unclothed, but clothed upon, that mortality
 5 may be swallowed up by life. Now he that hath prepared
 us for this very purpose, is God; who hath also given to us
 6 the earnest of the spirit. Wherefore *we are* always of good
 courage, and know that, while we are present in the body,
 7 we are absent from the Lord: (for we walk by faith, not by
 8 sight:) we are of good courage, *I say*, and desirous rather
 to be absent from the body, and to be present with the Lord.
 9 Wherefore we earnestly¹ strive also that, whether present
 10 or absent, we may be well-pleasing to him. For we must
 all appear before the judgement-seat of Christ; that every
 one may receive the things *done* in his body, according to
 what he hath done, whether *it be* good or bad.
 11 Knowing therefore the terror of the Lord², we persuade
 men; and we are made manifest to God, and I hope that
 12 we are made manifest in your consciences also. [For] we
 commend not ourselves again to you, but give you occasion
 to glory on our account; that ye may have *somewhat* to
answer those who glory in appearance, and not in heart.
 13 For whether we were beside ourselves, it regarded God:
 14 or whether we be of a sound mind, it regardeth you. For
 the love of Christ constraineth us; because we have thus
 judged, that, if one died for all, then all were in a state of

¹ Gr. ambitiously.² Or, how fearful the Lord is, N. m.

* "From heaven." That tabernacle which, ver. 1, is said to be now in heaven, when it becomes the habitation of the virtuous believer is here said to be *from* heaven: which countenances the conclusion that the place in which the virtuous will reside after the resurrection, will be the renovated earth. So in the Book of Revelations, ch. xxi. the New Jerusalem when it becomes the habitation of men, descends from heaven to earth. It has been doubted whether the word heaven in the New Testament ever signifies the place in which the virtuous will dwell after they are restored to life. This happy state is said to be *now* in heaven, because it is reserved for them in the purpose of God. See Hallet on Scripture, vol. i. p. 191; vol. ii. p. 167.

15 death * : and *that* he died for all, that those who live should
no longer live to themselves, but to him who died and rose
16 again for them ¹. Wherefore henceforth we know no man
according to the flesh : yea, though we have known Christ
according to the flesh, yet now we no longer know *him*.
17 Wherefore if any man *be* in Christ, *there is* a new creation ² :
the old things are passed away ; behold, all things are be-
18 come new. But all things *are* of God ; who hath reconciled
us to himself by [Jesus] Christ, and hath given to us the
19 ministry of reconciliation : *namely*, that God through Christ
reconciled the world to himself, imputed not to them their
trespasses, and committed to us the doctrine of reconcilia-
20 tion. We are therefore ambassadors for ³ Christ, as though
God besought *you* by us : we, for Christ, entreat you, " Be
21 ye reconciled to God." For *God* hath made him, who knew
no sin, *to be* a sin for us [†], that we may be justified [‡] before
God ⁴ through him.

¹ Or, who died and was raised for them. ² *he is* a new creature, N. See N.m.

³ Or, in the stead, or place, of. N.m. ⁴ Gr. become the justification of God.
See 1 Cor. i. 30. "completely righteous." Sn.

* Gr. "all died." All mankind were subject to mortality, without any reasonable hope of being restored to life. Christ died for the benefit of all, that all by his doctrine and resurrection might be recovered to the hope of life, and that under the influence of this hope they might live to him, that is, might yield obedience to his gospel, and live in the practice of virtue and piety. Mr. Alexander in his Commentary on 1 Cor. xv. p. 95, gives a different turn to the passage. "For the love of Christ binds us together, q. d. in the closest bonds of friendship and benevolence, because we thus judge, that if one man died for all, then all have died, i. e. to themselves. Christians are here elegantly represented as dying with Christ to all kinds of sin, and more especially to the selfish and malignant passions."

† A sin-offering for us, N. that is, Christ who had never violated the law, suffered death as a transgressor, that we gentiles, who as such were regarded as sinners and outlaws, might be justified or acquitted, and admitted to the privileges of the gospel-covenant. By the death of Christ the new covenant was ratified, the blessings of which are offered equally to Jews and gentiles. The apostle in writing to the gentiles expresses himself in the first person, as one of their number. See Locke's preface to the Epistles, p. 6. In all this there is no allusion to the commonly received doctrine of atonement by vicarious suffering.

‡ "So as to be admitted into the christian covenant by faith ; and into heaven, by adding obedience to faith." Newcome.

CH. VI. Now we *as* working together *with God*, beseech you
 2 also that ye receive not the favour¹ of God in vain : (for
Isaiah saith, "I have heard thee in a time accepted, and in
 the day of salvation I have assisted thee : " behold, now is
 the well-accepted time : behold, now is the day of salva-
 3 tion :) giving none offence in any thing, that *our* ministry
 4 be not blamed : but in all things recommending ourselves
 as *the* ministers of God ; by much patience, by afflictions,
 5 by necessities, by distresses, by stripes, by imprisonments,
 by *danger in* disturbances, by labours, by watchings, by
 6 fastings ; by purity, by knowledge, by long-suffering, by
 7 kindness, by the holy spirit, by love unfeigned, by the word
 of truth, by the power of God, by the armour of righteous-
 8 ness on the right hand and on the left ; through honour and
 9 disgrace, through evil report and good report : as deceivers,
 and *yet* true : as unknown, and *yet* well known ; as dying,
 10 and, behold, we live ; as chastened, and not killed ; as
 grieved, yet always rejoicing ; as poor, yet making many
 11 rich ; as having nothing, and yet possessing all things. Our
 mouth is opened to you, O Corinthians, our heart is en-
 12 larged. Ye are not straitened in us ; but ye are straitened
 13 in your own bowels. Now *as* a recompence for this, (I speak
 14 as to *my* children,) be ye also enlarged. Be not unequally
 yoked together with unbelievers : for what fellowship hath
 righteousness with iniquity ? and what² communion hath
 15 light with darkness ? and what concord hath Christ with
 Belial * ? or what part hath a believer with an unbeliever ?
 16 and what agreement hath the temple of God with idols ?
 For ye are the temple of the living God : as God hath said,
 " I will dwell among them, and walk among *them* ; and I
 17 will be their God, and they shall be my people. Wherefore

¹ Or, gracious gospel, N. m. Gr. grace. ² "or what," Mm.

* "This is the only instance in which Belial occurs in the New Testament. Mr. Locke says it is the general name for the false gods of the gentiles." See,

come out from among them, and be ye separated," saith the Lord, "and touch not *any* unclean thing; and I will receive you, and will be a father unto you, and ye shall be unto me sons and daughters," saith the Lord Almighty.

CH. VII. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in *the* fear of God.

2 Receive us: we have wronged no man; we have corrupted no man, we have defrauded no man. I speak not this to condemn *you*: for I have said before that ye are in
4 our hearts to *die* together and live together. Great is my freedom of speech toward you, great is my glorying of you: I am filled with comfort, I abound exceedingly in joy under all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side: without *were*
6 oppositions, within *were* fears. Nevertheless God, who comforteth those that are brought low, comforted us by the
7 coming of Titus: and not by his coming only, but by the comfort with which he was comforted because of you, when he told us your earnest desire, your lamentation, your zeal
8 for me: so that I rather rejoiced. For though I grieved you by *my* epistle, I do not repent; though indeed I did
9 repent: for I perceive that *my* epistle hath grieved you for a short time only. Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved in a godly manner, so that ye received damage by
10 us in nothing. For a godly sorrow ¹ worketh repentance to salvation, not to be regretted: but the grief of the world
11 worketh death. For, behold, this very thing that ye grieved in a godly manner, what diligence did it work in you, yea, *what* defence² of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* earnest desire, yea, *what* zeal, yea,

¹ grief in a godly manner, N. Gr. according to God; and so, ver. 10, 11.

² Or, excusing, N. m.

what punishment! In all things ye have proved yourselves
 12 to be clear in this matter. Wherefore, though I wrote to
 you, *I did it* not so much for his cause that had done the
 wrong, or for his cause that had suffered the wrong, as that
 our care for you¹ might be made manifest to you, in the
 13 sight of God. We were therefore comforted by reason of
 your comfort: and we rejoiced exceedingly more by reason
 of Titus's joy, because his spirit was refreshed by you all.
 14 For if I have gloried to him in any respect concerning you,
 I have not been put to shame: but as we spake all things
 to you in truth, so our glorying also, which I *made* before
 15 Titus, is found a truth. And his tender affection² is more
 abundant toward you; while he remembereth the obedi-
 ence of you all, how ye received him with fear and trem-
 16 bling. I rejoice³ that in every thing I have confidence in
 you.

CH. VIII. Now we make known to you, brethren, the very li-
 2 beral⁴ gift bestowed by the churches of Macedonia; that,
 under a great trial of affliction, the abundance of their joy⁵,
 and the depth of their poverty⁶, hath abounded to the riches
 3 of their liberality⁷. For to *their* power, (I bear witness,) yea,
 and beyond their power, *they were* willing of them-
 4 selves; beseeching us with much intreaty, *concerning their*
 5 gift⁸, and the joint ministration of it to the saints. And *this*
they did, not as we expected; but they first gave themselves
 6 to the Lord, and to us, by the will of God; so that we de-
 sired Titus, that, as he had already begun to *do this*, so he
 would likewise finish in you this work of liberality also.
 7 Now as ye abound in every thing, *in* faith, and utterance,

¹ your care for us, Mss. and N. ² Gr. bowels. ³ I rejoice "therefore," R. T. ⁴ Or, "the godly gift." Or, "the godlike gift." See S. 16. N. m. Gr. the grace or gift of God; a Hebrew form of expressing the superlative. See ch. ix. 14. ⁵ "In their christian privileges. But Dr. Mangey and Mr. Wakefield conjecture *χρῆμα*," Newcome. The abundance of their *want*. Wakefield. ⁶ Or, their deep poverty, N. m. ⁷ Or, their rich liberality. N. m. ⁸ That we would receive the gift, R. T.

and knowledge, and all diligence, and *in* your love to us;
 8 *see* that ye abound in this work of liberality also. I speak
 not by *way of* command; but to try the sincerity of your
 9 love also, by the diligence¹ of others. For ye know the
 gracious goodness² of our Lord Jesus Christ, that, while he
 was rich, yet for your sakes he lived in poverty³, that
 10 through his poverty ye might be rich. And I give *my* judge-
 ment in this matter; for this is expedient for you, who have
 already begun not only to do, but also to have a willing
 11 mind, a year ago³. Now therefore fully perform the doing
of it also; that, as *there was* a readiness to will, so *there may*
 12 *be* a full performance also out of that which ye have. For
 if there be first a ready mind, *it is* accepted according to
 what [a man] hath, *and* not according to what he hath not.
 13 For *I mean* not that others may be eased, and you burthen-
 14 ed: but *that*, by an equality, your abundance *may be a sup-*
ply at this time for their want; that their abundance also
 may be a *supply* for your want: that there may be an equa-
 15 lity, as it is written, "He that *had gathered* much, had no-
 thing over; and he that *had gathered* little, had no want."

¹ Or, earnestness. See Wakefield. ² Gr. grace. ³ Or, "who began not only to act, but also with a willing mind, a year ago."

* While he was rich—see Wakefield—*πλούσιος ὢν, ἐπεωχρίσθη*. The construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. *Πτωχισαί*, mendicus sum, mendicus vivo; Steph. Thesaur.—*inops dego*; Constantia. Lex.—*ἐπεωχρίσθη*, "pauper facti, *seu potius*, mendicavit." Erasmus. The word properly signifies an actual state, not a change of state. Literally he was poor, or he was a beggar. See Odys. O. l. 308. Our Lord was rich in miraculous powers, which he could employ if he pleased to his own advantage. But for the benefit of his followers he chose to lead a life of poverty and dependence, to deny himself the comforts and luxuries of life for the good of others. See Grotius in loc. This was a very proper example to the Corinthians, which they might feel and imitate. It was certainly much more pertinent and applicable than a supposed descent from a prior state of existence and felicity, to which there could be nothing analogous in the case of the Corinthians, and to which the apostle cannot in reason nor in consistence with grammatical construction be understood, as making the least allusion.

16 But thanks *be* to God, who putteth¹ into the heart of
 17 Titus the same diligent care for you. For he accepted indeed *my* exhortation; but, being very earnest, he went to
 18 you of his own accord. And we sent with him a brother; whose praise in the gospel *is* throughout all the churches;
 19 and not *that* only, but who was appointed also by the churches our fellow-traveller with this liberal gift, which is
 20 *to be* administered by us to the glory of the Lord himself, and *to the declaration* of our ready mind²: we avoiding this, that no man should blame us in this abundance which is *to*
 21 *be* administered by us; for we provide³ things which are good, not only in the sight of the Lord, but in the sight of
 22 men also. And we have sent with them our brother, (whom we have often found diligent in many things, but now much more diligent,) because of the great confidence which *we*
 23 *have* in you. If any *inquire* of Titus, *he is* my partner, and fellow-labourer toward you: or *if* our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of
 24 Christ. Wherefore show *ye* to them, before⁴ the churches⁵, the proof of your love, and of our glorying on your account.

CH. IX. For concerning *your* ministration to the saints, it is
 2 superfluous for me to write unto you. For I know your readiness, for which I glory of you to those of Macedonia, that Achaia was prepared a year ago: and your zeal hath
 3 provoked very many. Yet I have sent the brethren, lest our glorying of you should be in vain in this respect; that as I
 4 said *of you*, ye may be prepared: lest if those of Macedonia come with me, and find you unprepared, we should be put
 5 to shame (not to say ye) for this confidence⁶. I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your boun-

¹ Or, hath put, Mss. N. m. ² your ready mind: R. T. ³ "and providing," R. T. and N. We provide, Mss. ⁴ even before, R. T. ⁵ and before the churches, R. T. ⁶ this confidence [of glorying]. R. T. and N.

ty, before spoken of *by me*, that it might be ready, as a *matter of bounty*, and not as *of covetousness*.

- 6 However, this *I say*, He who soweth sparingly, will reap also sparingly; and he who soweth bountifully¹, will reap
 7 also bountifully. *Let every man give* according as he choo-
 8 loveth a cheerful giver. And God is able to make every
 9 gift abound toward you; that having always all sufficiency
 10 in all things, ye may abound to every good work: (as it is
 11 written, "He hath dispersed abroad; he hath given to the
 12 poor: his righteousness remaineth for ever.") Now he who
 13 supplieth² seed to the sower, will both supply bread for
 14 your food, and multiply your seed sown, and increase the
 15 fruits of your righteousness; ye being enriched in all things
 to all liberality, which causeth thanksgiving by us to God.
 16 For the ministration of this service not only supplieth the
 wants of the saints, but aboundeth also in many thank-
 17 givings to God; (while, by the experience of this minis-
 18 tration men glorify God for your professed subjection to the
 19 gospel of Christ, and for your liberal contribution to them,
 20 and to all men;) and in their prayer for you, who long after
 you for the exceedingly bountiful gift³ bestowed by you.
 21 [Now] thanks be to God for his unspeakable gift.

CH. X. Now I Paul beseech you by the meekness and gentle-
 2 ness of Christ, (*I* who in outward appearance *am* humble
 3 among you, but when absent *am* bold toward you;) now I
 4 entreat you, *I say*, that I may not be bold, when present,
 with that confidence with which I think to be bold against
 some, who think of us as if we walked according to the flesh.
 5 For though we walk in the flesh, we do not war according
 6 to the flesh; (for the weapons of our warfare *are* not fleshly,

¹ Gr. in blessings.

² "May" he who supplieth seed, &c. supply bread, &c. R. T. and N.

³ Gr. exceeding gift of God. See ch. viii. l.

but mighty through God¹ to the casting down of strong
 5 holds;) casting down reasonings, and every high thing
 which exalteth itself against the knowledge of God, and
 bringing into captivity every thought to the obedience of
 6 Christ; and being ready to avenge all disobedience, when
 your obedience is complete.

7 Do ye look on things according to the outward appear-
 ance? If any man trust in himself that he is Christ's, let
 him of himself think this also, that, as he is Christ's, so are²
 8 we likewise. For though I should glory in a somewhat
 extraordinary manner of our authority, which the Lord
 hath given us for your edification, and not for *your* destruc-
 9 tion, I should not be ashamed: but *I forbear*, that I may
 10 not seem as if I would terrify you by *my* epistles. For *his*
 epistles, it is said, *are* weighty and powerful; but *his* bo-
 11 dily presence *is* weak, and *his* speech³ contemptible. Let
 such an one think this, that as we are in word by epistles
 when absent, such *we will be* in deed also, when present.
 12 For we dare not place ourselves in the *same* rank, or com-
 pare ourselves, with some who commend themselves: but
 they, measuring themselves by themselves, and comparing
 13 themselves with themselves⁴, [are not wise.] But we will
 not glory of things beyond *our* measure; but concerning
 the measure of the line⁵ which God hath allotted to us,
 14 that we should reach even to you. For we stretch not our-
 selves too far, as though we reached not to you: for we
 came even as far as to you in *preaching* the gospel of Christ;
 15 not glorying of things beyond *our* measure, *that is*, in the la-
 bours of other men; but having hope, when your faith is
 increased, that we shall be enlarged among you, as con-
 16 cerning our line, abundantly; so as to preach the gospel in
 the *parts* beyond you, *and* not to glory in another man's line

¹ Or, very mighty to, N. m. ² So we likewise [*are* Christ's.] R. T. and N.

³ Or, utterance, N. m. ⁴ Or, they measure themselves by themselves, and compare, &c. See Newcome's note. ⁵ Gr. the measure of the line of that measure which, &c.

17 of things made ready for us. But he that glorieth, let him
 18 glory in the Lord. For not he who commendeth himself is
 approved, but whom the Lord commendeth.

CH. XI. I wish that ye would bear with me a little in *mine* in-
 2 consideration: and indeed bear with me. For I am jealous
 of you with a godly jealousy¹: for I have espoused you to
 one husband, that I may present *you* as a chaste virgin to
 3 Christ. But I fear lest, as the serpent deceived Eve through
 his subtilty, so your minds should be corrupted from the
 4 simplicity which is in Christ. For if he that cometh *among*
you preach another Jesus whom we have not preached, or
 if ye receive another spirit which ye have not received, or
 another gospel which ye have not accepted, *nevertheless* ye
 5 might well bear with *me*. For I suppose that I am *in*
 6 nothing inferior to the chiefest apostles. But though *I* be
 rude in speech², yet *I am* not in knowledge; but in every
 thing we have been made manifest toward you among all
 7 men. Have I committed an offence in humbling myself,
 that ye might be exalted; inasmuch as I have preached to
 8 you the gospel of God without cost? I spoiled other churches,
 and took wages from *them*, that I might minister to you:
 9 and when I was present with you, and wanted, I was charge-
 able to no man: for that which was wanted by me, the bre-
 thren who came from Macedonia supplied: and in every
 thing I have kept myself from being burthensome to you,
 10 and will keep *myself*. As the truth of Christ is in me, this
 glorying of mine cannot be stopped in the regions of Achaia.
 11 Why? because I love you not? God knoweth *otherwise*.
 12 But what I do, *that* I will also do; so as to cut off occasion
 from those who desire occasion; that, wherein they glory,
 13 they may be found even as we. For such *are* false apostles,
 deceitful workmen, transforming themselves into apostles
 14 of Christ. And no wonder: for Satan* also transformeth

¹ Or, with great jealousy, N. m.

² Or, untaught in utterance.

* "The connexion shows that by Satan here is to be understood the chief
 opponent of Paul, whom he compares in the third verse to the serpent who de-

- 15 himself into an angel of light. *It is* therefore no great thing, if his ministers also transform themselves as ministers of righteousness: whose end will be according to their works.
- 16 I say again: Let no man think me inconsiderate: but if otherwise, yet receive me as one inconsiderate, that I also
- 17 may glory a little. That which I *shall* speak, I speak *it* not according to the Lord, but as through inconsideration, in this confidence of glorying.
- 18 Since many glory according to the flesh, I also will glory.
- 19 For ye gladly bear with the inconsiderate, since ye *your-*
- 20 *selves* are wise. For ye bear with it, if a man bring you into slavery, if a man devour *you*, if a man take *of you*, if a
- 21 man exalt himself, if a man smite you on the face. As concerning dishonour, I say that we have been weak. Yet whereinsoever any is bold, (I speak inconsiderately,) I
- 22 also am bold. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they Abraham's offspring? so *am* I.
- 23 Are they ministers of Christ? (I speak *as* one out of his mind¹;) I *am* more; in labours more abundant, in stripes far exceeding, in prisons more frequent, in deaths often.
- 24 Five times I received from the Jews forty *stripes* except
- 25 one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I floated in
- 26 the deep. *I have been* in journeys often, in dangers from floods², in dangers from robbers, in dangers from *my own* countrymen, in dangers from the gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dan-
- 27 gers among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and na-

¹ Or, as one void of reason. Or, as beside myself, N. m. ² rivers, N.

ceived Eve, and describes by the phrase '*he that cometh to preach another Jesus*' in the fourth verse. This Satan, or leading adversary, transforms himself into an angel of light, or assumes the character of a messenger of Jehovah. The argument is this: Since their chief arrogates the character of a messenger of God, it is no wonder that his ministers pretend to be apostles of the Messiah." Simpson's Ess. on Script. p. 162.

28 kedness. Besides the things which are without, the troubles
 29 which assail me daily, *in* the care of all the churches. Who is
 weak, and I am not weak? who falleth away, and I burn not?
 30 If I must needs glory, I will glory of the things which concern
 31 my weakness. The God and Father of our Lord Jesus Christ,
 who is blessed for ever, knoweth that I speak not falsely.
 32 In Damascus, the governor under king Aretas guarded
 33 the city of the Damascenes, desiring to apprehend me: and
 I was let down by the wall through a window in a basket;
 and escaped his hands.

CH. XII. Doubtless it is not expedient for me to glory¹. Yet
 2 I will come to visions and revelations of the Lord. I know
concerning a disciple of Christ², (whether in the body, I
 know not; or whether out of the body, I know not; God
 knoweth;) that such an one fourteen years ago was caught
 3 up to the third heaven. And I know *concerning* such an
 one, (whether in the body, or out of the body, I know not,
 4 God knoweth,) that he was caught up into paradise, and
 heard unspeakable words which it is not possible for man
 5 to utter. Of such an one I will glory: but of myself I will
 6 not glory, except in my weaknesses. For if I were willing
 to glory, I should not be inconsiderate; for I should speak
 the truth: but I forbear, lest any one should think *con-*
cerning me above what he seeth me *to be*, or what he hear-
 7 eth from me. And lest I should be too much exalted by
 the exceeding greatness of *God's* revelations, there hath
 been given to me a thorn in the flesh, an angel-adversary *

¹ Is it necessary to glory? It is not expedient for me. *Mss.* ² Gr. a man in Christ, *N. m.*

* In the original, an angel-satan. "The best commentators," says Mr. Farmer, "suppose that the bodily affliction, or thorn in the flesh, here referred to was some paralytic symptom. See Gal. iv. 13. This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system, and was purposely designed by God, not merely to prevent a too great elation in the apostle, but, by taking off from the gracefulness and energy of his delivery, to render the divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil;

- to buffet me, [lest, *I say*, I should be too much exalted *.]
- 8 Concerning this I besought the Lord thrice †, that it might
- 9 depart from me. And he said unto me, "My favour¹ is sufficient for thee: for my power is made perfect in weakness." Most gladly therefore I will rather glory in my
- 10 weaknesses, that the power of Christ may rest upon me. I take pleasure therefore in weaknesses, in shameful treatment, in necessities, in persecutions, in distresses for the
- 11 sake of Christ: for when I am weak, then I am strong. I am become inconsiderate²: ye have compelled me: for I ought to have been recommended by you: for I am in nothing inferior to the chiefest apostles, though I am nothing.
- 12 The signs indeed of an apostle have been wrought among you in all patience, in signs and wonders and mighty works.
- 13 For what is it wherein ye have been inferior to other

¹ Or, my gracious assistance.

² Inconsiderate in boasting, R. T.

he speaks of it as proceeding from God, or, which is the same, his *angel* acting the part of an *adversary* to the apostle; to whom this dispensation of divine providence was exceedingly humiliating and painful, however wisely designed by God." Farmer on *Demoniacs*, p. 18, note. Abp. Newcome adopts the punctuation of Bengelius, and translates the passage, "there hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me;" that is, as he explains it, that the false apostles who were Satan's instruments, might despise and vilify him. See Mr. Lindsey's *Sequel to his Apology*, p. 317.

* "There are good authorities for omitting these words. But repetitions are not uncommon in St. Paul's writings. See on 1 Cor. xv. 13, 14." Newcome.

† "I earnestly prayed to God to be delivered from it." Hammond in loc. This interpretation is adopted by Mr. Lindsey, who observes, "that the apostles were not so exact in the use of the words, 'Lord,' 'Saviour,' and the like, which they indifferently gave both to God and Christ, never supposing that any would mistake their Lord and Master, so lately born and living amongst men, to be the Supreme God, and object of worship." Lindsey's *Apology*, p. 147. Abp. Newcome says, "St. Paul repeatedly besought the Lord Jesus when he appeared to him in a vision, and in a vision he received the answer recorded, ver. 9." Dr. Priestley, in his *Notes on the Scriptures*, gives the same interpretation, and observes, that "this is far from authorising us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorised to do any thing for us if he did. It is God only,—that Great Being, who is styled the God and Father of Jesus Christ, and to whom he always prayed,—that is the proper object of our prayers." This observation of Dr. Priestley would hold good, even if it should be allowed that the apostle addressed his supplication to Christ, not as seen in vision, but as personally and sensibly present. It seems, indeed, not improbable, that the apostle had occasionally a real and personal intercourse with Christ. See Gal. i. 12.

churches, unless *it be* that I myself was not burthensome
 14 to you? forgive me this wrong. Behold, this third time¹
 I am ready to come unto you; and I will not be burthen-
 some to you: for I seek not yours, but you. For the chil-
 dren ought not to lay up for the parents, but the parents for
 15 the children. And I will very gladly spend, and be alto-
 gether spent, for you²: though loving you most abundantly,
 I am less loved *by you*.

16 But be it so: "I did not burthen you; nevertheless be-
 17 ing crafty, I caught you by guile *." Did I overreach you
 18 by any of those whom I sent unto you? I desired Titus *to*
go, and with *him* I sent a brother. Did Titus any way
 overreach you? walked we not in the same spirit? *walked*
 19 *we* not in the same steps? Think ye that we again defend
 ourselves to you? before God in Christ: we speak all these³
 20 things, beloved, for your edification. For I fear lest, when
 I come, I may not find you such as I would, and *lest* I may
 be found by you such as ye would not: lest *there be* conten-
 tions, envyings, wrath, strife, evil-speakings, whisperings,
 21 swellings, disturbances: *and* lest, when I come again, my
 God may humble me⁴ among you, and I may bewail many
 that have heretofore sinned, and have not repented of the
 uncleanness, and fornication, and lasciviousness, which they
 have committed.

CH. XIII. This third time, *I say*, I *am ready to come* unto you.

By the mouth of two or three witnesses every matter shall
 2 be established. I have told beforehand, and I *again* tell
 beforehand (as present the second time though now ab-
 sent)⁵ those who have heretofore sinned, and all others,
 3 that, if I come again, I will not spare *them*: since ye seek
 a proof that Christ speaketh by me, who with respect to you
 4 is not weak, but is powerful among you; (for though he

¹ a third time, R. T. and N. ² Gr. for your souls. ³ we speak before
 God in Christ: and we do all things, &c. R. T. and N. ⁴ "me" is wanting
 in R. T. ⁵ though now absent, I write, R. T.

* "He suggests the objection of some opponent," Newcome.

was crucified through weakness, yet he liveth through the power of God; for we also are weak in him¹, yet we shall live with him through the power of God *shown* toward you;) 5 try yourselves, whether ye be in the faith: prove yourselves. Know ye not *concerning* yourselves, that Jesus 6 Christ is in you, unless ye be any way reprobates? But I 7 hope that ye will know that we are not reprobates. Now I pray² to God that ye do no evil; *I pray* not that we may appear approved, but that ye may do what is good, and 8 that we may be as reprobates. For we cannot do any thing 9 against the truth, but *we can* for the truth. For we are glad when we are weak, and ye are strong; and for this we 10 pray also, *even* your perfection. Wherefore I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me, *but* to edification, and not to destruction. 11 Finally, brethren, farewell. Be perfect, be of good comfort³, be of the same mind, live in peace: and the God of 12 love and peace will be with you. Salute one another with 13 an holy kiss. All the saints salute you. The favour of the 14 Lord Jesus Christ, and the love of God, and the partaking⁴ of the holy spirit, *be* with you all. *

¹ The Alexandrian and some other copies read *em*, "we are weak with him."

² We pray, *Mss.* ³ Or, "Be united; comfort one another." *Sn.* ⁴ Or, fellowship.

* Amen. R. T. Q. d. May the true gospel of Christ (compare ch. iv. 15; vi. 1.), as distinguished from that corrupt doctrine which my opponents would introduce: and, may the love of God, which is exercised freely to all who believe and obey the gospel: and may a participation of spiritual gifts, which are the fruits of his paternal love, and the proper evidences of our adoption into his family (Rom. viii. 15, 16.), be with you all. Hence it appears, 1st, that this text does not authorise prayers to Christ; and 2dly, that it does not prove what is called the personality of the holy spirit, but the contrary.—To pray for the participation of gifts and powers is intelligible, but to pray for the participation of a person is absurd. 3dly, It is improper to use this text as a form of benediction in public assemblies, because it is improper to express a wish for a participation of those spiritual gifts which were peculiar to the apostolic age, and which have long since been withdrawn. The received text adds, The second epistle to the Corinthians was written from Philippi in Macedonia by Titus and Luke.

THE EPISTLE OF PAUL TO THE GALATIANS.

CHAPTER I.

1 **PAUL**, an apostle, (not from men, nor by man, but by
 2 Jesus Christ, and God *the* Father, who raised him from the
 3 dead *,) and all the brethren that are with me, to the churches
 4 of Galatia; favour be to you, and peace, from God *the* Fa-
 5 ther, and *from* our Lord Jesus Christ; who gave himself
 6 for our sins †, that he might deliver us from this present
 7 evil age ‡, according to the will of our God and Father; to
 8 whom *be* glory for ever and ever. Amen.

6 I wonder that ye are so soon removed from him who call-
 ed you into the favour [of Christ §,] to a different gospel:
 7 which *indeed* is not another ¹; but there are some who trou-
 8 ble you, and desire to alter ² the gospel of Christ. But

¹ is not *one* and another; N.

² pervert, N. See Wakefield.

* “Not deriving my mission from other apostles, nor even from God by their appointment, but from Jesus Christ himself; and, consequently, from God his Father. Here, observe, Jesus Christ is distinguished from God, to whom he was subordinate, and by whose power, and not his own, he was raised from the dead.” Dr. Priestley. It may also be observed, that the apostle’s distinction is not between a man and a being of a superior order, but between men now living in the world, and who were themselves servants and messengers of Christ, and Jesus Christ himself, who had been raised from the dead, and exalted to be the head and governor of the church.

† for our sins; *αυτων*, not *αμαρτων*, is the true reading. The expression is very general, q. d. in relation to our sins. This is explained by the next clause.

‡ To deliver us from this present evil age, is to deliver us from the bondage of heathen idolatry, the Mosaic ritual, and Pharisaic superstition. The apostle’s expression is general, and will include all, though the latter sense is chiefly intended. See Locke.

§ “Into the gracious covenant of the gospel,” Newcome. Q. d. from the gospel of Christ to another gospel.

though we, or an angel¹ from heaven, preach any gospel unto you, besides that which we have preached unto you, let him be accursed. As we have said already, so I now say again; If any one preach any gospel unto you, besides that which ye have received, let him be accursed. For do I now approve myself to men, or to God? or do I seek to please men? [for] if I still pleased men, I should not be a servant of Christ.

But I declare to you, brethren, that the gospel preached by me is not according to man. For I neither received it from man, nor was I taught it but by the revelation of Jesus Christ*. For ye have heard of my former behaviour in the Jewish religion, that I exceedingly persecuted the church of God, and laid it waste; and made a proficiency in the Jewish religion above many of the same age in mine own nation, being more exceedingly zealous of the traditions of my fathers: but when it pleased [God,] who separated me to the gospel from my mother's womb, and called me by his favour, to reveal his son by me, that I might preach the glad tidings of him among the gentiles; I did not confer immediately with flesh and blood†; nor did I go up to Jerusalem to those that were apostles before me; but I went into Arabia, and returned to Damascus. Then, after three years, I went up to Jerusalem, that I might see Peter²; and abode with him fifteen days. But I saw none other of the apostles, except James, the Lord's brother. (Now concerning the things which I write unto you, behold, as in the presence of God, I speak not falsely.) Afterward I went into the regions of Syria and Cilicia; and I was unknown by face to the churches of Judea, which were in Christ: but they had

¹ Or, a messenger from heaven. ² Cephas, Mm.

* q. d. from no man living upon earth, but from Christ in his exalted state. See note on ver. 1.

† i. e. I did not consult with any man, nor derive instruction from any. See Locke.

only heard, that he, who formerly persecuted us, now
24 preached the faith which formerly he laid waste. And they glorified God because of me.

CH. II. THEN, fourteen years after ¹, I went up again to Jerusalem with Barnabas, and took with me Titus also. And I went up by revelation, and communicated to them that gospel which I preach among the gentiles; but privately to those that were of reputation, lest I might run, or might
3 have run, in vain. But not even Titus, that *was* with me,
4 being a gentile ², was compelled to be circumcised: and that because of false brethren brought in privily, who came in privily to spy out our freedom which we have in Christ Jesus, that they might bring us into slavery: to whom we yielded by subjection, no not for an hour; that the truth of
6 the gospel might continue with you. But concerning ³ those who appeared to be considerable, (whatsoever they were, it maketh no difference to me: God accepteth no man's person: for) those *I say*, that appeared *to be considerable* ⁴, in
7 conference added nothing to me. But on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of the circumcision was to Peter:
8 (for he who wrought powerfully in Peter to the apostleship of the circumcision, wrought powerfully in me also toward
9 the gentiles;) and when James, ⁵ and Cephas ⁶, and John, that appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the gentiles, and
10 they to the circumcision: only *desiring* that we should remember the poor; which very thing I was earnest also to do.
11 But when Peter ⁵ came to Antioch, I withstood him to his
12 face, because he was to be blamed ⁶. For before some came

¹ After fourteen years, N. ² Gr. Greek. ³ Gr. from. ⁴ Peter and James, Mss. ⁵ Cephas, Mss. ⁶ Or, condemned, Chandler.

* "Who were really men of eminence: the Greek being equivalent to *καταρτυ*." Newcome,

from James, he ate with the gentiles: but, when they were come, he withdrew and separated himself, fearing those of
 13 the circumcision. And the other Jews also dissembled with him; so that Barnabas likewise was carried away with *them*
 14 by their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said to Peter¹ in the presence of *them* all, "If thou, being a Jew, live according to the manner of the gentiles, and not according to that of the Jews, how² compellest thou the gentiles
 15 to live like the Jews? We, *who are Jews* by nature, and
 16 not sinners of the gentiles³, yet³ knowing that a man is not justified by *the works of the law*, but by faith in Jesus Christ; even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of *the law*:
 17 for by *the works of the law* no man⁴ can be justified. But if, while we seek to be justified by Christ, we ourselves also

¹ Cephas, Mss.
 we know," N.

² Why, R. T. and N.

³ "yet" omitted in R. T. "since

⁴ Gr. flesh. See John i. 14.

* The Jews by birth, were in a state of privilege and under the Mosaic covenant, and therefore they were holy, and possessed many valuable means of virtue, whether they improved them or not. The gentiles by birth, were in an uncovenanted state, and as such were unholy, and ceremonially sinners, whatever their moral character might be. The Jews having violated the terms of their covenant, became sinners like the gentiles, and, by faith in Christ, again became holy. The gentiles, by faith in Christ, also became holy, were admitted into the same cast, and became entitled to the same privileges; and this without submitting to the yoke of the ceremonial law. This was the liberal doctrine which Paul taught, but which the judaizing bigots every where opposed, insisting upon the indispensable necessity, or, at least, the great advantage, of submission to the ceremonial law. See Acts xv. It is of great importance to the clear understanding of the apostle's writings, and particularly of this epistle, to be apprised and to recollect that sin, in the apostle's argument, often expresses merely an unprivileged or uncovenanted state: holiness, is separation from the rest of the world by being in a state of privilege or covenant with God: to be justified, is to pass out of a state of sin into a state of holiness, or, in other words, from an unprivileged into a privileged and covenant state. This is produced by faith, that is, the public profession of christianity; without the works of the law, that is, without submission to the Mosaic ritual. All this has relation to an external rather than to a moral state. See Locke, and Taylor on the Romans, and Taylor's Key.

be found sinners, *is* Christ *the* minister of sin? By no means.
 18 For if I build again the things which I have destroyed, I
 19 make myself a transgressor. For I, through the law, have
 20 died to the law, that I might live to God. I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and delivered
 21 up himself for me. I do not make void the favour of God: for if justification *come* by the law, then Christ died in vain."

CH. III. O unwise Galatians, who hath bewitched you,¹ before whose eyes Jesus Christ hath been heretofore clearly
 2 set forth [among you] *as* crucified²? This only I desire to learn from you: Received ye the spirit by *the* works of *the*
 3 law, or by *the* hearing of faith? Are ye so unwise? having begun with the spirit, are ye now made perfect by the flesh?
 4 Have ye suffered so many things in vain? if indeed *it must*
 5 *be* even in vain. He therefore who ministered to you the spirit, and wrought miracles among you, *did he thus* by *the*
 6 works of *the* law, or by *the* hearing of faith? even as "Abraham believed God, and it was counted to him for righteousness." Know therefore, that those who are of faith are
 8 *the* sons of Abraham. And the scripture, having foreseen that God would justify the gentiles by faith, proclaimed before glad tidings to Abraham, *saying*, "Through thee all
 9 nations shall be blessed." So those that are of faith are
 10 blessed with faithful Abraham; (For as many as are of *the* works of *the* law, are under a curse: for it is written, "Surely³ cursed *is* every one who continueth not in all the things
 11 which are written in the book of the law, to do them." But that no man is justified by *the* law in the sight of God, *is*
 12 evident: for "the just shall live by faith." Now the law is not of faith: but "he⁴ who doeth them, shall live by

¹ that ye should not obey the truth, R.T.
 was set forth among you. Chandler.
 man. R.T.

² Or, Jesus Christ crucified
³ R.T. and N. omit "surely."
⁴ the

- 13 them." Christ hath redeemed * us from the curse of the law, having been made a curse † for us: for it is written,
 14 "Cursed is every one that hangeth on a tree:) that the blessing of Abraham might come on the gentiles, through Jesus Christ; that we might receive the promise of the spirit by faith.
 15 Brethren, (I speak according to the manner of men,) though *it be* but a man's covenant, yet, if it be confirmed,
 16 no man disannulleth it or addeth to it¹. Now to Abraham and to his seed the promises were made, (It is not said, "And to seeds," as of many; but, as of one; "And to thy
 17 seed," which *one person*² is Christ.) And this I say, *that* the covenant which God confirmed before [concerning Christ,] the law, which was four hundred and thirty years after, doth not disannul, so as to make the promise of none
 18 effect. For if the inheritance *be* of the law, *it is* no more of promise: but God freely gave *it* to Abraham by promise.
 19 *To what purpose then was the law?* It was added because of transgressions³, till the seed⁴ should come to whom the promise was made; *and it was* ministered by messengers ‡
 20 through the hand of a mediator. § Now a mediator is not
 21 *a mediator* of one; but God is one. *Is the law then against*

¹ Or, altereth it. N. m. ² which is Christ. N. See Chandler. ³ Or, What then? The law was added because of transgressions. Chandler.

* "By abolishing the law, and dying to establish a better covenant." Newcome.

† "That is, as it were accursed: treated by men as if he had committed a crime worthy of death, and of the divine wrath." Deut. xxi. 23. Newcome.

‡ Angels, N. with the public version. The meaning probably is, that the law was promulgated to, or rather *enjoined* upon (see Schleusner and Phavorinus apud Schleus.) the Israelites by the proper *officers*, viz. priests and Levites, under the direction of Moses, who was the medium of divine communication, and who received it immediately from God.

§ Abp. Newcome, with Michaelis and others, suspects this verse to be a gloss. But it seems necessary to the apostle's argument. Moses was a mediator, not between God and the promised seed, but between God and the Israelites. The covenant therefore which he introduced could not annul that which had been made before with the promised seed. For though God, one of the parties, was present and joined in the Mosaic covenant, the other party, the promised seed, had no concern in it. See Locke.

the promises of God? By no means: for if a law had been given, which could have bestowed life, *then* truly justification would have been by the law. But the scripture hath included all together¹ under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under the law, included together to the faith which was afterward to be revealed. So that the law was our conductor² to Christ, that we might be justified by faith. But now faith is come, we are no longer under a conductor³. For ye are all *the* sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor gentile⁴, there is neither slave nor free, there is neither male nor female: for ye all are one in Christ Jesus. But if ye *be* Christ's, then ye are the seed of Abraham, [and] heirs according to the promise.

CH. IV. Now I say *that* the heir, as long as he is a child, differeth nothing from a servant⁴, though he be master of all; but is under tutors and guardians, until the time appointed by *his* father. So we likewise, when we were children, were in servitude under the elements of the world*: but when the fulness of the time⁵ was come, God sent forth his son†, born of a woman‡, born under *the* law, to redeem those that were under *the* law§, that we might receive the adoption of sons.

¹ Or, shut up together, N. m.

² So Wakefield. guide, N.

³ Gr. Greek.

⁴ Gr. slave. So also ver. 7.

⁵ Or, full time, N. m.

* "Under an introductory and ritual law, which occupied us about the things of this world." Observe Col. ii. 8, 20; Heb. ix. 1. Newcome.

† "God sent forth his son," gave him a divine commission. John i. 6; xvii. 18. "St. Paul then says here, that at his appointed time the Almighty gave a commission to Jesus, the son of Mary, of a Jewish family, subject to the law of Moses." Lindsey's Second Address, p. 282.

‡ The phrase, 'born of a woman,' bears no allusion to the supposed miraculous conception of Christ. It is a common Jewish phrase to express a proper human being. See Job xiv. 1; xv. 14; xxv. 4. Matt. xi. 11. Luke vii. 28.

§ To deliver us from the bondage of the Mosaic institute, and to introduce a new and more liberal dispensation. See ch. iii. 13, 14.

8 And because ye are sons, God hath sent forth the spirit of
his Son into our hearts¹, crying out², "Abba," *that is*, Fa-
9 ther. Wherefore thou art no more a servant, but a son;
8 and if a son, then an heir [of God through Christ.] At that
time, however, when ye knew not God, ye were slaves³ to
9 those who by nature are not gods: but now, after ye have
known God, or rather have been known by Him⁴, how turn
ye again to the weak and beggarly⁵ elements to which ye
10 desire to be again in servitude⁶? Ye observe days, and
11 months, and seasons, and years. I fear concerning you, lest
I have bestowed on you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I also *was* as ye
13 *are*⁷. Ye have not wronged me in any thing: but ye know
that in weakness of the flesh I preached the gospel to you at
14 first: and [my] trial which was in my flesh ye did not set at
nought nor scorn: but ye received me as a messenger⁸ of
15 God, *or even* as Christ Jesus. What therefore [were] your
congratulations of yourselves? for I bear you witness that,
if *it had been possible*, ye would have plucked out your own
16 eyes, and have given them to me. Am I therefore become
17 your enemy, when I tell you the truth? *Some* zealously af-
fect you, *but* not well: yea, they desire to exclude you⁹,
18 that ye may zealously affect them. But *it is* good to be al-
ways zealously affected to a good man¹⁰; and not only when
19 I am present with you, my children, of whom I travail in
20 birth again, until Christ be formed in you. But I could wish
to be present with you now, and to change my voice: for I
doubt concerning you.

21 Tell me, ye who desire to be under *the* law, do ye not
22 hear the law? For it is written, that Abraham had two
sons; one by a bond-woman, and another by a free-woman.

¹ your hearts, R. T. ² Or, which spirit crieth out. ³ ye served, N. ⁴ Gr. by God. ⁵ "poor," N. ⁶ Or, enslaved, N. m. ⁷ *am* as ye *are*, N. ⁸ So Wakefield. "angel," N. ⁹ to exclude us, R. T. ¹⁰ in a good thing, N. See Locke.

- 23 But he *that was* of the bond-woman, was born according to the flesh; whereas he of the free-woman *was* by promise.
- 24 Which things are spoken *by me* allegorically: for these *women* signify the two covenants¹; the one from mount Sinai, bearing children to servitude, which is Agar: (for this Agar² is mount Sinai in Arabia, and answereth to the Jerusalem which now is: for she is in servitude with her children:) but the Jerusalem from above is the free-woman,
- 27 who is our mother³. For it is written, "Rejoice, thou barren, who bearest not; break forth and shout, thou who travailest not; for the desolate hath many more children, than she that hath an husband." Now we, brethren, like⁴ Isaac, are *the* children of promise. But as then he that was born according to the flesh persecuted him *that was born* according to the spirit, even so *it is* now. Nevertheless, what saith the scripture? "Send forth the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman."
- 31 [So then,] brethren, we are not children of the bond-woman, but of the free. Stand firmly therefore in the freedom with which Christ hath made us free⁵, and be not again put⁶ under the yoke of servitude.
- 2 Behold, I Paul say unto you that, if ye be circumcised, Christ will profit you nothing. Yea, I testify again to every man who is circumcised, that he is a debtor to do the whole law. Christ is become of none effect to you, whosoever of you seek to be justified⁷ by *the* law; ye are fallen from *the* covenant of favour. For we by the spirit look for the hope of justification through faith. For in Christ Jesus neither

¹ So Wakefield. these are the two covenants, N. ² this character Agar. Wakefield. ³ the mother of us all. R. T. ⁴ according to the manner of, N. ⁵ Some copies read, "we are not children of the bond-woman but of the free, with which liberty Christ has made us free. Stand firmly, therefore, and be not," &c. See Griesbach. ⁶ Or, encumbered with, N. m. ⁷ Gr. are justified.

circumcision availeth any thing, nor uncircumcision; but
 7 faith which worketh by love. *Once* ye ran well: who hin-
 8 dered you that ye might not obey the truth? This persua-
 9 sion *came* not from him who called you. A little leaven
 10 leaveneth the whole lump. I am persuaded concerning you
 through the Lord, that ye will not think otherwise *than I*
 11 *do*: but he who troubleth you will bear *his* judgement,
 12 whosoever he be. And *as to* myself, brethren, if I still
 preach circumcision, why do I still suffer persecution? then
 would the stumbling-block of the cross be done away.
 12 I could wish that they were even cut off¹ who disturb
 13 you. For, brethren, ye have been called to freedom: only
 use not freedom for an occasion to the flesh, but by love
 14 serve one another. For all the law is fulfilled in one com-
 mandment, *even* this; "Thou shalt love thy neighbour as
 15 thyself." But if ye bite and devour one another, take heed
 that ye be not consumed by one another.
 16 Now I say, Walk by the spirit², and fulfil not the desire
 17 of the flesh. For the flesh desireth against the spirit, and
 the spirit against the flesh: and these are contrary the one
 to the other; so that ye do not the things which ye would.
 18 But if ye be led by the spirit³, ye are not under *the* law.
 19 Now the works of the flesh are manifest, which are *these*;
 20 Fornication⁴, uncleanness, lasciviousness, idolatry, sorcery⁵,
 hatred, contentions, rivalries, wrath, disputes, divisions,
 21 heresies, envyings, murders, drunkenness, revellings, and
 such-like: of which I tell you before-hand, as I have also
 told *you* before, that those who do such things will not
 22 inherit the kingdom of God. But the fruit of the spirit is
 love, joy, peace, long-suffering, gentleness, goodness, faith-
 23 fulness, meekness, temperance: against such things there is

¹ Or, would even cut themselves off from you, N. m.
 ally, Wakefield. ³ Or, spiritually led, Wakefield.

² Or, Walk spiritu-
⁴ Adultery, fornica-
 tion, &c. R. T. and N. ⁵ Or, poisoning, N. m.

24 no law. Now those that are Christ's have crucified the flesh
 25 with *its* passions and desires. If we live by the spirit, let us
 26 walk also by the spirit. Let us not be vain-glorious, pro-
 voking one another, envying one another.

CH. VI. Brethren, if a man be even discovered in any of-
 fence¹, ye that are spiritual restore such an one in the
 spirit of meekness; considering thyself, lest thou also
 2 be tempted. Bear ye one another's burthens; and thus
 3 fulfil the law of Christ. For if a man think himself to be
 4 something, when he is nothing, he deceiveth himself. But
 let every man try his own work; and then he will have glo-
 5 rying in himself alone, and not in another. For every man
 will bear² his own burthen.

6 Now let him that is taught in the word, make him that
 7 teacheth partaker of all good things. Be not deceived:
 God is not deluded: for whatsoever a man soweth, that
 8 he will reap also. For he who soweth to his flesh, from
 the flesh will reap destruction: but he who soweth to the
 9 spirit, from the spirit will reap everlasting life. And let us
 not be weary in well-doing: for in due time we shall reap,
 10 if we faint not. As therefore we have opportunity, let us
 do good to all *men*; but especially to those that are of the
 household of faith.

11 Ye see how large an epistle³ I have written to you with
 12 mine own hand. As many as desire to make a fair show in
 the flesh, such would compel you to be circumcised, only
 13 lest they should be persecuted for the cross of Christ. For
 neither do they themselves that are circumcised keep the
 law; but they desire to have you circumcised, that they
 14 may glory in your flesh. But far be it that I should glory,
 except in the cross of our Lord Jesus Christ, by whom the

¹ If a man be overtaken in any fault, Wakefield, with the public version.

² Or, must bear, N. m. ³ Or, in what large and *inelegant* letters. See Whitby, Doddridge, Wakefield.

- 15 world is crucified unto me, and I unto the world. For in
 Christ Jesus neither is circumcision any thing¹, nor uncir-
 16 cumcision; but a new creation². And as many³ as shall
 walk⁴ by this rule, peace *be* upon them, and mercy; and
 upon the Israel of God.
- 17 Henceforth let no man trouble me: for I bear in my
 18 body the marks of [the Lord] Jesus. Brethren, the favour *
 of our Lord Jesus Christ *be* with your spirit. Amen. †

¹ neither circumcision availeth any thing, R. T. ² a new creature *is every*
thing. N. ³ as many *of you*. N. ⁴ as many as walk, Mss.

* Or, "the gracious gospel," q. d. May the grace and kindness of the
 gospel be conferred upon you, and cordially received by you in preference to
 the severe injunctions of the law. "Be with your spirit." Or, with you. A
 common Hebrew pleonasm. See 1 Tim. vi. 21; 2 Tim. iv. 22.

† To the Galatians was written from Rome. R. T. Dr. Lardner assigns
 Corinth or Ephesus, A. D. 52 or 53, as the place and date of this epistle.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAPTER I.

- 1 **PAUL**, an apostle of Jesus Christ by the will of God, to
the holy ¹ and faithful in Christ Jesus, that are at Ephesus ²:
2 favour *be* to you, and peace from God our Father, and *from*
our Lord Jesus Christ.
- 3 Blessed *be* the God and Father of our Lord Jesus Christ,
who hath blessed us with every spiritual blessing in hea-
4 venly things through Christ: according as he chose us in
Christ, before the foundation of the world, that we might
5 be holy and spotless before him in love: having predesti-
nated ³ us to the adoption of sons by Jesus Christ for him-
6 self, according to the good pleasure of his will, to the praise
of his glorious favour ⁴, with which he hath favoured us
7 through the beloved *Son* ⁵: through whom we have re-
demption by ⁵ his blood, *even* forgiveness of *our* offences [†],

¹ See Col. i. 2. saints, N. ² Or, foreappointed, or predetermined, N. m.

³ Gr. the glory of his grace, i. e. of his gratuitous goodness. So ver. 7. N. m.

⁴ by which he hath made us accepted through the beloved *Jesus*, N. See Mr. Lindsey's Ans. to Robinson, p. 178. ⁵ Or, deliverance through.

* The words *to Ephesus* (at Ephesus) are wanting in one manuscript: they were also wanting in some ancient copies in the time of Basil, in the fourth century. Marcion's copy read "Laodicea." And though the external evidence is very great in favour of Ephesus, yet Mill, Benson, Paley, and many others think it probable that this letter was addressed by Paul to the Laodiceans, and is alluded to Col. iv. 16. It is indeed hardly possible that the apostle should have dictated a letter to a society of Christians amongst whom he had resided three years, without once alluding to that circumstance, or to any of the extraordinary events which had occurred during his abode at Ephesus. See Acts xix. 2 Cor. i. 8. 1 Cor. xv. 32. Paley's Hor. Paul. p. 242.

† By the terms *we* and *us*, the apostle often speaks affectionately of the gen-

- 8 according to the riches of his favour; in which he hath
 abounded toward us in all wisdom and understanding;
 9 having made known to us the mystery of his will, according
 10 to his good pleasure which he purposed in himself concern-
 ing the dispensation of the fulness of times *, that he would
 gather together † *to himself in one* all things through Christ,
 which ¹ are in the heavens and which are on the earth ², *even*
 11 through him: through whom we have obtained an inheri-
 tance also ³, having been predestinated according to the pur-
 pose of him who worketh all things after the counsel of his
 12 own will: that we should be to the praise of his glory, hav-
 13 ing first hoped in Christ: in whom ye also having believed,
 (after ye heard the word of truth, the glad tidings of your
 salvation, in whom, *I say*, ye also *having believed*,) have
 14 been sealed with the holy spirit of promise, (which is the
 earnest of our inheritance,) unto the redemption ⁴ of the
 purchased ⁵ possession, unto the praise of his glory.
 15 Wherefore, I also, having heard of your faith in the Lord
 16 Jesus, and love toward all the saints, cease not to give

¹ "both which," R. T. ² in heaven and on earth, N. ³ "through whom we also have been called," Mss. ⁴ Or, deliverance. ⁵ Or, peculiar, N. m.

ties. See Locke. Their redemption signifies their deliverance from idolatry and vice: this was through the blood of Christ, by whose death the new covenant was ratified. The forgiveness of sin was transferring them from a heathen state, in which they are represented as sinners, to a covenant and privileged state, in which they are said to be justified and holy.

* fulness of times: *καιρος πληρης*: "time: the plural for the superlative singular: as 1 Cor. x. 11. Tit. i. 3. Heb. i. 2; ix. 26." Sn.

† The primary signification of the word *ανακεφαλαιω*, which the apostle here uses, is to sum up an account, or, to reduce many sums to one. See Schleusner. The proper meaning of it in this place seems to be, to unite all things under one head. And in this view, as Mr. Locke justly observes, things in heaven and things on earth may be understood to signify the Jewish and the gentile world. The Jewish nation is called heaven, Dan. viii. 10. And the great men among the Jewish nation are called "the powers of heaven" by Christ himself, Luke xxi. 26; and Eph. iii. 10, 15, is best explained upon this supposition. See Locke's note, in loc. This remark of Mr. Locke's is both curious and important, and will serve to explain many passages in this epistle, and in that to the Colossians, which was written at the same time, and in the same figurative style.

17 thanks for you; making mention of you in my prayers, that
 the God of our Lord Jesus Christ, the Father of glory, may
 give you a spirit ¹ of wisdom and of revelation, in the know-
 18 ledge of him: that, the eyes of your mind ² being enlight-
 ened ³, ye may know what is the hope of his having called
 you, and what *are* the glorious riches of his inheritance
 19 among the saints; and what *is* the exceeding greatness of
 his power toward us who believe, according to the working
 20 of his mighty strength, which he showed in Christ, when he
 raised him from the dead, and seated him at his own right
 21 hand in the heavenly *places* ⁴, far above all principality,
 and power, and might, and dominion, and every name which
 is named, not only in this age ⁴, but in that also which is to
 22 come; and put all things in subjection under his feet, and
 23 appointed him head over all things in the church, which is
 his body, that which filleth up him [†] who filleth all his

¹ the spirit, N.
 may know, N.

² Gr. heart, understanding, R. T.
⁴ world, N. See N. m.

³ the eyes, &c. that ye

* In the figurative language of the apostle, all who enjoy the light of divine revelation, whether Jews or Christians, are said to dwell in heaven. See ch. ii. 6. And the unbelieving world are spoken of as inhabitants of earth. But the Jewish notion of heaven, borrowed not from divine revelation, which is silent upon the subject, but from the Oriental philosophy, which they appear to have imbibed in the Babylonian captivity, (see Mr. Lindsey's valuable observations in the Sequel to his Apology, p. 456 & seq.) represented the celestial world as peopled by myriads of beings who were of different ranks and orders,—angels, archangels, principalities, powers, &c. Agreeably to this figurative representation, Jesus Christ is said, after his resurrection, to be seated at the right hand of God in heaven, i. e. to be advanced to the highest dignity in the Christian dispensation: above all principality, power and might, &c.; that is, above all the officers and ministers of the Jewish or Christian dispensation, expressed by the well-known phraseology of the present age and the age to come. This interpretation makes the apostle's discourse consistent, intelligible, and pertinent; but it gives no countenance either to the commonly received opinion of the existence of a celestial hierarchy, or the popular doctrine of the superiority of Christ to angels and other supposed celestial spirits. "The gospel dispensation," says Mr. Lindsey, p. 464, "is represented under the idea of a new regulation of these heavenly communities, in which Christ is placed at the head of all."

† Or, the fulness of him, N. m. As the body must be joined to the head to form a complete person, so the church is that body which joined to Christ the

CH. II. *members with all things. And God hath given life to*
 2 *you (who were dead in offences and sins *, in which ye formerly walked according to the course † of this world, according to the powerful ruler of the air ‡, and of the spirit*
 3 *which now worketh in the sons of disobedience: among whom all of us likewise lived formerly, in the desires of our flesh, fulfilling the will of the flesh, and of our minds; and*
 4 *were by nature children of anger §, even as others: but God, who is rich in mercy, for his great love with which he*
 5 *loved us, when we were dead in offences, hath given life, I say, to us also) together with Christ, (by favour || ye are*
 6 *saved,) and hath raised us up together, and made us sit together in the heavenly places ¶, through Christ Jesus: that*
 7 *in the ages ** to come he might show the exceeding riches*

head constitutes the complete mystical person, and from its head every member derives its vital energies, and all necessary supplies.

* Some connect this clause with the preceding verse. q. d. who filleth all his members with all things, even you, who were dead in offences and sins. See Hallet's Observ. vol. i. p. 49. Chandler in loc.

† manner, Wakefield. The state, or constitution, of the gentile world. Newcome.

‡ As Jews and Christians residing (figuratively) in heaven, are represented as constituting a polity under the government of angels, principalities, and powers, &c. so the unevangelized world are a polity under the government of a fictitious personage called Satan, the ruler of the air, &c. and his angels. This whole imagery is borrowed from the Oriental philosophy, and is not to be taken in a literal sense. See Mr. Lindsey, *ubisupra*.

§ "In our original state, before our conversion. Compare Gal. ii. 15. Heirs of the divine displeasure, on account of our actual vices." Newcome. Or, 'children of anger' may signify persons of wrathful dispositions, as sons of disobedience, ver. 2, means the disobedient.

|| i. e. gratuitous goodness, N. m. i. e. by the gospel, which is the free gift of God to Jew and gentile. See ver. 7, 8.

¶ As ch. i. 20, it is said that God hath seated Christ at his own right hand in heavenly places, so here it is also said, that God hath raised us up, and made us sit together in heavenly places. "Where," says Mr. Lindsey (*ibid*. p. 469.) "it is observable that these Christians are actually supposed to be in heaven, and this change and exaltation to be effected whilst the apostles were alive. No real elevation therefore is intended, either of Christ, or his apostles, and the first Christians; but it is the dress and clothing which the writer gives to the subject, to raise in his readers the most exalted ideas of the gospel, and of the mighty power of God by which it was propagated."

** "ages," the plural for the singular. See ch. i. 10; Heb. i. 2. See.

of his favour, in *his* kindness toward us through Christ
 8 Jesus. For by favour are ye saved through faith : and this
 9 *salvation* is not from yourselves : *it is* the gift of God : not
 10 from works, lest any man should glory¹. For we are his
 workmanship, having been created through Christ Jesus
 to good works, in which God before designed that we should
 walk.

11 Wherefore remember that ye, formerly gentiles in the
 flesh, (who are called *the* uncircumcision by that which is
 12 called *the* circumcision in the flesh made by hands; *remember, I say*, that ye then) were without Christ, being aliens
 from the citizenship of Israel, and strangers to the cove-
 nants of promise, having no hope, and without God in the
 13 world. But now through Christ Jesus ye, who formerly
 14 were far off, are brought near by the blood of Christ *. For
 he is our peace, who hath made both one, and hath broken
 15 down ~~the~~ middle wall of partition between us; (having
 abolished by his flesh the *cause of* enmity, *even* the law of
 the commandments *consisting* in ordinances, to make² in
 16 himself³ of the two one new man, *thus* causing peace; and
 to reconcile both unto God in one body by the cross, hav-
 17 ing destroyed by it *their* enmity;) and hath come and pro-
 claimed the glad tidings of peace to you that were far off,
 18 and to those that were near. For through him we both have
 access by one spirit to the Father.

19 So then ye are no more strangers and sojourners, but⁴
 fellow-citizens with the saints, and of the household of God;
 20 having been built on the foundation of the apostles and pro-
 phets, Jesus Christ himself being the chief corner-stone;

¹ Or, so that no man can glory. N. m.
 mystical body, the church," Newcome.

* Or, create, N. m.
 † " but ye are," Mss.

³ " in his

* Jews and gentiles are harmoniously united in that dispensation, which
 is ratified by the death of Christ, and by which the burthensome ritual of
 Moses was superseded, as the apostle asserts more particularly in the following
 verses.

21 by which all the building, being fitly framed together,
 22 groweth to an holy temple through the Lord : by which ye
 also are built together, for an habitation of God through
 the spirit.

CH. III. For this cause I Paul, a prisoner on account of Jesus
 2 Christ for *preaching* to you gentiles ; (since ye have heard *
 the gracious dispensation of God ¹, which is given me to-
 3 ward you ; that by revelation the mystery was made known
 4 to me, as I have written before in few *words*, by which,
 when ye read, ye may understand my knowledge in the
 5 mystery of Christ, which in other generations was not made
 known to the sons of men, as it hath now been revealed to
 6 his holy apostles and prophets by the spirit ; *namely*, that
 the gentiles should be joint-heirs, and a joint-body, and
 7 joint-partakers of his promise in Christ, by the gospel ; of
 which I have been made a minister, according to the gift of
 that favour ² of God which hath been bestowed on me, ac-
 8 cording to the mighty working of his power : on me, who
 am less than the least ³ of all *the* saints, this favour hath
 been bestowed, that I should preach among the gentiles the
 9 unsearchable riches of Christ ; and should clearly manifest
 to all what *is* the dispensation of the mystery ⁴, which from
 the beginning of the world was hidden in God, who hath
 10 created all things †. To the intent that the manifold wis-
 dom of God might now be made known, by the church, to

¹ Or, " the dispensation of the grace of God," N. m. ² Gr. gift of the grace.

³ Or, by far the least, N. m. ⁴ fellowship of the mystery, R. T.

* The apostle's expressions here, and in ver. 4, seem to indicate that the Christians to whom this epistle was addressed were not personally known to him ; and therefore favour the supposition that the epistle was sent to the Laodiceans, and not to the Ephesians.

† The words " by Jesus Christ" in the received text, and inclosed by the Primate in brackets, are not to be found in the Alexandrine, Vatican, Ephrem, or Clermont manuscripts, nor in the Syriac, Coptic, Ethiopic, Italic or Vulgate versions, and are plainly an interpolation, perhaps a marginal gloss introduced into the text. But if they were genuine, archbishop Newcome justly observes that " the sense most suitable to the place is this, Who hath created all things, that is, Jews and gentiles, anew to holiness of life. See ch. iii. 10, 15 ; iv. 24."

- 11 the principalities and powers* in the heavenly *places*; according to the eternal purpose† which he formed through
 12 Christ Jesus our Lord; through whom we have freedom of
 13 speech, and access with confidence by faith in him: wherefore I entreat that ye faint not at my afflictions for you,
 14 which are your glory: *I say*, for this cause I) bow my
 15 knees to the Father [of our Lord Jesus Christ,] of whom
 16 the whole family in heaven and upon earth is named ‡, to grant you, according to his glorious riches¹, that ye may be strengthened with might by his spirit in the inner man;
 17 that Christ may dwell in your hearts by faith; so that being rooted and grounded in love, ye, and all the saints, may be able to comprehend what is the breadth, and length, and
 19 depth, and height, *of this mystery*; and to know the surpassing love of the knowledge of Christ §, so that ye may be filled with all the fulness of God ||.
- 20 Now unto him that is able to do exceeding abundantly² above all which we ask or think, according to the power
 21 which worketh in us, unto him be glory in the church by Christ Jesus throughout all generations³, for ever and ever. Amen.

¹ Gr. the riches of his glory. ² very abundantly, N. See Wakefield. ³ Gr. generations of the age of ages.

* "the angels." See 1 Pet. i. 12. So Abp. Newcome, with the generality of interpreters. But the more probable meaning is, that even the priests and teachers of the Jewish church should see and acknowledge the wisdom of God in the conciliatory spirit of the gospel dispensation. Acts vi. 7. See Eph. i. 20: ii. 6. and the notes there.

† according to a predisposition of the ages. Wakefield. "According to the purpose, or design, of the age (*plur. for sing. superlative*) which he constituted by Christ Jesus." 8n.

‡ heaven and earth, i. e. the body of believers collected from Jews and gentiles. See ch. i. 10. and Mr. Locke's note.

§ That is, the exceeding love of God in bringing us to the knowledge of Christ. Locke. This is the reading of the Alexandrine manuscript. Newcome and Griesbach adhere to the received text, viz. "the love of Christ which indeed surpasseth knowledge."

|| Or, into all the fulness of God, i. e. that ye may be admitted into the Christian church. See Schleusner; and ch. i. 23.

CH. IV. I THEREFORE, a prisoner on account of the Lord, beseech you, that ye walk in a manner worthy of the calling
 2 with which ye have been called; with all humility of mind and meekness, with long-suffering, bearing with one another in love; earnestly endeavouring to preserve the unity
 3 of the spirit in the bond of peace. *There is one body and one spirit*, even as ye have been called unto¹ one hope of
 5 your calling; one Lord, one faith, one baptism, one God and Father of all; who *is* above all, and through all, and
 7 among us all². But on every one of us favour³ hath been bestowed according to the measure of the gift of Christ. Wherefore it is said, "When he ascended⁴ on high, he led a multitude of captives, [and] gave gifts to men:" (now, this expression⁵, he ascended, what is it but that he descended⁶
 10 also into the lower [parts] of the earth? he that descended is the same that ascended also far above all the heavens,
 11 that he might fill all things :) and he gave some *to be* apostles; and some, prophets; and some, evangelists; and some,
 12 pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edification of the body of
 13 Christ: till we all come to the same faith in the Son of God, and to the same knowledge of him, to a perfect man, to the
 14 measure of the full stature⁷ of Christ: that we may be no more children, tossed like waves, and carried about by every wind of doctrine, through the sleight of men, *and*
 15 through *their* craftiness for *the purpose of* artful deceit; but embracing⁸ the truth in love, may grow up in all things to
 16 him that is the head, *even* Christ: from whom the whole body fitly compacted and connected by every assisting joint, according to the mighty working in the measure of every part⁹, maketh its increase¹⁰ to the edification of itself in love.

¹ in one hope, N. See Wakefield. ² you all, R. T. and N. ³ Or, the gift, i. e. of the spirit; or, of particular offices and stations in the church. ⁴ Or, When he had ascended. ⁵ now that, N. See Chandler. ⁶ he first descended, R. T. and N. ⁷ Gr. the stature of the fulness. ⁸ speaking, N. See Chandler and Rosenmuller. ⁹ every limb, Mm. ¹⁰ Gr. increase of the body.

17 This I say therefore, and charge *you* in the Lord, that
 ye no more walk as the [other] gentiles walk, in the vanity
 18 of their mind, having the understanding darkened, being
 alienated from the life of God, through the ignorance that
 19 is in them, because of the hardness¹ of their heart: who,
 being past feeling, have given themselves over to lascivi-
 ousness, to the working of all uncleanness with greediness.
 20 But ye have not so learned Christ *; since ye have heard
 21 concerning him, and have been instructed in him, *even* as the
 22 truth is in Jesus; to put off, according to *your* former be-
 haviour, the old man, who was corrupt according to deceit-
 23 ful desires; and to be renewed in the spirit of your mind;
 24 and to put on the new man, who is created, according to
 God †, in righteousness and true holiness.
 25 Wherefore put away lying, and speak every man truth
 26 to his neighbour; for we are members one of another. *If*
 ye be angry, yet sin not: let not the sun go down upon
 27 your wrath: and give not advantage to the slanderer ‡.
 28 Let him that stole, steal no more: but let him rather la-
 bour, acquiring by *his* hands² what is good, that he may be
 29 able to bestow on him that needeth. Let no corrupt dis-
 course proceed out of your mouth; but that which is good
 to useful edification³, that it may minister benefit to the
 30 hearers⁴. And offend⁵ not the holy spirit of God, whereby
 31 ye have been sealed to the day of redemption. Let all bit-
 terness, and wrath, and anger, and clamour, and evil-speak-
 32 ing, be put away from you, and all malice. And be ye

¹ blindness, N. See Chandler and Rosenmuller. ² Or, providing with ~~his~~ hands, N.m. ³ the edification of the faith, Mss. and N. ⁴ Or, that it may be grateful to the hearers. Chandler. ⁵ See Chandler. q. d. Offend not God, by whose holy spirit ye are sealed. "Grieve not," N.

* Or, it should not be so with you since ye have learned Christ: i. e. the doctrine of Christ. Chandler.

† "created in the likeness of God, by the righteousness and holiness of the gospel." Sn.

‡ Ne præbeat is aures faciles obtreptatori et calumniatori, vel Nolite ita agere, ut adversarii religionis christianæ habeant quod vos carpere possint. Schleusner. Newcome with the public version translates the word "*devil*," which hardly gives an intelligible sense.

kind one to another, tenderly affectioned, forgiving one another, as God also through Christ* hath forgiven you¹.

CH. v. Be ye therefore imitators of God, as beloved children ;
2 and walk in love, as Christ also loved us, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.

3 Now let not fornication, or any uncleanness, or covetousness†, be even named among you, (as becometh saints ;) 4 or filthiness, or foolish talking, or scurrilous jesting, which 5 are not fit²: but rather giving of thanks. For this ye know³, that no fornicator, or unclean person, or covetous man⁴, who is an idolater, hath any inheritance in the kingdom of 6 Christ and of God. Let no man deceive you with vain words: for because of these things the anger of God cometh 7 on the sons of disobedience. Be not therefore partakers 8 with them. For ye were formerly darkness, but now ye 9 are light in the Lord: walk as children of light; (for the fruit of light⁵ is in all goodness, and righteousness, and 10 truth;) searching out what is well-pleasing to the Lord. 11 And have no fellowship with the unfruitful works of darkness; but rather even reprove them. For it is shameful even to speak of those things which are done by them in 12 secret. But all things that are discovered, are made manifest by the light: (for it is *the* light which maketh every 13 thing manifest.) Wherefore *the spirit* saith; "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."

15 See then that ye walk exactly; not as unwise, but as 16 wise: redeeming the time, because the days are evil. 17 Wherefore be not inconsiderate, but understand what the 18 will of the Lord *is*. And be not drunk with wine, wherein

¹ us. Mss. ² which is not, Mss. ³ Or, For know this, N. m. ⁴ Or, one of excessive appetites. Wakefield. ⁵ of the spirit, R. T.

* Through Christ, i. e. not through the merits, but according to the authorised declarations of Christ.

† "Some think that the word means excessive desire. See iv. 19." Newcome.

19 is dissoluteness; but be filled with the spirit; speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody with your heart to the Lord; 20 giving thanks always for all things to God even the Father*, 21 in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of Christ¹.

22 Wives, [submit yourselves] to your own husbands, as to 23 the Lord. For the husband is the head of the wife, as Christ also is the head of the church: (and he [is] the Saviour also of this *his* body:) however, as the church is subject to Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, as Christ also 26 loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water, 27 through the word *preached*, that he might present it to himself a glorious church, not having blemish, or wrinkle, or any such thing; but that it might be holy and spotless. 28 Husbands ought so to love their wives, as their own bodies. 29 He that loveth his wife loveth himself. For no man ever hated his own flesh; but every one nourisheth and cherisheth it, as Christ² also doth the church: for we are members 31 of his body; *we are* of his flesh, and of his bones. "Because of this a man shall leave his father and mother, and shall 32 cleave to his wife, and they two shall be one flesh." This mystery is great; but I speak concerning Christ, and concerning the church. However, let every one of you likewise so love his wife as himself; and let the wife take care that she reverence *her* husband.

CH. VI. Children, obey your parents in the Lord: for this is 2 right: "Honour thy father and mother," (which is the first 3 commandment with promise,) "that it may be well with

¹ q. d. with Christian reverence and affection—"of God." R. T. * as the Lord, R. T.

* Or, to our God and Father, Gal. 4. 4. N. m. In the name, i. e. under the authority of Christ, as instructed by him.

4 thee, and thou mayest live long in the land." And, fathers¹; provoke not your children to anger²; but bring them up in the instruction and admonition of the Lord.

5 Servants³, obey *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as *ye obey*

6 Christ: not with eye-service, as men-pleasers; but as *the* servants of Christ, doing the will of God from the heart;

7 doing service with good-will as to the Lord, and not to

8 men: knowing that whatever good thing any man doeth, he will receive it from the Lord, whether *he be* servant or free.

9 And, masters, do the same to them, forbearing threats: knowing that yourselves also have a Master in heaven, with whom there is no respect of persons.

10 Finally, my brethren, strengthen yourselves in the Lord,

11 and in the power of his might⁴. Put on the whole armour of God, that ye may be able to stand against the wiles of

12 the devil. For we wrestle⁵ not against blood and flesh⁶, but against principalities^{*}, against powers, against the ru-

13 ness in heavenly places[†]. Wherefore take up the whole

¹ Or, parents, N. m. ² anger not your children, N. ³ Or, Slaves, N. m.
So ver. 6, 7. ⁴ Or, his mighty power. N. m. ⁵ you wrestle not, Mss.

⁶ blood and flesh *only*, N.

* As believers, being raised to heaven, are represented as subject to a celestial hierarchy, (see ch. ii. 6; i. 20, 21.) so unbelievers, dwelling upon earth, or in a world of darkness, are also figuratively described, as subject to the dominion of evil spirits, of whom Satan, or the evil One, is the chief. This scenic representation, borrowed from the Oriental philosophy, is not to be understood literally. Principalities, powers, &c., express a personification of all wicked opposition to the gospel, whether from the civil or the ecclesiastical power. The Primate, with Griesbach, omits the words *of this age*, 'of this age,' which are in the received text. Mr. Simpson's interpretation is, "we wrestle not against men, merely, but against supreme governors, against powerful magistrates, against the rulers of this world of darkness, against spiritual wickedness in heavenly things. Compare i. 20; ii. 6—10. By such rulers Paul was detained in prison while writing this epistle."

† So Doddridge, and the margin of the public version. The apostle probably means to express emblematically the opposition of the Jewish priests and rulers to the progress of Christianity. See ch. iii. 10. "Spiritual wickedness in heavenly things." N. "The wickedness of spiritual men in a heavenly dispensation." Wakefield.

- armour of God *, that ye may be able to withstand in the evil day, and to stand having performed¹ every thing.
- 14 Stand therefore, having your loins girt about with truth;
- 15 and having put on the breastplate of righteousness; and having your feet shod with a readiness for *preaching the*
- 16 gospel of peace; besides all, having taken up the shield of faith, with which ye will be able to quench all the fiery darts
- 17 of the evil *One*: take also the helmet of salvation; and the
- 18 sword of the spirit, which is the word of God. Praying always with all prayer and supplication with *your* spirit, and watching thereto with all perseverance, and supplica-
- 19 tion for all the saints; and for me, that utterance may be given unto me, in opening my mouth with freedom, to make
- 20 known the mystery of the gospel; for which I am an ambassador in a chain²; that therein I may speak freely, as I ought to speak.
- 21 But that ye also may know the things concerning me, what I do³, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things;
- 22 whom I have sent unto you for this very purpose, that ye might know our affairs, and that he might comfort your hearts.
- 23 Peace be to the brethren, and love and faith, from God
- 24 the Father, and from the Lord Jesus Christ. Favour be with all those who love our Lord Jesus Christ uncorruptedly †. ⁴

¹ Or, subdued, N.m. ² chains, N. See N.m. ³ Or, how I am, N.m.

⁴ Amen. R.T. and N. To the Ephesians was written from Rome by Tychicus. R.T.

* The armour of God here described is wholly allegorical; a plain proof that the persons against whom this armour is to be used are also figurative and allegorical.

† "in incorruption." N. "Not adulterating the gospel with false doctrines, as the Judaizers did." Newcome.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAPTER I.

1 **PAUL** and Timothy, servants of Jesus Christ, to all the
 holy through Christ Jesus * that are at Philippi, and to the
 2 bishops and deacons: favour *be* to you, and peace, from
 God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you; al-
 4 ways, in every supplication of mine for you all, making *my*
 5 supplication with joy, for your kind contribution to the go-
 6 spel ¹, from its first day until now; being confident of this
 very thing, that he ², who hath begun a good work in you,
 7 will finish *it* until the day of Jesus Christ: as it is right for
 me to think this of you all, because I have you in my heart,
 both in my bonds, and in my defence of myself, and *my* con-
 firmation of the gospel, *even* all of you as being joint-contri-
 8 butors to the gift which I have received†. For God is my
 witness, how greatly I long after you all with the tender af-
 9 fection ³ of Christ Jesus ⁴. And this I pray, that your love
 may abound still more and more in knowledge, and in all

¹ partaking of the gospel, N. See Wakefield. ² Or, that each of you who
 hath begun a good work will go on, &c. Wakefield. ³ Gr. bowels, N. m.
⁴ Jesus Christ. R. T. and N.

* "To all that are holy by means of admission into the Christian covenant."
 See 1 Cor. i. 2. Newcome.

† Compare ch. ii. 25—30; ch. iv. 10—18. See Paley, Hor. Paul. p. 256.
 "Because I have you in my heart, and because both in my bonds, and in my
 defence of myself, and my confirmation of the gospel, *I have* you all joint-par-
 takers of the favour bestowed on me." N. Dr. Paley observes that the sense of
 joint-contributors was first given by Mr. Peirce, and he believes that this ex-
 position is now generally assented to.

10 judgement, to the end that ye may discern the things which
 are excellent; and *I pray* that ye may * be sincere, and
 11 without offence, till the day of Christ; being filled with the
 fruit¹ of righteousness which is by Jesus Christ, to the glory
 and praise of God.

12 Now I wish you to understand, brethren, that the things
 concerning me have fallen out rather to the furtherance of
 13 the gospel;—so that my bonds are well-known to be for the
 14 sake of Christ in all the palace, and in all other *places*; and
 that many of the brethren in the Lord, growing confident
 by my bonds, are much more bold to speak the word with-
 15 out fear. Some indeed preach Christ even through envy
 17 and strife; and some also through good-will. † Those ~~who~~
preach him from love, *preach him* knowing that I am ap-
 16 pointed for the defence of the gospel: † but those who
preach from contention, preach Christ not sincerely, think-
 18 ing to add affliction² to my bonds. What then? notwith-
 standing, every way, whether in pretence or in truth, Christ
 is preached; and herein I do rejoice, yea, and will rejoice.

19 For I know that this will end in my deliverance through
 your prayer, and *through* the supply of the spirit of Jesus
 20 Christ: according to my earnest expectation and hope,
 that I shall be put to shame in nothing; but *that*, with all
 freedom of speech *in me*, Christ, as always, so now also,
 will be magnified in my body, whether *it be* by life or by
 21 death. For as concerning me, to live *is* Christ³, and to die
 22 *is* gain ‡. But if *it be given me* to live in the flesh, this

¹ fruits which are, R. T. * "to excite affliction," Mss. ³ "to live is good," Mss.

* See Hallet, vol. i. p. 68. The Primate's version is, "in all judgement, that ye may discern the things that are excellent, so as to be sincere." The margin of the public version reads, "that ye may try things that differ."

† "The transposition and reading of these verses rest on very good external authority." Newcome.

‡ The apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 13—18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution: though he was content to continue in his present suffering state for

preaching of Christ is the fruit of my labour: yet what I
 23 should choose I know not: but I am¹ in a strait between
 the two, having a desire to depart, and to be with Christ;
 24 [for] *this would be* very far better: nevertheless to remain
 25 still in the flesh *is* more needful for you. And, confident of
 this, I know that I shall remain, and shall *even* remain with
 26 you all, for your furtherance and joy in the faith: that your
 glorying in Christ Jesus may abound through me, by my
 presence with you again.

27 Only let your conduct be worthy² of the gospel of Christ:
 that, whether I come and see you, or be absent, I may learn
 concerning you that ye stand firmly in one spirit, striving
 28 together with one mind for the belief of the gospel: and in
 nothing terrified by those who oppose it³: which is to them
 a declaration of destruction⁴, but to you of salvation, and
 29 that from God. For to you it hath been graciously given,
 as concerning Christ⁵, not only to believe on him, but also
 30 to suffer for him; having the same contest which ye saw in
 me⁶, and now hear *to be* in me.*

CH. II. If therefore *there be* any comfort⁷ in Christ, if any con-
 solation from love, if any mutual affection⁸, if any bowels
 2 and mercies; fill up my joy, that ye be of the same mind,
 having the same love, joined together in soul, of one mind:

¹ for I am, R.T. ² Or, conduct yourselves worthily of, &c. Wakefield.
³ your adversaries: N. ⁴ a proof of destruction, N. See Theol. Rep. vol. iv.
 p. 241. ⁵ Or, to be for Christ, i. e. to be devoted to him. Hallet, vol. i. p. 69.
⁶ which ye see in me, Mss. ⁷ Or, encouragement, Wakefield. ⁸ "par-
 taking of the spirit," N. "spiritual union," Wakefield.

the benefit of the church. At any rate he could not mean to express an expect-
 ation of an intermediate state of enjoyment between death and the resurrec-
 tion: for he hints at no such topic of consolation to the bereaved Thessalonians
 in the passage above cited. And if he had expected that a state of felicity
 would have immediately succeeded the dissolution of the body, it would have
 been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18,
 that if the dead rise not, their faith would be vain, and that all who had fallen
 asleep in Christ were perished.

* Some think that ver. 30 is misplaced, and that it ought to be inserted im-
 mediately after ver. 27. See Theol. Rep. vol. iv. p. 241.

3 *doing* nothing through contention, or vain-glory¹; but in
 humility of mind esteeming others better than yourselves:
 4 not regarding every man his own things *only*, but every
 man the things of others also.
 5 [For] let this mind be in you which was in Christ Jesus
 6 also: who, being in the form of God *, did not esteem as a
 7 prey, this resemblance to God †: but divested himself of
 it ‡, and took on him the form of a servant §, and was made
 8 in the likeness of men §; and, when found in fashion as a
 man §, humbled himself, and became obedient to death,
 9 even the death of the cross. Wherefore God on his part
 hath very highly exalted him, and of his favour rewarded
 10 him with ¶ that name which is above every name: that in |

¹ nor through vain-glory, Mss. ² Or, slave, N. m. ³ Or, "appearing only as an ordinary mortal," Mr. Lindsey. ⁴ "and bestowed on him," N.

* "being invested with extraordinary divine powers." Lindsey's Second Address, p. 288.

† "did not esteem it a prey to be like God," N. The meaning is, he did not esteem this resemblance to God, these miraculous powers, as his own right, as a property acquired by his own exertions, and for the use of which he was not accountable. He regarded them as a trust committed to him by God, which therefore he was to exercise or to suspend as the purposes of his mission might require. See Belsham's *Calm Inquiry*, part i. sect. iii. 15, and the references there.

‡ "made himself of none account," N. Gr. "emptied himself." Not that our Lord absolutely relinquished his miraculous powers, but he submitted to indignity and crucifixion, as though he were destitute of power to help himself. See 2 Cor. viii. 9. Being rich, he led a life of poverty. That our Lord's sufferings were perfectly voluntary, and that it was at all times in his power to have delivered himself, appears from John x. 18; Matt. xxvi. 53.

§ "of common and ordinary mortals." See Mr. Lindsey, *ibid.* Christ invested with miraculous powers was in the form of God; but declining to use them for his own personal advantage, he appeared like any other frail and weak mortal. Judges xvi. 7. Samson says, 'If they bind me I shall be weak, and be as a man,' i. e. as our translators very properly supply the word, as another man. See also ver. 11, 17.

¶ *το ὄνομα*, "AT the name," Newcome. But in his note he cites Archbishop Secker's authority for *in* the name, i. e. all worship shall be offered to the Supreme Being according to the precept and under the authority of Christ. Dr. Jebb renders the preposition, "to the name of Jesus; i. e. in acknowledgment of his religion every creature shall bend. For things above the earth, below the earth, &c. mean only that all human creatures shall acknowledge his religion." See Dr. Jebb's note apud Lindsey, *ibid.* p. 291.

- the name of Jesus every knee should bow, of *beings* in heaven, and on earth, and under the earth *; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do, of *his* good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, unproveable children of God, in the midst of a crooked and perverse generation; among whom do ye shine as lights in the world, holding fast the word of life; that I may glory in the day of Christ, that I have not run in vain, nor laboured in vain.
- 17 Yea, if I be even poured out upon the sacrifice and public offering of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me. But I trust in the Lord Jesus, to send Timothy shortly unto you, that I may be of good comfort also when I know your affairs. For I have no man like-minded *with him*, who will sincerely care for your affairs. For all seek their own things, not the things of Jesus Christ¹. But ye know the proof of him; that, as a child *serveth* a father, he hath served with me as to the gospel. I hope therefore to send him forthwith, as soon as I shall see *how* the things concerning me *will end*. But I trust in the Lord, that I myself also shall come shortly. Yet I thought it necessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, and your messenger and minister to my wants. For he greatly longed after you all, and was full of anguish, because ye had heard that he had been sick. For indeed he was sick near death: but God had pity on him; and not on

¹ "Christ Jesus." R. T. and N.

* i. e. all mankind of every condition and degree.

him only, but on me also, lest I should have sorrow upon
 28 sorrow. I have sent him therefore the more diligently,
 that, when ye see him again, ye may rejoice, and that I may
 29 be the less sorrowful. Receive him therefore in the Lord
 30 with all joy; and hold such in reputation: because for the
 work of Christ he was near death, having hazarded his
 life, to fill up what remained behind of your service to-
 ward me.

CH. III. Finally, my brethren, rejoice in the Lord. To write
 the same things to you *is* not grievous to me, and is safe for
 2 you. Beware of dogs, beware of evil-doers, beware of the
 3 concision. For we are the circumcision, who worship God
 with *our* spirit¹, and glory in Christ Jesus, and have no
 4 confidence² in the flesh: though I *might* have confidence³
 even in the flesh. If any other man seem to have confi-
 5 dence³ in the flesh, I *have* more: circumcised the eighth
 day, of the race of Israel, of the tribe of Benjamin, an He-
 6 brew of Hebrews; concerning the law, a Pharisee; con-
 cerning zeal, persecuting the church; concerning the justi-
 7 fication which *can arise* by the law, blameless. But what
 things were gain to me, those I counted loss for the sake of
 8 Christ. Yea doubtless, and I count that all things are loss
 for the excellency of the knowledge of Christ Jesus my
 Lord: for whom I have suffered the loss of all things, and
 9 count them *as* refuse³ that I might gain Christ, and might
 be found in him, not having mine own justification, which
is from the law, but that which *is* through faith in Christ,
 10 the justification which is from God because of faith: that I
 might know him⁴, and the power of his resurrection, and
 the partaking of his sufferings, being made conformable to
 11 his death; if by any means I might come to the resurrec-
 12 tion of the dead. *I say* not that I have already attained, or
 am already perfected: but I follow after, if indeed I may

¹ by the spirit of God, *Ms.* ² trust, *N.* ³ dang, *N.* See *N. m.* ⁴ might
 know *Christ*, *N.*

apprehend that for which I have been apprehended also by
 13 Christ¹. Brethren, I count not myself to have apprehended:
 but one thing *I do*; forgetting those things which are behind,
 and reaching forth to those things which are before,
 14 I press toward the goal, for the prize of the heavenly calling
 15 of God by Christ Jesus. Let us therefore, as many as are perfect
 men, think thus: and if in any thing ye think
 16 otherwise, God will reveal even this unto you. However, as far
 as we have reached, let us walk therein².
 17 Brethren, be joint-imitators of me³, and mark those that
 18 walk so as ye have us for an example. For many walk, of whom
 I have told you often, and now tell you even weeping,
 19 *that they are* the enemies of the cross of Christ; whose end
 is destruction, whose God is *their* belly, and *whose* glory is
 20 in their shame: who mind earthly things. For our citizenship⁴
 is in heaven; whence we look also for *our* Saviour,
 21 the Lord Jesus Christ; who will change our debased body,
that it may be of like form with his glorious body, according
 to the working by which he is able even to
 CH. IV. subject all things to himself. Wherefore, my brethren
 beloved and greatly desired, my joy and crown, thus stand
 firmly in the Lord, my beloved.

2 I beseech Euodia, and I beseech Syntyché, to be of the
 3 same mind in the Lord. And I entreat thee also, true companion,
 help these women, that have laboured with me in the gospel,
 with Clement also, and *with* mine other fellow-labourers,
 whose names *are* in the book of life.
 4 Rejoice in the Lord always: *and* again I say, Rejoice.
 5 Let your mildness⁵ be known to all men. The Lord is
 6 near. Take no anxious thought for any thing: but in every
 thing let your requests be made known to God by
 7 prayer and supplication and thanksgiving. And that peace

¹ by Christ Jesus, R. T. ² let us walk by the same rule, let us mind the same thing, R. T. ³ Or, Be ye together imitators of me, Wakefield. ⁴ Or, right of citizenship, N. m. ⁵ reasonableness, Wakefield.

with God, which exceedeth all comprehension, will keep
 8 your hearts and minds in Christ Jesus. Finally, brethren,
 whatsoever things are true,¹ whatsoever things are grave¹,
 whatsoever things are just, whatsoever things are pure, what-
 soever things are kind, whatsoever things are of good report,
 if *there be* any virtue, and if *there be* any praise², think on
 9 these things. The things which ye have both learned, and
 received, and heard, and seen in me, do : and the God of
 peace will be with you.

10 But I have rejoiced in the Lord greatly, that now at
 length your care of me hath revived ; wherein ye were
 11 careful also *before*, but wanted opportunity. Not that I
 speak in respect of want : for I have learned, in whatso-
 12 ever state I am, *therewith* to be content. I know both *how*
 to be brought low, and I know *how* to abound : always,
 and in all things, I am instructed³ both to be full and to
 13 be hungry, both to abound and to want : I can do all things
 14 through him⁴ who strengtheneth me. However, ye have
 done well, that ye jointly contributed to relieve my affliction.
 15 Now, Philippians, ye also know⁵ that in the beginning of
my preaching the gospel, when I was departed⁶ from Ma-
 cedonia, no church had intercourse with me, as concern-
 16 ing giving and receiving, but ye only : and that⁷ in The-
 salonica ye sent, once and a second time also, *relief* to my
 17 necessity. Not that I further desire a gift : but I further
 18 desire fruit which may abound to your account. But I
 have every thing, and abound : I am full, having received
 from Epaphroditus the things *which were sent* from you,
 an odour of a sweet smell, an acceptable sacrifice, well-
 19 pleasing to God. And my God will supply¹ all your

¹ Or, venerable, N.m. ² Or, praiseworthy deed, N.m. ³ Gr. I am initiated. ⁴ through Christ, &c. R. T. ⁵ Or, And indeed ye know yourselves, O Philippians, that, &c. Wakefield. ⁶ to you, when I was departing, N. ⁷ May my God supply, Mas.

* "for even," N. See Paley, p. 263. The Philippians sent contributions to the apostle, both at Corinth and Thessalonica, See 2 Cor. xii. 8, 9.

wants, according to his riches in glory, through Christ
 20 Jesus. Now unto our God, and Father, *be* glory for ever
 and ever. Amen.

21 Salute every one that is holy through Christ Jesus.

22 The brethren that *are* with me salute you. All the saints
 salute you; chiefly those *that are* of Cæsar's household ¹.

23 The favour of [our] Lord Jesus Christ *be* with you all ²,
 [Amen.] *

¹ Or, family. N. m.

² "with your spirit." Mss.

* To the Philippians was written from Rome by Epaphroditus. R. T.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAPTER I.

1 **PAUL**, an apostle of Jesus Christ by the will of God,
2 and Timothy *our* brother, to the holy and faithful brethren
in Christ *that are* at Colossé : favour *be* unto you, and peace,
from God our Father ¹.

3 We give thanks to the God and Father of our Lord Je-
4 sus Christ, (praying always for you, since we heard of your
faith in Christ Jesus, and of *your* love ² to all the saints,)
5 because of the hope which is laid up for you in heaven, of
which ye have heard before in the true doctrine ³ of the go-
6 spel; ⁴ which is come to you, as *it is* in all the world also;
[and] bringeth forth fruit, and increaseth; even as it doth
among you since the day ye heard *of it*, and knew the fa-
7 vour of God in truth; as ye have learned [also] from Epa-
phras our beloved fellow-servant, who is for you ⁵ a faithful
8 minister of Christ; who hath declared also to us your love
in *your* spirit.

9 For this cause we also, since the day we heard *it*, cease
not to pray for you, and to ask that ye may be filled with
the knowledge of *God's* will, in all spiritual wisdom and
10 understanding; that *ye* may walk in a manner worthy of
the Lord so as to please ⁶ him in all things, being fruitful
in every good work, and increasing in the knowledge ⁷ of

¹ and from the Lord Jesus Christ. R. T. ² the love which ye have, *Mss.*
³ Gr. word of truth, N. m. ⁴ as it bringeth forth fruit and increaseth in all
the world also, even as among you, *Mss.* N. m. ⁵ for us, *Mss.* ⁶ Gr. to all
pleasing, N. m. ⁷ unto the knowledge, R. T.

11 God; strengthened with all might, according to his glorious power, unto all patience and endurance with joyfulness; *and* giving thanks to the Father, that hath made us fit to be partakers of the inheritance of the saints in light ¹:
 12 *and* that hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his beloved Son ²:
 13 by whom we have redemption ³, *even* the forgiveness of our
 14 sins ⁴; *and* who is the image of the invisible God, the first-born of the whole creation ⁴: for by him all things were created † that are in heaven, and that are on earth, visible and invisible, whether *they be* thrones, or dominions, or

¹ Or, hath made us fit by the light to be partakers, &c. See Rosenmüller.

² Gr. the son of his love. ³ redemption through his blood, R. T. ⁴ N. m. every creature, N. The apostle explains his meaning, ver. 18.

* "Redemption:" that is, deliverance from our heathen state; which signifies the same as "forgiveness of sin." Being now brought into a holy state, all which they had done in their state of heathenism was no longer a bar to their admission into a state of reconciliation and privilege. In plain language, nothing which they had done in their heathen state excluded them from being members of the christian community.

† That the apostle does not here intend the creation of natural substances is evident; for, 1st, He does not say that by him were created heaven and earth, but things in heaven, and things on earth: 2dly, He does not, in descending into detail, specify things themselves, viz. celestial and terrestrial substances, but merely states of things, viz. thrones, dominions, &c. which are only ranks and orders of beings in the rational and moral world: 3dly, It is plain from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life: 4thly, The creation of natural objects, the heaven, the earth and sea, and all things therein, when they are plainly and unequivocally mentioned, is uniformly and invariably ascribed to the Father, both in the Old Testament and the New. Hence it follows, that the creation which the apostle here ascribes to Christ, expresses that great change which was introduced into the moral world, and particularly into the relative situation of Jews and gentiles, by the dispensation of the gospel. This is often called creation, or the new creation, and is usually ascribed to Jesus Christ, who was the great prophet and messenger of the new covenant. See Eph. i. 10; ii. 10—15; iii. 9; iv. 24; Col. iii. 10; 3 Cor. v. 17. This great change the apostle here describes under the symbol of a revolution introduced by Christ amongst certain ranks and orders of beings, by whom, according to the Jewish demonology, borrowed from the Oriental philosophy, the affairs of states and individuals were superintended and governed. See Mr. Lindsey's Sequel, p. 477, and Wetstein in loc.

principalities, or powers : all these ¹ things were created by
 17 him, and for him : and he is ² before all things, and by him
 18 all these ¹ things subsist : and he is the head of his body,
 the church : who is the chief ³, the first-born from the dead,
 19 that in all things he might be the first ⁴. For it hath pleased
 20 *the Father* to inhabit all fulness by him ⁵; and, having
 made peace through his blood shed on the cross ⁶, that by
 him he would reconcile all things to himself: by him, *I say*,
 21 whether *they be* things on earth, or things in heaven [†]. And
 you that were formerly aliens [‡], and enemies in *your* mind,
 22 by wicked works, yet he hath now reconciled by his fleshly
 body ⁶, through *his* death, to present you holy, and spotless,
 23 and irreproachable in his sight; if ye continue grounded
 and steadfast in the faith, and not moved away from the
 hope given by the gospel ⁷ which ye have heard, *and* which
 hath been preached to every creature that is under heaven;
 of which I Paul have been made a minister.

24 I now rejoice in *my* sufferings for you, and in *my* turn
 fill up that which in my flesh remaineth behind of *my* afflic-
 tions because of Christ, for the sake of his body, which is
 25 the church : of which *church* I have been made a minister,
 according to the dispensation of God which hath been given
 me toward you, that I may fully preach the word of God,
 26 *even* the mystery which hath been hidden from ages and from
 generations, but now hath been made manifest to his saints :

¹ all things, N. See Wakefield. ² Or, he was, N. m. ³ beginning, N. See N. m. ⁴ Or, have the first place. N. m. ⁵ Gr. the blood of his cross. ⁶ Gr. "the body of his flesh;" q. d. his own person, himself. ⁷ Gr. hope of the gospel.

* See Peirce, and Lindsey's Ans. to Robinson, p. 45. The church is the fulness, or the completion of the body of Christ, Eph. i. 23, which God inhabits by his spirit communicated by Christ, Eph. ii. 22. The Primate adopts the public version of this text, "that in him all fulness should dwell."

† that is, gentiles or Jews, who were first reconciled to one another, and then to God, by Christ. See Eph. i. 10, and Mr. Locke's note, also Eph. ii. 14—16, and Mr. Peirce's note upon this text.

‡ In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of christianity that they may be morally purified.

27 to whom God hath been willing to make known what are the glorious riches¹ of this mystery among the gentiles; which *mystery* is Christ among you, the hope of glory: 28 whom we preach, admonishing every man, and teaching every man, with all wisdom; that we may present every man 29 perfect in Christ²: for which I labour also, and contend according to his working which worketh in me mightily.

CH. II. For I would that ye knew what earnest care I have for you, and *for* those at Laodicea, and *for* as many as have not 2 seen my face in the flesh; that their hearts might be comforted, they being knit together in love, and to all riches of the full assurance of *their* understanding³, to the knowledge 3 of the mystery of God⁴; in which are hidden all the treasures of wisdom and knowledge. Now I say this, lest any 4 man should deceive you by persuasive words. For though I be absent in the flesh, yet I am with you in *my* spirit, rejoicing, and beholding your order, and the steadfastness of your 6 faith in Christ. As ye have therefore received Christ Jesus 7 the Lord, *so* walk in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein in thanksgiving.

8 Beware lest any man spoil you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. 9 For in him dwelleth all the fulness of the deity^{*} bodily: 10 and ye are filled through him, who is the head of all principality and power: through whom ye have been circumcised also with a circumcision not made by hands, by put-

¹ Gr. "the riches of the glory." ² Christ Jesus, R. T. ³ Or, of the most fully assured understanding. ⁴ of God the Father and of Christ, R. T. and N.

^{*} "Godhead," N. Compare Eph. iii. 19, where Christians are said to be filled with all the fulness of God. "The scholastic word *godhead*," says Mr. Lindsey, "is rejected, because to common readers it countenances the strange notion of a God consisting of three persons." Lindsey's Second Address, p. 283, 284. "All those blessings which proceed from the Godhead, and wherewith we are filled, dwell in Christ, truly and substantially." Peirce in loc.

- ting off the fleshly body¹ through the circumcision of Christ;
 12 having been buried with him in baptism, in which ye were
 raised also with *him*, through faith in the mighty working
 13 of God, who raised him from the dead. And to you, being
 dead in the sins, and *in* the uncircumcision of your flesh,
even to you hath God given life together with him², having
 14 freely pardoned all our³ trespasses; having blotted out the
 hand-writing of ordinances which was against us, which was
 contrary to us⁴, and taken it out of the way, and nailed it
 15 to the cross: *and*, having spoiled principalities and powers⁵,
 he made a show of them openly, and triumphed over them
 by himself⁶.
- 16 Let no man therefore condemn you for *your use of meats*
 or drinks, or in respect of a feast, or new-moon, or sab-
 17 bath: which are a shadow of things to come; but the body
 18 *is* of Christ. Let no man defraud you of your prize, in a
 voluntary humility of mind and worship of angels, intruding
 into those things which he hath [not] seen, rashly puffed
 19 up by his fleshly mind⁷. And not holding fast the head,
 from whom all the body, supplied and connected by joints
 and bands, increaseth with the increase of God⁷.
- 20 If⁸ ye have died with Christ from the elements of the
 world, why, as though living in the world, are ye subject to
 21 ordinances; (*such as*, "Do not touch *things*, nor taste, nor
 22 handle;" all which things are to be consumed by *the* use of
 them;) according to the commandments and doctrines of
 23 men? Which *ordinances* have indeed a show of wisdom in
 will-worship, and humility of mind, and not sparing the

¹ the body of the sins of the flesh, R. T. ² being dead in your sins, and in the uncircumcision of your flesh, hath God given life together with Christ, N. R. T. omits the words "*even* to you." ³ all your trespasses, R. T. ⁴ "These words have much the appearance of a marginal gloss," N. n. ⁵ by it, R. T. by the cross, N. ⁶ Gr. the mind of his flesh; q. d. self-conceited. ⁷ Or, "with a great increase." N. m. ⁸ If therefore, R. T.

* By his death he put an end to the Mosaic Institution, and superseded the Levitical priesthood and all the splendid offices and rites of the temple service. See Schleusner in verb. *Agx*, and Rosenmuller in loc.

body : *yet are* not in any honour, *but serve* to the satisfying of the flesh.

- CH. III. If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Mind the things above, not the things on the earth. For ye have died, and your life is hidden with Christ in God. When Christ, *who is* your life, shall be manifested, then ye also will be manifested with him in glory.
- Deaden therefore your members, as to the things on earth : *as to* fornication, uncleanness, passion, wicked lusts, and inordinate desire, which is idolatry¹ ; for which things the anger of God cometh on the sons of disobedience : in which ye also walked formerly, when ye lived in them. But now do ye also put away all these ; anger, wrath, maliciousness, evil-speaking, filthy talking, out of your mouth.
- Lie not one to another, since ye have put off the old man with his deeds ; and have put on the new *man*, that is renewed in knowledge, according to the image of Him who created him : where there is neither gentile² nor Jew, circumcision nor uncircumcision ; barbarian *nor* Scythian ; slave *nor* free : but Christ *is* all things, and *that* among all.
- Put on therefore, as *the* elect of God, holy, and beloved, bowels of pity, kindness, humility of mind, meekness, long-suffering ; (forbearing one another, and freely forgiving one another, if any one have a cause of complaint against another : even as Christ freely forgave you, so *do* ye also :) and, besides all these things, *put on* love, which is the bond of perfection. And let the peace of Christ³ preside in your hearts, to which ye have been called also in one body ; and be ye thankful.
- Let the doctrine of Christ dwell in you richly in all wisdom : while ye teach and admonish³ one another with psalms,

¹ See Wakefield. "evil desire and covetousness," N. ² Gr. Greek. ³ ye teaching and admonishing, N.

* "the peace of God," R. T. "peace with Christ," N. The peace of Christ is that peace which Christ introduced between Jews and gentiles. See Eph. ii. 14.

and hymns, and spiritual songs; singing with thankfulness,
 17 *and* with your hearts to God¹. And whatsoever ye do in
 word or deed, *do* all in the name of [the Lord] Jesus, giv-
 ing thanks to God, even the Father, through him.

18 Wives, submit yourselves to your husbands², as it is fit
 19 in the Lord. Husbands, love *your* wives, and be not bitter
 20 toward them. Children, obey *your* parents in all things;
 21 for this is well-pleasing in the Lord³. Fathers, provoke
 22 not your children, lest they be discouraged⁴. Servants⁵,
 obey in all things *your* masters according to the flesh; not
 with eye-service, as men-pleasers, but in singleness of heart,
 23 fearing the Lord⁶: and every thing⁷ whatsoever ye do,
 24 perform it heartily, as to the Lord, and not to men; know-
 ing that from the Lord ye will receive the reward of the in-
 25 heritance: [for] ye serve Christ *as your* Lord. But he⁸
 that doeth wrong, will be punished for the wrong which he
 CH. IV. hath done: and there is no respect of persons. Mas-
 ters, give to *your* servants that which is just and equal;
 knowing that ye also have a Master in heaven.

2 Persevere in prayer, watching therein with thanksgiving;
 3 praying at the same time for us also, that God would open
 to us a door of utterance, to speak the mystery of Christ, for
 4 which I am even in bonds: that I may make it manifest, as
 5 I ought to speak. Walk in wisdom toward those that are
 6 without, redeeming the time. Let your discourse *be* always
 well-pleasing, seasoned with salt, so that ye may know how
 ye ought to answer every man.

7 All things concerning me Tychicus will declare to you,
who is a beloved brother, and a faithful minister and fellow-
 8 servant in the Lord; whom I have sent to you for this pur-
 pose, that he may know your affairs⁹, and comfort your
 9 hearts; together with Onesimus, a faithful and beloved
 brother, who is one of you. They will make known to you

¹ to the Lord, R. T. ² to your own husbands, R. T. ³ to the Lord, R. T.

⁴ despair, N. ⁵ Or, slaves. So ch. iv. 1. ⁶ fearing God, R. T. ⁷ and what-
 soever, N. and Mm. ⁸ For he, Mm. ⁹ "that ye may know our affairs," Mm.

- 10 all things which *are done* here. Aristarchus my fellow-prisoner, and Mark son to the sister of Barnabas, concerning whom ye have received commandments, (if he come unto
 11 you, receive him,) and Jesus called Justus, that are of the circumcision, salute you. These have been my only fellow-labourers as to the kingdom of God; and they have been a
 12 comfort unto me. Epaphras, who is one of you, a servant of Christ, saluteth you, always earnestly striving for you in *his* prayers, that ye may stand perfect and complete in all
 13 the will of God. For I bear him witness that he hath a great concern¹ for you, and *for* those at Laodicea, and *for*
 14 those at Hierapolis. Luke, the beloved physician, and
 15 Demas, salute you. Salute the brethren, that are at Laodicea; and Nymphas, and the church² which *assembleth* in
 16 his house. And when this epistle hath been read among you, cause that it be read in the church of the Laodiceans also; and that ye likewise read the *epistle* from Laodicea.
 17 And say to Archippus; "Take heed to the ministry which thou hast received in the Lord, that thou fully discharge it."
 18 The salutation by the hand of me Paul. Remember my bonds. Favour *be* with you. *

¹ great zeal, R. T.

² i. e. congregation, N. m. So ver. 16.

* Amen. To the Colossians was written from Rome by Tychicus and Onesimus. R. T.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

1 **PAUL**, and Silvanus, and Timothy, to the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ; favour *be* to you, and peace, from God our Father, and our Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers, remembering¹ without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God and Father;

4 knowing, brethren beloved of God, your election * *by him*.

5 For the gospel preached by us² came not to you in words only, but in power also, and in the holy spirit, and in full confirmation; as ye know what manner of men we were

6 among you for your sake; and ye became imitators of us, and of the Lord, having received the word amidst much af-

7 fliction, with joy in the holy spirit: so that ye have been examples³ to all in Macedonia and Achaia, who believe.

8 For from you the word of the Lord hath sounded forth, not only in Macedonia and Achaia; but in every place [also] your faith toward God hath spread abroad, so that we need

9 not to speak any thing *concerning it*. For they themselves declare of us, what kind of entering in among you we had, and how ye turned to God from idols, to serve the living

¹ mentioning, N.

² Gr. our gospel.

³ Or, an example, *Mss.*

* "that God hath chosen you gentiles to be his peculiar people. 2 *Thes. ii.* 13." Newcome.

10 and true God; and to look for his son from heaven, whom he raised from the dead, *even* Jesus, who delivereth¹ us from the punishment² *which is to come*.

CH. II. For yourselves, brethren, know that our entering in
 2 among you was not in vain: but³ after we had before suffered, and had been shamefully treated, as ye know, at Philippi; we had freedom of speech through our God to preach unto you the gospel of God with much earnestness.
 3 For our exhortation *was* not of error, nor of uncleanness,
 4 nor in guile: but as we were approved of God to be entrusted with the gospel, we so speak, not as pleasing men,
 5 but God, who proveth our hearts. For neither at any time used we flattering words, as ye know, nor a pretence of
 6 covetousness⁴: (God *is* witness:) nor from men sought we glory, either from you or from others; when we might have
 7 used authority, as apostles of Christ: but we were gentle among you, as a nursing-mother⁵ cherisheth her children.
 8 Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but our own
 9 lives also, because ye are become dear to us. For ye remember, brethren, our labour and toil: *how* working⁶ night and day, that we might not be burthensome to any of you,
 10 we preached to you the gospel of God. Ye *are* witnesses, and God *also*, how holily, and righteously, and unblameably
 11 we behaved ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of
 12 you, as a father *doth* his children, that ye should walk in a manner worthy of God, who calleth you to his glorious kingdom⁷.
 13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it*, not *as* the word of men, but (as it is in truth)

¹ Or, will deliver, N. m. ² Gr. anger. ³ even, R. T. and N. ⁴ Or, a covetous pretence, N. m. ⁵ So Wakefield. "nurse," N. ⁶ for working, R. T. ⁷ Gr. kingdom and glory.

the word of God¹, which powerfully worketh also in you
 14 that believe. For ye, brethren, are become imitators of the
 churches of God in Judæa, which are in Christ Jesus: for
 ye also have suffered like things from your own country-
 15 men, even as they *have* from the Jews; who both killed the
 Lord Jesus, and the prophets², and have persecuted us, and
 16 please not God, and are against all men: forbidding us to
 speak to the gentiles, that they may be saved: so that *the*
*Jews*³ fill up *the measure of* their sins always: for anger
 hath overtaken them to utter destruction.

17 Now we, brethren, having been bereaved of you for a
 short time⁴, in presence, not in heart, have abundantly en-
 18 deavoured with great desire to see your face. Wherefore
 we have been willing to come unto you (even I Paul) both
 19 once and again; but Satan⁵ hath hindered us. For what
*is*⁶ our hope, or joy, or crown of glorying? *are*⁷ not even
 ye in the presence of our Lord Jesus [Christ] at his com-
 20 ing? for ye are *indeed* our glory and *our* joy.

CH. III. Wherefore, being no longer able to bear *our solici-*
 2 *tude*, we thought it good to be left at Athens alone; and
 sent Timothy our brother¹, and fellow-worker together
 with God in the gospel of Christ, to establish you, and to
 3 comfort you concerning your faith; that no man should be
 moved by these *mine* afflictions²: for yourselves know that
 4 we are appointed to this. For, when we were with you,
 we told you beforehand that we should suffer affliction;
 5 even as it hath come to pass, and ye know. For this cause,
 also, being no longer able to bear *my solicitude*, I sent to
 know your faith; *fearing* lest by some means the tempter

¹ Or, "not as a word of men, but (as it truly is) a word of God." See Chandler.
² their own prophets, R. T. ³ Symonds, 5. ⁴ Or, at a moment's warning,
 Wakefield. ⁵ *will be*, N. ⁶ *will*, N. ⁷ our brother, and minister of God,
 and our fellow-labourer in the gospel, R. T.

* "wicked men, the instruments of Satan," N. Or, in general, any other
 obstruction.

6 had tempted you *, and our labour might be in vain. But now, when Timothy came from you to us, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us always, longing to see us, as we also *do* 7 *to see* you ; for this cause, brethren, we were comforted concerning you in all our affliction and distress, *even* by your 8 faith : for now we live *indeed*, if ye stand firmly in the Lord. 9 For what thanks can we return to God because of you, for all the joy with which we rejoice for your sakes before our 10 God ; night and day praying very exceedingly, that we might see your face, and might perfect that which remain- 11 eth behind of your faith ? Now may our God and Father himself, and our Lord Jesus Christ †, direct our way to you. 12 And may the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* to- 13 ward you : that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus [Christ] with all his saints.

CH. IV. FINALLY then we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, ye would abound 2 more and more. For ye know what commandments we gave 3 you by *the authority* of the Lord Jesus. For this is the will of God, *even* your sanctification ; that ye abstain from for- 4 nication ; that every one of you know how to keep his body¹ 5 in sanctification and honour ; (not in the passion of desire, 6 even as the gentiles who know not God ;) s^o as not to go beyond and overreach his brother in this matter : because the Lord *is* an avenger of all such, as we have formerly also 7 told you, and testified. For God hath not called us to un-

¹ Gr. vessel.

* i. e. lest you had suffered some grievous persecution. Or, "lest you should be shaken by the persecutions which I suffer." Newcome.

† The apostle in his missionary labours was under the immediate direction of Christ, who occasionally appeared to him for his guidance and encouragement. See Acts xxii. 17 ; 2 Cor. xii. 8, 9.

8 cleanness, but to sanctification. He therefore who despiseth, despiseth not man, but God; who hath also given to us his holy spirit ¹.

9 Now as concerning brotherly kindness, ye need not ² that I write unto you: for ye yourselves are taught of God to
10 love one another: and indeed ye do this toward all the brethren that are in all Macedonia. But we beseech you,
11 brethren, that ye abound in *love still* more; and that ye earnestly ³ strive to be quiet, and to do your own business, and to work with your [own] hands, as we *formerly* com-
12 manded you; that ye may walk becomingly toward those that are without, and *that* ye may have need of nothing.

13 Now we would not ⁴ have you ignorant, brethren, concerning those that are fallen asleep; that ye grieve not,
14 even as others that have no hope. For if we believe that Jesus died, and rose again; so also that ⁵ God, through Jesus, will bring with him those also that are fallen asleep.
15 For this we say unto you by the word of the Lord, that we who *shall be alive* [†], and who *shall remain* to the appearance of the Lord, shall not be before ⁶ those that are fallen
16 asleep. For the Lord himself will come down from heaven with a shout, with the voice of *the* archangel ⁶, and with the
17 trumpet of God: and the dead in Christ will rise first: after

¹ Or, who hath given his holy spirit for our (or, as some copies read, for your) benefit. So Wakefield. ² we need not write, Mas. ³ Gr. ambitiously.

⁴ I would not, &c. R. T. ⁵ Or, go before, N. m. ⁶ Or, an archangel, N. m.

* "Even so," N. The sense of this verse is: "If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day." N.

† "We Christians, who may be considered as one body, church, or people, in whatever age we live." See Deut. xxvi. 6—9. Ps. lxxvi. 6. Matt. xxiii. 35. "ye slew." Newcome. This is true; but it is not certain that the apostle might not expect to live till the second appearance of Christ. It appears from the second epistle, that he knew that the day of Christ was not *immediately* approaching, and that great events would antecedently take place. But he might not know how long a period these events would occupy. The times and seasons were reserved by the Father in his own power, Acts i. 7. and Jesus himself was not informed of the exact period when his second advent was to be introduced. Mark xiii. 32.

ward, we who *shall be* alive, and who *shall* remain, shall be caught up together with them into the clouds *, to meet the Lord in the air: and then we shall ever be with the Lord. Wherefore comfort ye one another with these words †.

CH. V. But concerning the times and the seasons ¹, brethren, ye have no need that I write unto you. For yourselves well know that the day of the Lord will come as a thief in the night. When ² men shall say, "Peace and safety;" then sudden destruction will come upon them, as pangs upon a woman with child: and they shall not escape. But ye, brethren, are not in darkness, that the *last* day should overtake you as a thief. For ³ all ye are sons of light, and sons of *the* day; we are not of *the* night and of darkness. So then let us not sleep, even as others; but let us watch, and be sober. For those that sleep, sleep by night; and those that are drunken, are drunken by night. But let us, that are of *the* day, be sober; and put on the breast-plate of faith and love, and, for an helmet, the hope of salvation. For God hath not appointed us to anger, but to the obtaining of salvation by our Lord Jesus Christ; who died for us, that, whether we are waking or sleeping ⁴ *at that day*, we may live together with him. Wherefore comfort each other, and edify one another, even as ye do.

Now we beseech you, brethren, to acknowledge those who labour among you, and preside over you in the Lord,

¹ "the time and the season of *this*," N. ² For when, R. T. ³ R. T. and N. omit the connecting particle "For." ⁴ "whether we wake or sleep at *the last day*," N. "whether we be alive at the last day, or whether we sleep in death," Ch. iv. 15. 17. Newcome.

* "in clouds," as in triumphal chariots. Chandler. Comp. Acts. i. 9.

† Observe here, that all the consolation which the apostle administers to the bereaved and mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perception and felicity of which their deceased friends were even then in possession. A circumstance which the apostle could hardly have omitted had the existence of such a state been revealed to him.

13 and admonish you; and to esteem them very highly in love
 for the sake of their office. Be at peace among yourselves¹.
 14 And we exhort you, brethren, admonish those that are dis-
 orderly, comfort the feeble-minded, support the weak, be
 15 long-suffering toward all *men*. See that none render evil
 for evil to any *man*; but always follow that which is good,
 16 [both] toward one another and toward all *men*. Rejoice al-
 17 18 ways. Pray without ceasing. For every thing give
 thanks: for this is the will of God through Christ Jesus
 19 20 concerning you. Quench not the spirit. Despise not
 21 prophesyings: but² prove all things; hold fast that which
 22 23 is good. Abstain from all appearance of evil. And may
 the God of peace himself sanctify you wholly: and may
 your whole spirit, and soul, and body be preserved unblame-
 24 ably to the appearance of our Lord Jesus Christ. Faithful
 25 is he who calleth you; and he will also do *this*. Brethren,
 26 27 pray for us. Salute all the brethren with a holy kiss. I
 adjure you by the Lord that this epistle be read to all the
 28 [holy] brethren. The favour of our Lord Jesus Christ be
 with you. *

¹ Or, with them, Mss. See N. n. ² but omitted in R. T.

* Amen. R. T. and N. The first to the Thessalonians was written from Athens. R. T.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

- 1 **PAUL**, and Silvanus, and Timothy, to the church of
the Thessalonians *which is* in God our Father, and *in our*
2 Lord Jesus Christ : Favour *be* to you, and peace, from God
our Father, and *from our* Lord Jesus Christ.
- 3 We ought to thank God always for you, brethren, as it is
fit, that your faith increaseth exceedingly, and *that* the love
4 of every one of you all toward each other aboundeth : so
that we ourselves glory in you among the churches of God,
for your patience and faith in all your persecutions and afflic-
5 tions which ye endure ; *for* a manifestation of the just judge-
ment of God, *and* to the end that ye may be rendered worthy¹
6 of the kingdom of God, for which ye even suffer : since *it is*
a just thing with God, to recompense affliction to those who
7 afflict you : but to you that are afflicted, rest with us, when
the Lord Jesus shall be manifested from heaven, with his
8 mighty² angels, in flaming fire, taking vengeance on those
that know not God, and that obey not the gospel of our
9 Lord Jesus [Christ] : and these shall suffer punishment,
even everlasting destruction, from the face of the Lord, and
10 from the glory of his power³ : when he shall come in that
day⁴ to be glorified by his saints, and to be admired by all
those that have believed : (for our testimony among you
11 hath been believed.) To which end we pray also for you
always, that our God would render you worthy of *this* call-

¹ "counted worthy," N. ² Gr. the angels of his might. ³ Or, his glorious power: N. m. ⁴ that great day, N.

ing, and accomplish with power every kind intention of beneficence and work of faith¹: that the name of our Lord Jesus [Christ] may be glorified by you, and ye by him, according to the favour² of our God and of *our* Lord Jesus Christ.

CH. II. Now we beseech you, brethren, concerning the appearance of our Lord Jesus Christ, and our gathering together unto him, that ye be not easily shaken from *your* judgement, or troubled either by *revelation of the* spirit, or by word, or by epistle, as from us, that the day of the Lord³ is instantly coming*. Let no man deceive you by any means: for *that day will not come*, unless there come a falling away first, and the man of sin be revealed, the son of destruction; who opposeth, and exalteth himself above, every one that is called god, or *the object of* worship: so that he sitteth⁴ in the temple of God, showing himself to be a god. Remember ye not that, when I was yet with you, I told you these things? And now ye know what hindereth; to the end that he may be revealed in his own time. For the mystery of unrighteousness already worketh: only he who now hindereth⁵ *will hinder*, until he be taken out of the way. And then the unrighteous one will be revealed, whom the Lord Jesus⁶ will consume with the breath of his mouth, and will destroy with the brightness of his appearance: *even him*, whose appearance is according to the working of Sa-

¹ See Wakefield. "count you worthy of *this* calling, and accomplish all the gracious pleasure of *his* goodness, and *your* work of faith with power," N.

² i. e. gratuitous goodness, N. m. Or, gracious gospel. ³ the day of Christ, R. T. ⁴ as God he sitteth, &c. R. T. ⁵ Or, only there is who now hindereth, until, &c. N. m. ⁶ "Jesus" is wanting in R. T.

* See Chandler. near, N. Nempe hoc anno; nam *messias* dicitur de representanti. Rom. viii. 38. 1 Cor. iii. 22. Grotius. The apostle had never affirmed that the second coming of Christ was to take place instantaneously, or that very year, as he knew that some important events were to intervene. But this is by no means inconsistent with the supposition that he might expect this event to take place before the decease of some who were then living. See the note upon 1 Thess. iv. 15.

10 tan, with all false miracles and signs and wonders¹, and with all iniquitous deceit² among those that are lost; because they received not the love of the truth, that they might be
11 saved. And for this cause God will send³ them a mighty
12 working of error, that they should believe falsehood; so that all will be⁴ condemned who believe not the truth, but have pleasure in iniquity.

13 But we ought to give thanks always to God for you, brethren beloved of the Lord, that God from the beginning chose you to salvation, through sanctification of the spirit,
14 and *through* belief of the truth: for which *end*, he hath called you by the gospel which we preach⁵, to the obtaining of the glory of our Lord Jesus Christ.

15 So then, brethren, stand firmly, and hold fast the traditions which ye have been taught, whether by our word or
16 epistle. Now our Lord Jesus Christ himself, and our God and Father, that hath loved us, and hath given *us* ever-
17 lasting comfort and good hope through *his* favour, comfort your hearts, and establish [you] in every good doctrine and work.

CH. III. FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is*
2 among you; and that we may be delivered from unreasonable and wicked men: for all have not faith. But the Lord is faithful, who will establish you, and keep you from evil⁶.
4 And we have confidence through the Lord, concerning you, that ye both do, and will do, the things which we command
5 you. And may the Lord direct your hearts to the love of God, and to the patient waiting for Christ.

6 Now, we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh irregularly⁷, and not according to the tra-

¹ Gr. power and signs and wonders of falsehood. ² Gr. deceit of iniquity.

³ "God is sending," Mss. ⁴ Gr. that all might be, &c. ⁵ Gr. our gospel.

⁶ Or, the evil one. N.m. Syr. reads, "from all evil." Newcome. ⁷ "in a disorderly way," N.

7 dition¹ which they received² from us. For yourselves know
 how ye ought to imitate us; for we behaved not ourselves
 8 in a disorderly way among you: nor did we eat bread from
 any man for nothing; but worked with labour and toil,
 night and day, that we might not be burthensome to any of
 9 you: not because we have no right; but to make ourselves
 10 an example to you, that ye might imitate us. For, when
 we were with you, this we commanded you, that, if any be
 11 not willing to work, neither let him eat. For we hear that
 there are some that walk among you in a disorderly way,
 doing no business, but prying into the business of others.
 12 Now those that are such we command, and exhort by our
 Lord Jesus Christ³, that they do their own business with
 13 quiet, and eat their own bread. But, brethren, be not ye
 14 weary in well-doing. And if any man obey not our word
 by this epistle, mark that man, [and] keep not company
 15 with him, that he may be ashamed. Yet count *him* not as
 16 an enemy, but admonish *him* as a brother. Now the Lord
 of peace himself give you peace ever in every manner⁴.
 The Lord *be* with you all.

17 The salutation by the hand of me Paul; which is *my*
 18 token in every epistle: thus I write. The favour of our
 Lord Jesus Christ *be* with you all. [Amen.] *

¹ i. e. doctrine, N. m. ² which he received, R. T. ³ is the Lord Jesus Christ: i. e. as Christians, Mss. ⁴ Or, in every place. Mss.

* The second to the Thessalonians was written from Athens. R. T.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

- 1 **PAUL**, an apostle of Jesus Christ, by the appointment of
2 God our Saviour and Christ Jesus¹, our hope, to Timothy
my own son in the faith; favour, mercy, and peace² from
God [our] Father, and Christ Jesus our Lord.
- 3 As I besought thee to remain at Ephesus, when I went
into Macedonia, that thou mightest charge some not to
4 teach other doctrines, nor give heed to fables, and endless
genealogies, which minister questions rather than the dis-
5 pensation of God which is by faith^{*}; *so do*. Now the end of
this charge *to thee* is love out of a pure heart, and of a good
6 conscience, and of faith unfeigned: from *all* which some
7 having erred, have turned aside to vain talk; desiring to be
teachers of the law, *yet* not understanding what they say,
8 nor concerning what they strongly affirm. But we know
that the law *is* good, if a man use it as the law requireth³;
9 knowing this, that *the* law is not made⁴ for a righteous man,
but for the lawless and disobedient, for the ungodly and for
sinners, for the unholy and profane, for murderers of fa-
thers and murderers of mothers, for murderers of man-

¹ and the Lord Jesus Christ, R. T. *who is* our hope, N. ² peace *be to him*, N.

³ Gr. lawfully. ⁴ Or, that no law is made, N. m.

^{*} This is the reading of all the ancient manuscripts except the Clermont. The meaning is, that idle questions concerning the fabulous genealogies of the Oriental philosophy would rather lead to trifling and endless disputes than to a practical knowledge of the gospel dispensation. The Primate adopts the received text, and renders the passage "rather than that godly edifying which is by faith."

10 kind, for fornicators, for those who defile themselves with
males, for man-stealers, for liars, for perjured persons, and
if there be any other thing that is contrary to sound doc-
11 trine, according to the glorious gospel¹ of the blessed² God
12 which hath been committed to my trust. And I thank Christ
Jesus our Lord, who hath given me strength, that he count-
13 ed me faithful, and put me into the ministry; who was be-
fore a blasphemer, and a persecutor, and injurious: but I
obtained mercy, because I acted ignorantly through un-
14 belief: and the favour³ of our Lord was exceedingly abund-
ant, with *that* faith and love which *are* in⁴ Christ Jesus.
15 These are true words, and worthy to be received by all,
that Christ Jesus came into the world to save sinners; of
16 whom I am a chief *sinner*. However, for this cause I ob-
tained mercy, that in me a chief *sinner* Jesus Christ might
show forth all long-suffering⁵, for an example to those who
17 should hereafter believe on him to everlasting life. Now
to the King eternal, immortal, invisible, the only God⁶, *be*
honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according
to the prophecies which went before concerning thee, that
19 by them thou mightest war a good warfare; holding faith
and a good conscience, which some having put away, have
20 made shipwreck as to *their* faith⁷: of whom are Hymenæus
and Alexander; whom I have delivered to Satan*, that
they may be taught not to blaspheme.

CH. II. I exhort therefore, first of all, that supplications,
prayers, intercessions, *and* giving of thanks, be made for all
2 men; for kings, and for all that are in high station; that
we may lead a quiet and peaceable life in all godliness and

¹ Gr. the gospel of glory. ² happy, N. ³ i. e. gratuitous goodness, N. m.
⁴ Or, by, N. m. ⁵ Or, great long-suffering, N. m. ⁶ the only wise God,
R. T. ⁷ Or, of their faith, N. m.

* "That is, he had excommunicated them," Dr. Priestley. See 1 Cor. v. 3.
He had expelled them from that community of which Christ was the head and
ruler, to the kingdom of heathenism and darkness, of which Satan was the sup-
posed chief.

3 gravity. For this *is* good and acceptable in the sight of God
 4 our Saviour; who desireth¹ that all men should be saved,
 5 and come to the knowledge of the truth. For *there is one*
 God, *and one mediator* also between God and men, *the man*
 6 Christ Jesus; who gave himself a ransom for all *, a *doc-*
 7 *trine* to be testified of in *its* proper time; of which I have
 been appointed a preacher and an apostle, (I speak the
 truth², I speak not falsely,) an instructor of the gentiles in
 faith and truth³.

8 I will therefore that men pray in every place, lifting up
 9 holy hands, without anger and disputing⁴: in like manner
 that women also adorn themselves in decent apparel, with
 modesty and soberness of mind; not with plaited hair, or
 10 gold, or pearls, or costly array: but (which becometh wo-
 11 men professing the worship of God) by good works. Let
 12 the woman learn in silence, with all subjection. But I suf-
 fer not the woman to teach, or to usurp authority over the
 13 man; but *command her* to remain in silence. For Adam
 14 was formed first, and Eve afterward: and Adam was not
 deceived; but the woman, having been deceived, was in the
 15 transgression⁵. Notwithstanding, she shall be preserved
 in † child-bearing; if they continue in faith, and love, and
 holiness, with soberness of mind.

CH. III. These are true words: "If a man wish for the office
 2 of a bishop ‡, he desireth an honourable employment." A
 bishop ‡ then must be blameless, the husband of one wife §,
 3 sober, self-governed, decent⁶, hospitable, apt to teach; not

¹ Or, willeth, N.m. ² I speak the truth in Christ, R. T. ³ Or, in the faith and in the truth. N.m. ⁴ disputings, Mss. ⁵ Or, was guilty of transgression. Or, was deceived and transgressed. N.m. ⁶ Or, orderly, N.m.

* i. e. a means of deliverance from the bondage of the ceremonial law and of heathen idolatry.

† "See *Δα, in the state of*, Rom. ii. 27; iv. 11. 2 Cor. v. 10. I am apt to consider *Δα ενς ανδρος* as an ancient marginal note; though I do not find any external authority for such a supposition." Newcome.

‡ Or, an overseer, a superintendent of the church, the same as a presbyter, or elder. See Acts xx. 17. 28.

§ "not guilty of polygamy, or of causeless divorce." Newcome.

- a continuer at wine, not a striker; ¹ but mild, not contentious, not covetous; one that ruleth his own family well, having his children in subjection with all gravity; (but if a man know not how to rule his own family, how can he take care of the church of God?) Not a new convert, lest he be lifted up with vanity, and fall into *the* condemnation of the accuser *. Moreover [he] must have a good testimony from those that are without: lest he fall into reproach, and the snare of the accuser *.
- 8 In like manner the deacons *must be* grave, not double-tongued, not given to much wine, not greedy of base gain: holding the mystery of the faith with a pure conscience.
- 10 And let these first be proved; then let them use the office of deacon, being *found* irreproachable. In like manner the women † *must be* grave, not slanderers, sober, faithful ² in all things. Let the deacons be husbands of one wife, ruling their children and their own families well. For those that have used the office of a deacon well, acquire to themselves an honourable rank, and great freedom of speech in the faith which *is* in Christ Jesus.
- 14 I write these things unto thee, hoping to come unto thee shortly; but if I delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, *as* a pillar and support of the truth.
- 16 And, without controversy, the mystery of godliness is great ³: He who was manifested ‡ in the flesh § was justified

¹ "not given to filthy lucre," R. T. ² Or, showing fidelity, N. m. ³ Or, And the mystery of the true worship is confessedly great. N. m.

* "devil." N. "lest he be justly condemned by those who watch for an occasion to calumniate and accuse Christians." Newcome. "Accuser" is the Primate's marginal version. His text is, "*such* condemnation *as that of the devil*."

† "who were deaconesses, Rom xvi. 1." Newcome.

‡ The Primate adopts the received text, "God was manifested." But in the margin he gives the reading retained here; which is also the reading in the text of Griesbach's second edition. This is supported by the Alexandrine and Ephrem Mss. The Vatican is mutilated. The Clermont reads (*§*) *that which*. Later copies have *Our, God*. "*All the old versions*," says Dr. Clarke, (Doct. of Trin.

by the spirit *, seen by messengers †, preached to the gentiles ‡, believed on in the world ||, received in glory ¶.

CH. IV. But ¹ the spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceitful
2 spirits, and to doctrines concerning demons; through the hypocrisy of those who speak falsehoods, of those whose
3 conscience is seared with a hot iron; who forbid to marry, and command to abstain from *kinds of food*, which God created to be partaken of with thanksgiving by those who are
4 believers, and who know this truth ², that every creature of God is good, and nothing is to be refused, *if it be* received
5 with thanksgiving: for it is sanctified ³ by the word of God, and by prayer. If thou tell the brethren these things ⁴, thou
6 wilt be a good minister of Jesus Christ, nourished up in the words of the faith, and of the ⁵ good doctrine to which thou hast attained.

¹ Yet, N. ² know the truth. For, &c. N. See Wakefield and Macknight.
³ i. e. made lawful by a divine warrant. ⁴ Or, "suggest these things to the brethren," N.m. Or, "laying these things before the brethren." ⁵ that, N.

No. 88, 89) "have *who* or *which*. And *all* the ancient fathers, though the copies of many of them have it now in the text itself *Θεός, God*: yet from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears that they always read it (*is*) *who*, or (*is*) *which*.—*Note*, it must not be judged from the present copies of the text in Nymen and others, but from their manner of commenting upon the place, how the text was read in their days." Abp. Newcome observes, that if we read (*is*) *he who*, we have a construction like Mark iv. 25. Luke viii. 18. Rom. viii. 32.

§ was evidently a real man, a proper human being, and not a man in appearance only, as the Gnostics and Docetæ taught, to whom the apostle seems to allude ch. i. 4; vi. 20. Compare 1 John iv. 2, 3; 2 John, ver. 7.

* "declared to be righteous, and the Christ, by the attestation of the holy spirit." Newcome.

† "by the apostles, who were his angels or messengers to the world," Benson. "angels," N.

‡ "This mystery St. Paul particularly insists on, Eph. iii. 4, 5, 6." Newcome.

|| "among distant nations, as well as among the Jews." Newcome.

¶ "met with a glorious reception," Benson, who refers to Acts xx. 13, 14; xxiii. 31; Eph. vi. 15. 2 Tim. iv. 11, in support of this sense of the word *ἀνελήφθαι*. He interprets the apostle's language of the multitudes which in the apostolic age embraced the Christian religion. Newcome renders the clause "taken up into glory," explaining it of the consequences of Christ's ascension.

7 But reject profane and old women's fables; and exercise
 8 thyself to godliness: for bodily exercise profiteth little; but
 godliness is profitable for all things *, having promise ¹ of
 9 the life which now is, and of that which is to come. These
 10 are true words, and worthy to be received by all. For on
 this account we both labour and suffer reproach ², because
 we trust in the living God, who is a preserver ³ of all men,
 11 but especially of those who believe. These things give in
 charge and teach.

12 Let no man despise thy youth: but be thou an example
 to the believers, in discourse, in behaviour, in love ⁴, in
 13 faith, in purity ⁵. Till I come, give attention to reading,
 14 to exhortation, to teaching. Neglect not the gift that is in
 thee, which was given thee by prophecy, with the putting
 15 on of the hands of the elders. Meditate on these things;
 give thyself wholly to them; that thy progress may appear
 16 to all: take heed to thyself, and to *thy* teaching; continue
 in them: for *by* doing this thou wilt saye both thyself, and
 those that hear thee.

CH. v. Rebuke not an elder, but exhort *him* as a father; and
 2 the younger men as brethren: the elder women as mothers;
 the younger, as sisters, with all purity ⁶.
 3 Support ⁷ widows that are widows indeed. But if any
 4 widow have children or grand-children, let them learn in
 the first place to treat their own family piously, and to re-
 quite their progenitors; for this is acceptable ⁸ before God.
 5 Now she that is a widow indeed, and left alone, hopeth in
 God, and continueth in supplications and prayers night and
 6 day: but she who rioteth in pleasure, is dead while she
 7 liveth. These things also give in charge; that they may be

¹ promises, Mss. ² labour and strive, Mss. ³ the Saviour, N. See Mac-
 knight. ⁴ in love, in spirit, in faith, R. T. ⁵ Or, in chastity. ⁶ Or, chastity.
⁷ Gr. Honour. ⁸ good and acceptable, R. T.

* Or, bodily exercise is profitable for a short time only, but godliness is pre-
 stable for all time, &c. See Wakefield and Rosenmuller.

- 8 blameless. But if any provide not for his own, and especially for those of his own household, he denieth ¹ the faith, and is worse than an unbeliever.
- 9 Let not a widow be taken into the number ^{*} of *deaconesses* under sixty years old, having been the wife of one husband, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the feet of the saints, if she have relieved the afflicted;
- 11 if she have diligently followed every good work. But reject younger widows; for when they grow weary of the
- 12 restraints of Christ, they desire to marry; *and* are blameable, because they have laid aside their first resolution [†]:
- 13 and at the same time they learn to *be* idle also, going about from house to house: and not idle only, but tattlers also,
- 14 and busy-bodies, speaking what they ought not. I will therefore that the younger *widows* marry, bear children, guide their family, give no occasion to the adversary of
- 15 speaking reproachfully. For some [‡] have already turned
- 16 aside after Satan. If any man or woman who believeth have widows, let such relieve them, and let not the church be burthened; that it may relieve those who are widows indeed.
- 17 Let the elders who preside well, be counted worthy of double reward [‡]; especially those who labour in the word [‡]
- 18 and *is* teaching: for the scripture saith, "Thou shalt not muzzle the ox that is treading out the corn." And, "The
- 19 labourer *is* worthy of his hire." Against an elder receive not an accusation, but before two or three witnesses.

¹ Or, he hath denied.

^{*} Gr. honour.

[‡] in preaching, Macknight.

^{*} Or, Let not a widow be registered, i.e. to be supported at the public expense. But the other is more probable. See Benson.

[†] See Wakefield. The Primate's version is, "But reject *the* younger widows; for when they become inordinate against Christ, they desire to marry; having condemnation, because they have cast off their first faith."

[‡] some women, N. To turn aside after Satan is to apostatize from the Christian faith. See chap. i. 20.

20 Those who sin rebuke before all, that others also may
 21 fear. I charge *thee* in the presence of God, and of [the
 Lord] Jesus Christ, and of the chosen messengers *, that
 thou observe these things without prejudice ¹, doing no-
 thing by partiality.

22 Put *thine* hands hastily ² on no man; and partake not in
 23 the sins of others. Keep thyself pure. (Drink no longer
 water; but use a little wine, because of thy stomach and
 24 thy frequent infirmities.) The sins of some men are mani-
 fest beforehand, going before to judgement ³: but *some men*
 25 they follow after. In like manner, the good works also of
some are manifest beforehand; and those *works* that are
 otherwise cannot be hidden.

CH. VI. Let as many servants as are under the yoke ⁴, count
 their own masters worthy of all honour; that the name of
 2 God, and *his* doctrine, be not evil spoken of. And let not
 those that have believing masters despise *them*, because
 they are brethren: but let them serve the more willing-
 ly, because those who partake of the benefit are believing
 3 and beloved. These things teach and exhort. If any man
 teach otherwise, and consent not ⁵ to the sound words of our
 Lord Jesus Christ, and to the doctrine which is according
 4 to godliness, he is lifted up with vanity, knowing nothing,
 but doting about questions and strifes of words; whence

¹ "preferring one man before another," N. See Wakefield. * Or, unadvisedly, N. m. ² Or, leading before to a judgement. ⁴ Or, slaves, N. m. ⁵ Gr. accede not.

* chosen messengers, i. e. the apostles of Christ, who were chosen to bear testimony to his resurrection. Acts i. 2. q. d. I charge you as in the presence of God your creator and judge, of Christ your master and chief, and of the apostles of Jesus, whose example you are to follow, &c. Abp. Newcome, with the public version, renders the words, "the elect angels," and some suppose an allusion to the court of heaven, as analogous to the Persian court. See Benson and Priestley. But the former interpretation best suits the connexion. If it be objected that Timothy was not actually in the presence of the apostles, it may be replied, that the apostle's language does not necessarily imply this. Nor can it be proved that he was in the presence of the elect angels, whoever may be the persons intended.

5 cometh envy, contention, evil-speakings, wicked surmisings,
 6 perverse disputings among men of corrupt minds, and de-
 7 stitute of the truth, supposing that godliness is gain: [from
 8 such withdraw thyself.] But godliness with contentment is
 9 great gain. For we brought nothing into *this* world; *and it*
 10 *is* certain that we can carry nothing out. And, having food
 11 and raiment, let us be content with these. But they that
 12 would be rich, fall into temptation, and a snare, and *into*
 13 many foolish¹ and hurtful desires, which drown men in²
 14 destruction and perdition. For the love of money is the
 15 root of all evil: which while some covet, they have erred
 16 from the faith, and have pierced themselves through with
 many sorrows.

11 But, O man of God, do thou flee these things; and follow
 12 after righteousness, godliness, faith, love, patience, meek-
 13 ness. Contend the good contest of faith; lay hold on ever-
 14 lasting life, to which thou hast been³ called, and hast con-
 15 fessed a good confession⁴ before many witnesses. I charge
 16 thee in the sight of God, who giveth life to all, and *in the*
 17 *sight* of Christ Jesus, who before Pontius Pilate witnessed
 18 a good confession, that thou keep *this* commandment, *so as*
 19 *to be* without spot, *and* unrebukeable, till the appearance
 20 of our Lord Jesus Christ; which in its proper time He will
 21 show, *who is* the blessed⁵ and only Potentate, the King of
 22 kings, and Lord of lords; who only hath immortality,
 23 dwelling in *that* light which none can approach to⁶; whom
 24 no man hath seen, or can see: to whom *be* everlasting ho-
 25 nour and dominion. Amen.

17 Charge the rich in this world⁷, not to be high-minded,
 18 nor to trust in uncertain riches⁸, but in the living God,
 19 who richly giveth us all things to enjoy; to do good, to be

¹ "inconsiderate," N. ² Or, plunge men into, Macknight. ³ hast also been, R. T. ⁴ Or, and with respect to which thou madest the honourable confession. ⁵ "happy," N. ⁶ Or, in light inaccessible. ⁷ Or, in the present age, i.e. under the gospel dispensation. ⁸ Gr. the uncertainty of riches.

rich in good works, ready to distribute, willing to bestow;
 19 treasuring up for themselves a good foundation against the
 time to come, that they may lay hold on the true life¹.
 20 O Timothy, keep that *doctrine* which is committed to thy
 trust, avoiding profane emptiness of speech², and opposi-
 21 tions of knowledge falsely so called³: which some profess-
 ing, have erred concerning the faith. *The favour of God be*
with thee. *

¹ eternal life, R.T. * Or, and empty words, N.m. ³ "See Col. ii. 8;
 I. 6, 7." Newcome.

* Amen. R.T. and N. The first to Timothy was written from Laodicea,
 which is the metropolis of Phrygia Pacatiana. R.T. According to Lardner,
 this epistle was written from Macedonia in the beginning of A.D. 56.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

1 **PAUL**, an apostle of Jesus Christ by the will of God, as
2 to the promise of life which is by Christ Jesus, to Timothy
 my beloved son, favour, mercy, *and* peace¹ from God *our*
 Father², and Christ Jesus our Lord.

3 I thank God, whom I serve as *my* forefathers did with a
 pure conscience, that without ceasing I make mention of
4 thee in my prayers night and day; longing to see thee, be-
5 ing mindful of thy tears, that I may be filled with joy; *and*
 calling to remembrance the unfeigned faith that is in thee,
 which dwelt first in thy grandmother Lois, and *in* thy
 mother Eunice; and I am persuaded that *it dwelleth* in thee
 also.

6 Wherefore I remind thee that thou stir up³ the free gift
 of God, which is in thee by the putting on of my hands.
7 For God hath not given us a spirit⁴ of fear, but of power,
8 and of love, and of prudence. Be not therefore ashamed of
 the testimony concerning our Lord, or of me a prisoner
 because of him: but suffer affliction together with the go-
9 spel, according to the power *given thee* of God; who hath
 saved us^{*}, and called *us* with a holy calling, not according
 to our works, but according to his own purpose, and *that*

¹ peace be to him, N. ² the Father, N. ³ Or, kindle up. ⁴ the spirit, N.

^{*} i. e. has rescued us from the yoke of the law, or from the bondage of
heathen idolatry.

- favour which was bestowed on us in Christ Jesus¹, before
 10 the ancient dispensations; but *which* hath now been made
 manifest by the appearance of our Saviour Jesus Christ,
 who hath abolished death, and hath brought life and incor-
 11 ruption to light, by the gospel: of ² which I have been ap-
 pointed a preacher, and an apostle, and a teacher of the
 12 gentiles. For which cause I suffer also these things: ne-
 vertheless I am not ashamed: for I know whom I have be-
 lieved, and I am persuaded that he is able to keep that which
 he hath committed to me * against that day³.
 13 Hold fast the form of sound words, which thou hast heard
 from me, together with that faith and love⁴. which *are* in⁵
 14 Christ Jesus. That good doctrine, which is committed to
 thy trust, keep⁶ through the holy spirit which dwelleth
 in us.
 15 Thou knowest this, that all those who are in Asia have
 turned away from me; of whom are Phygellus and Her-
 16 mogenes. The Lord show mercy to the household of One-
 siphorus: for he often refreshed me, and was not ashamed
 17 of my chain; but, when he was in Rome, sought for me
 18 very diligently, and found *me*. The Lord grant unto him
 that he may find mercy from the Lord in that day⁷. And
 in how many things he ministered to me at Ephesus, thou
 knowest very well.

CH. II. Thou therefore, my son, be strong in the favour⁸

¹ through Christ Jesus, N. ² Gr. as concerning. ³ that great day, N.
⁴ Or, a form of sound words which thou heardest from me, hold fast in faith
 and love. ⁵ Or, by, N. m. ⁶ Or, The honourable trust committed to thee,
 keep, &c. ⁷ that great day, N. ⁸ the favour of God, N. Or, the gra-
 cious gospel.

* i. e. the gospel. See ver. 14; and 1 Tim. v. 20, which are the only places
 in which the same word occurs. The apostle triumphed in the thought that,
 though he was persecuted, and soon to fall a sacrifice to the fury of his ene-
 mies, the gospel which was intrusted to him would not perish with him, but
 would be preserved by the power of God to the end of time. See Slichtingius
 in loc. The Primate renders the clause, "he is able to keep what I have com-
 mitted to him."

2 which is by Christ Jesus: And the things which thou hast
 heard from me amidst many witnesses, these commit to faith-
 3 ful men, who will be able to teach others also. Wherefore
 suffer thou hardships, as a good soldier of Jesus Christ.
 4 No man that warreth entangleth himself with the affairs of
this life; that he may please him who hath chosen him to be
 5 a soldier. And if a man contend also *in the games*, he is not
 6 crowned unless he contend according to the laws. The hus-
 bandman must first labour, and then partake of the fruits.
 7 Consider what I say; and the Lord give thee¹ under-
 8 standing in all things. Remember Jesus Christ of the race
 of David, who was raised from the dead², according to the
 9 gospel which I preach³: for which I suffer hardships, unto
 bonds, as an evil-doer: but the word of God is not bound.
 10 Wherefore I endure all things for the sake of the chosen⁴,
 that they also may obtain the salvation which is through
 11 Christ Jesus, with everlasting glory. These are true words:
 for if we have died with him, we shall live also with *him*:
 12 if we suffer, we shall reign also with *him*: if we deny *him*,
 13 he also will deny us: if we be faithless, *yet* he continueth
 faithful: for he cannot⁵ deny himself.
 14 Of these things put *men* in remembrance, charging *them*
 before the Lord that they contend not about words, to no
 15 profit, *but* to the subversion⁶ of the hearers. Study to pre-
 sent thyself before God approved *by him*, a workman who
 needeth not to be ashamed, rightly dividing the word of
 16 truth. But avoid profane emptiness of speech⁷: for they
 17 *that use it* will increase to more ungodliness: and their
 speech will eat as *doth* a gangrene: of whom are Hymenæus
 18 and Philetus: who have erred concerning the truth, saying
 that the resurrection is already past; and overthrow the

¹ "for the Lord will give thee," Mss. ² Or, Remember that Jesus Christ hath been raised, &c. ³ Gr. my gospel. ⁴ The Primate supplies the word "*gentiles*." ⁵ R. T. and N. omit the particle *for*. ⁶ subverting, N. ⁷ Or, profane and empty words: N. m.

19 faith of some. Nevertheless the firm foundation of God standeth, having this inscription¹, "The Lord knoweth those that are his." And, "Let every one who nameth the
20 name of the Lord² depart from iniquity." But in a great house there are not only vessels of gold, and of silver, but of wood also, and of earth; and some to honour and some
21 to dishonour. If a man therefore cleanse himself thoroughly from these things, he will be a vessel to honour, sanctified, [and] fit for the master's use, and prepared to every good
22 work. Flee also youthful desires: but follow righteousness, faith³, love, peace, together with those who call on
23 the Lord * out of a pure heart. But foolish and unlearned questions avoid, knowing that they beget contentions. And the servant of the Lord must not contend: but *must* be gen-
24 tle to all *men*, apt to teach, forbearing⁴, with meekness instructing those that oppose themselves; if by any means God may give them repentance to the acknowledgement of
25 the truth: and they who have been taken captive by the accuser † may recover themselves out of his snare, to the will of God⁵.

CH. III. But know this, that in the last days difficult times
2 will come. For men will be lovers of their own selves, lovers of wealth, boasters, proud, blasphemers, disobedient
3 to parents, unthankful, unholy, without natural affection, covenant-breakers, false accusers, incontinent, fierce, haters
4 of good men, treacherous, rash, vain, lovers of pleasure more than lovers of God; having a form of godliness, but
5 denying its power: from such also turn away. For of such
6

¹ Gr. seal. ² of Christ, R. T. ³ Or, faithfulness, N. m. ⁴ patient of wrong, Wakefield. ⁵ Gr. to his will.

* Mr. Wakefield translates, "who call themselves by the name of the Lord with a pure heart." This is favoured by the Armenian and Coptic versions. See Griesbach.

† that is, they who through fear of calumny and persecution have apostatized from the Christian faith. 1 Tim. iii. 6, 7, 11. See Simpson on the Existence of the Devil, p. 147: "taken captive by the devil," N.

are those that enter into families, and lead captive weak
 7 women laden with sins, led away by many *evil* desires, ever
 learning, and never able to come to the knowledge of the
 8 truth. Now as Jannes and Jambres withstood Moses, so
 these also withstand the truth: men of corrupt minds, re-
 9 probate concerning the faith. But they will not proceed
 far: for their folly will be manifest to all *men*, as that of
 the others also was.

10 But thou hast fully known my doctrine, manner of life,
 11 purpose, faith¹, long-suffering, love, patience, persecutions,
 sufferings; what things befel me at Antioch, at Iconium, at
 Lystra, what persecutions I endured: but out of all the
 12 Lord delivered me. Yea, and all that would live religiously
 13 in Christ Jesus, will suffer persecution: and evil men and
 seducers will grow worse and worse, deceiving and being
 14 deceived. But continue thou in the things which thou hast
 learned, and hast been assured of, knowing from whom thou
 15 hast learned *them*; and that from a child thou hast known
 the holy scriptures, which are able to make thee wise unto
 16 salvation, through² the faith which *is* in Christ Jesus. All
 scripture given by inspiration of God * *is* also profitable for
 teaching, for reproof, for correction, for instruction in righte-
 17 ousness: that the man of God may be perfect, perfectly fit-
 ted to all good works.

CH. IV. I charge *thee*³ before God, and *before* Jesus Christ⁴
 who will hereafter judge the living and the dead, and by
 2 his appearance⁵ and his kingdom; preach the word; be
 urgent in season, out of season; confute, rebuke, exhort,

¹ Or, faithfulness, N. m. ² Or, by faith in Christ Jesus, N. m. ³ I charge thee therefore, R. T. and N. ⁴ the Lord Jesus Christ, R. T. ⁵ at his appearance, R. T. and N.

* All scripture is given by inspiration of God, and is profitable, &c. N. But in his note the Primate observes, that, "Some render, All scripture, given by inspiration of God, is profitable, &c. So Syr., the three Arabic versions, Vulg., Grotius, the English Bible of 1549, &c. Thus it is not defined what scripture was divinely inspired."

3 with all long-suffering and teaching. For the time will come when *men* will not endure sound teaching; but will heap to themselves teachers according to their own *evil* desires, having itching ears; and will turn away *their* ears from the truth, and will be turned to fables. But watch thou in all things, suffer hardships, do the work of an evangelist, fulfil thy ministry.

6 For I am now ready to be poured out, and the time of my departure is near. I have maintained¹ the good contest, I have finished *my* course, I have kept the faith. *As for* what remaineth, a crown of righteousness is laid up for me, with which the Lord, the righteous Judge, will reward me² at that day³: and not me only, but all those likewise who love his appearance.

9 Endeavour to come unto me speedily. For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. Now Tychicus I have sent to Ephesus. The cloke which I left at Troas with Carpus, when thou comest, bring *with thee*; and the books; *but* especially the parchments. Alexander the coppersmith hath done me much evil: the Lord reward⁴ him according to his works. Of whom beware thou also; for he hath greatly withstood our words. At my first defence none was with me, but all forsook me: may it not be laid to their charge. But the Lord stood with me, and strengthened me: that by me the preaching *of his gospel* may be fully known, and *that* all the gentiles may hear: and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

So Newcome's margin. In the text "contended a good contest." * which the Lord will give, N. ² great day: N. ⁴ will reward, *Mm.* and N.

19 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth: and Trophimus I
20 left sick at Miletus. Endeavour to come before winter.
Eubulus, and Pudens, and Linus, and Claudia, and all the
22 brethren, salute thee. The Lord Jesus Christ *be* with thy spirit. *The favour of God be with you.* *

* Amen. R. T. and N. The second *epistle* to Timothy, who was ordained the first bishop [or pastor] of the church of the Ephesians, when Paul had appeared a second time before the Cæsar (or emperor) Nero. R. T. Dr. Lardner conjectures that it was written from Rome soon after the commencement of his first imprisonment, when his friends were permitted to visit him in his own house. From the directions ver. 9, 11, 13, 21, it is plain that the apostle did not consider himself as in immediate danger.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

1 **PAUL**, a servant of God, and an apostle of Jesus Christ,
(as to the faith of God's elect, and the acknowledgement of
2 the truth which is according to godliness; in hope of ever-
lasting life, which God, who cannot lie, promised before the
3 ancient dispensations; and in due time hath manifested his
word through that preaching which hath been committed
unto me, according to the appointment of God our Saviour;)
4 to Titus, *my* own son as to the common faith¹: favour,
mercy, and peace² from God the Father, and the Lord Je-
sus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set
right the things which are wanted, and appoint elders in
6 every city, as I directed thee: if any one be irreproachable,
the husband of one wife, having believing children, *who are*
7 not under accusation of dissoluteness, or disobedient. For
the bishop³ must be irreproachable, as the steward of God;
not self-willed, not soon angry, not a continuer at the wine,
8 not a striker, not greedy of base gains⁴; but a lover of hos-
pitality, a lover of good men, self-governed⁵, just, holy,
9 temperate; holding fast the true word as he hath been taught,
that he may be able both to exhort by sound doctrine⁶, and
to confute the gainsayers.

¹ Or, *my* true son according to our common faith. ² favour and mercy, R. T. peace *be to him*, N. ³ a bishop, N. Or, a superintendant, the same as a presbyter or elder. See ver. 5, and Acts xx. 17, 28. ⁴ filthy lucre, N. See ver. 11. ⁵ Or, discreet. ⁶ Or, by wholesome teaching.

10 For many are disobedient, vain-talkers, and deceivers,
 11 especially those of the circumcision : whose mouths must be
 stopped, who subvert whole families, teaching things which
 12 they ought not, for the sake of base gain. One of themselves,
 a poet ¹ of their own, hath said, " The Cretans are always
 13 liars, evil beasts, idle gluttons ²." This witness is true :
 wherefore reprove them sharply, that they may be sound in
 14 the faith; not giving heed to Jewish fables, and command-
 15 ments of men who turn away from the truth. To the pure
 all things *are* pure : but to those that are defiled, and un-
 believing, nothing *is* pure ; but even their mind and con-
 16 science are defiled. They profess to know God : but in
their works they deny *him*, being abominable, and disobe-
 dient, and to every good work reprobate.

CH. II. But speak thou the things which become sound doc-
 2 trine ; that the aged men be sober, grave, self-governed ³ ;
 3 sound in faith, in love, in patience : that the aged women
 in like manner *be* in behaviour as becometh holy persons,
 not false accusers ⁴, not enslaved ⁵ to much wine, teachers
 4 of good things ; that they may instruct the young women to
 5 love their husbands, to love their children, *to be* self-go-
 verned ⁶, chaste, keepers at home ⁶, good, submissive to their
 own husbands, that the word of God be not evil spoken of.
 6 In like manner exhort the young men to be self-governed :
 7 in all things showing thyself a pattern of good works ; in
 8 doctrine *showing* uncorruptness, gravity, sound speech which
 cannot be condemned ; that he who is of the contrary *part*
 9 may be ashamed, having no evil thing to say of us ⁷. *Exhort*
 servants to submit themselves to their own masters, *and* to
 10 please *them* well in all things, not contradicting, not thiev-
 ing ⁸, but showing all good fidelity ; that they may adorn
 the doctrine of God our Saviour in all things.
 11 For the favour ⁹ of God hath appeared, which bringeth

¹ Gr. prophet. ² slow gluttons. N. ³ Or, discreet. ⁴ Gr. devils. ⁵ Or,
 addicted. ⁶ workers at home, Ms. ⁷ of you. R. T. ⁸ Or, embezzling.
⁹ Or, gracious gospel, N. m.

12 salvation to all men, teaching us that we should deny ungodliness and worldly desires, and live soberly, and righteously, and religiously, in this present world¹; looking for the happy *end of our hope*², and the glorious appearance of the great God, and of our Saviour Jesus Christ; who gave himself for us, that he might redeem³ us from all iniquity, and purify to himself a peculiar people, zealous of good works. These things speak, and exhort, and reprove with all authority. Let no man despise thee.

CH. III. Put *men* in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 to speak evil of no man, not to be contentious, *but* gentle, 3 showing all meekness to all men. For we ourselves also were formerly unwise, disobedient, deceived, slaves to various desires⁴ and pleasures, living in maliciousness and envy, 4 odious, *and* hating one another. But when the kindness of 5 God our Saviour and *his* love toward man appeared; he saved us^{*}, not by works of justification[†] which we did, but according to his mercy, by the washing of regeneration[‡], 6 and the renovation of the holy spirit[§]; which he shed on 7 us richly, through Jesus Christ our Saviour; that, having been justified through his favour, we might become heirs as 8 to the hope of everlasting life. These are true words, and these things I will that thou strongly affirm; so that those who have believed in God may be careful to maintain good

¹ Or, this present age, or life. ² Or, our blessed hope, N. m. ³ Or, deliver. ⁴ many *evil* desires, N.

* he delivered us from our heathen state, and introduced us to the privileges of the gospel.

† not by submission to the Mosaic ritual. The apostle treats this subject at large in the epistles to the Romans and the Galatians. See Rom. iii. 28; v. 1.

‡ that is, by Christian baptism, by which the convert publicly professes faith in Christ, and becomes entitled to the privileges of the gospel covenant, and is, as it were, born into a new world.

§ that is, by the gifts of the holy spirit, which prove that the believer is really introduced into this new covenant, and admitted into the family of God. See Rom. viii. 16. "renewing of our minds through the holy spirit," N.

works¹. These are the things which are good and profitable
 9 among men. But avoid foolish questions, and genealogies,
 and contentions, and strifes about the law; for they are un-
 10 profitable and vain. Reject² a fomer of divisions³, after
 11 the first and second admonition; knowing that such an one
 is perverted, and sinneth, being self-condemned.
 12 When I shall send to thee Artemas, or Tychicus, endea-
 vour to come unto me to Nicopolis: for I have determined
 13 to winter there. Diligently conduct on their way Zenas the
former teacher of the law; and Apollos; that nothing may
 14 be wanted by them. And let our *disciples* also learn to
 maintain good works for necessary uses; that they be not
 15 unfruitful. All that are with me salute thee. Salute those
 who love us in the faith. *The favour of God be with you all.* *

¹ Or, may study to be foremost in good works. Wakefield. ² Or, Have no company with, Lindsey's Hist. View, p. 132. Fuge, Schleusner. See Rosenmuller. ³ a heretic, N. See Wakefield. 1 Cor. xi. 19. Rom. xvi. 17.

* Amen. R. T. The epistle to Titus, who was ordained the first bishop (or pastor) of the church of Crete, was written from Nicopolis of Macedonia. R. T.

THE EPISTLE OF PAUL TO PHILEMON.

1 **PAUL**, a prisoner for Christ Jesus, and Timothy *our* brother, to Philemon our beloved, and *our* fellow-labourer,
 2 and to *our* beloved Apphia¹, and to Archippus our fellow-
 3 soldier, and to the church² in thy house: favour *be* to you
 and peace from God our father, and *from* the Lord Jesus
 Christ.

4 I thank my God, making mention of thee always in my
 5 prayers, (hearing of thy faith and love, which thou hast to-
 6 ward the Lord Jesus, and to all the saints,) that thy par-
 taking of the faith may become effectual, in the knowledge
 of every good thing which is among us³ as concerning Christ
 7 [Jesus]. For we have great joy⁴ and comfort on account
 of thy love, because the minds⁵ of the saints are refreshed
 by thee, brother.

8 Wherefore, though I have much freedom of speech in
 9 Christ to enjoin thee what is fit; yet because of *my* love, I
 rather beseech *thee*, as Paul⁶ the aged, and now a prisoner
 10 also for Jesus Christ, I beseech thee, for my son⁷ whom I
 11 have begotten in [my] bonds, Onesimus: who formerly *was*
 unprofitable to thee, but *is* now profitable to thee and to me:
 12 whom I have sent again: do thou therefore receive him,
 13 that is, myself⁸: whom I was willing to retain with me, that

¹ Or, to Apphia, our sister, Mss. ² the church *which assembleth*, N. in the margin, congregation. ³ among you, R. T. ⁴ thankfulness, Mss. ⁵ So Wakefield. Gr. bowels, N. ⁶ Or, in the character of Paul, N. m. ⁷ I beseech thee, *I say*, for my son Onesimus, whom, &c. N. ⁸ my own bowels, N. and Gr.

in thy stead he might have ministered to me in *my* bonds for
 14 the gospel: but without thy consent I would do nothing:
 that thy benefit might not be as it were of necessity, but
 15 willingly. For perhaps he therefore departed for a time,
 16 that thou mightest receive him for ever; no longer as a
 servant¹, but *as* above a servant¹, a beloved brother: es-
 pecially *so* to me; but how much more to thee, both in the
 17 flesh and in the Lord! If therefore thou consider me *as thy*
 18 companion², receive him as myself. But if he have wronged
 thee *in* any thing, or owe *thee any thing*, put that to my ac-
 19 count: I Paul have written *it* with my own hand, I will
 repay *it*: however, I do not say to thee that³ thou owest to
 20 me even thy own self. Yes, brother, let me have joy of thee
 21 in the Lord: refresh my feelings⁴ in Christ⁵. Having con-
 fidence in thy compliance⁶, I have *thus* written to thee,
 22 knowing that thou wilt do even more than I say. At the
 same time also prepare me a lodging; for I trust that through
 your prayers I shall be graciously given unto you.
 23 Epaphras, my fellow-prisoner in Christ Jesus, salutes
 24 thee. *Also* Mark, Aristarchus, Demas, Luke, my fellow-la-
 25 bourers⁷. The favour of our Lord Jesus Christ *be* with
 your spirit. *

¹ i. e. slave, N. m. ² Or, "as a friend," or, "as a sharer with thee in what thou hast." ³ Or, not to say unto thee that, N. m. ⁴ Wakefield: bowels, N. and Gr. ⁵ in the Lord. R. T. ⁶ Or, In confident expectation of thy compliance. ⁷ Epaphras, &c. my fellow-labourers, salute thee. R. T. and N.

* Amen. R. T. The epistle to Philemon was written from Rome by Onesimus a domestic. R. T.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

1 **GOD** who, in several parts, and in several manners, for-
 2 merly spake to *our* fathers by the prophets, in the last of
 these days ¹ hath spoken to us by *his* Son, whom he hath ap-
 pointed heir of all things, for whom also he constituted the
 3 ages ^{*}: who, being a ray of his brightness, and an image of
 his perfections ², and ruling all things by his powerful
 word [†], when he had by himself made a cleansing of [*our*]
 sins [‡], sat down on the right hand of the Majesty [§] on high;
 4 having been made so much greater than those messengers ^{||},
 as he hath obtained [¶] a more excellent name than they.

¹ in these last days, R. T. and N. ^{*} So Wakefield. "who, being the bright-
 ness of *his* glory, and *the* express image of his person," N. ² the *divine* Ma-
 jesty, N. [¶] Gr. inherited.

^{*} *ai* *s*, for whom. For this sense of *ai*, with a genitive, see Grotius in loc.
 Schleusner in verb., and Mr. Lindsey's Second Address, p. 297. *ages*,
 "This word," says Dr. Sykes (in loc.) "does not signify the heavens and
 earth, and all things in them; but it means properly ages, or certain periods of
 time:" the Antediluvian, the Patriarchal, the Mosaic ages or dispensations.
 These were all intended to prepare the way for the age or dispensation of the
 Messiah. Abp. Newcome adopts the common translation, "by whom he made
 the worlds also." Ages: the plural for the superlative singular. See Eph. i.
 10; ii. 2. 1 Cor. x. 11. Tit. i. 3. Heb. ix. 26. Simpson's Ess. viii. With this
 interpretation of *ages*, *ai* may retain its usual signification of the instru-
 mental cause: q. d. by whom he introduced this his chief dispensation to man-
 kind.

[†] ruling and directing all things in the new dispensation, by authority de-
 rived from the Father. Gr. "the word of his power."

[‡] when he had made a cleansing of our sins by *the sacrifice of himself*, N. But
 the judicious reader will observe that the words in Italics are not in the origi-
 nal. Cleansing of sin is bringing us out of an unholy into a holy state.

[§] i. e. the prophets, who are mentioned in the first verse. See Wakefield.
 the angels, N.

5 For to which of those messengers¹ spake *God* at any time, "Thou art my Son, this day I have adopted thee?" and again, "I will be to him a Father, and he shall be to me a Son?" And when *God* bringeth again * the Firstborn into the world, he saith, "And let all the messengers of 6 *God* pay homage to him†." And of these messengers *the scripture* saith², "Who maketh the winds his messengers³; 7 and flames of lightning his ministers." But to the Son *he saith*, "God is thy throne‡ for ever and ever; a sceptre of 9 rectitude is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy 10 companions:." And, "Thou, Lord, in the beginning didst lay the foundation of the earth: and the heavens are the 11 works of thy hands: they will perish; but Thou wilt remain⁴: and they all will grow old as *doth* a garment; and like a vesture thou wilt fold them up, and they will be 12 changed; but Thou art the same, and thy years will not fail⁵." But to which of those messengers⁷ said he at any time, "Sit thou on my right hand, until I make thine ene-

¹ the angels, N. See ver. 4. Messengers and prophets are used synonymously, 2 Chron. xxxvi. 15, 16. Haggai i. 13. Sn. ² begotten thee, Gr. and N. ³ So Wakefield. And of the angels he saith, N. ⁴ angels, N. messengers, N. m. ⁵ N. m. fellows, N. all who like him were messengers from God to men. ⁶ remainest, N. ⁷ the angels, N.

* i. e. after his resurrection, by which he became the first-born from the dead, Col. i. 18. Rev. i. 5. See Peirce and Newcome.

† i. e. Let all the prophets and messengers of God acknowledge him as their superior. "Let all the angels of God worship him," N. cited from Deut. xxxii. 43. LXX. where it is spoken of the Hebrew nation, and therefore cannot be understood of religious worship. See Sykes on Heb. i. 6.

‡ Wakefield, Lindsey. "Thy throne, O God, &c." &c. N. "God is the support of thy throne," Sykes.

§ This is a quotation from Psalm cii. 25. The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ. "To show (says Mr. Emlyn, Works, vol. ii. p. 340,) how able his God, who had anointed him, was to make good and maintain what he had granted him, a durable kingdom for ever and ever," See Mr. Lindsey's Sequel, p. 488.

14 mies thy footstool?" Are they not all servants*, sent forth to serve the future heirs of salvation †?

CH. II. For this cause we ought to give the more earnest attention to the things which we have heard, lest at any time
2 we let *them* escape *us*. For if the words *which were* spoken by messengers ‡ were steadfast, and every transgression and disobedience received a just recompense of punishment;
3 how shall we escape, if we have neglected so great salvation, which began to be spoken by the Lord, *and* was con-
4 firmed to us by those that heard *him*; God bearing witness at the same time¹, by signs and wonders and various mighty works; and distributions of the holy spirit, according to his own will?

5 For § *God* hath not subjected to angels the succeeding
6 age², of which we speak. But *David*³ hath somewhere tes-

¹ Or, "God bearing joint-witness," viz. with the apostles, &c. ² Or, "future world," Gr. "that future dispensation," Wakefield. Isaiah ix. 6, the Messiah is predicted as the Father of the age to come. See Sykes. ³ Gr. one hath.

* Gr. and N. "ministering spirits." The word *spirit* is a Hebraism to express a person's self, v. g. 1 Cor. ii. 11. the spirit of a man is a man, is a man himself: the spirit of God is God himself. 2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit, i. e. with thee. Here the former prophets are called ministering spirits, i. e. they were ministers or servants, whereas Christ appeared under the character of a Son.

† So Wakefield. "those who will be heirs of salvation," N. Rather, those who were about to be heirs of salvation, i. e. the former prophets were appointed for the encouragement and the confirmation of the faith of those who were at a future time to be delivered by Christ from the yoke of the law, or from the bondage of idolatry and vice.

‡ i. e. by former prophets and teachers, in contradistinction to the Messiah, who is called a son, and appointed a ruler. Angels, N.

§ Or, "Moreover," as introducing a collateral argument or fact. The writer having already proved that Christ was superior to angels, viz. to all preceding prophets and messengers from God, now proceeds, through the remainder of this chapter, to prove that he is in his nature inferior to angels considered as beings of an order superior to mankind, for that the nature of his commission required that he should be a proper human being. It is no objection that he uses the word angel in a different sense without giving notice of the change. This incorrectness of style is not uncommon in the sacred writers, and the author has before availed himself of the ambiguity of the word angel, ch. i. 7. For the use of *καὶ* as a connecting and not an illative particle, see Matt. i. 18, James i. 7. Heb. ii. 8,

tified, saying, "What is man, that thou art mindful of him?
 7 or the son of man, that thou regardest him? Thou madest
 him a little lower than the angels; *but* thou hast crowned
 8 him with glory and honour *, thou hast subjected all things
 under his feet." Now in that he hath subjected all things
 to him, he hath left nothing *that is* not subjected to him. But
 9 now we do not see all things subjected to him. But we see
 Jesus for the suffering of death crowned with glory and ho-
 nour, who was made a little lower than the angels †, that, by
 the favour ¹ of God, he might taste death for every man ‡.
 10 For it became Him for whom *are* all things, and by whom
are all things, *in* bringing many sons to glory, to make the
 11 author of their salvation ² perfect through sufferings. For
 both *Christ* that sanctifieth, and those that are sanctified,
are all of one *Father*: for which cause *Christ* is not ashamed
 12 to call them brethren; saying, "I will declare thy name to
 my brethren; in the midst of the congregation I will praise
 13 thee." And again, "I will put my trust in him." And
 again, "Behold, I, and the children whom God hath given
 14 me." Since then the children are partakers of flesh and
 blood, *Christ* himself also in like manner partook of them §;

¹ i. e. gratuitous goodness, N. m. * Or, to make the leader of their salvation, who is conducting many sons to glory.

* "and hast set him over the works of thy hands," R. T. and N. in brackets. This passage is cited from the eighth Psalm, and can therefore be applied to Christ only by way of accommodation. The apostle Paul reasons upon the same passage in a similar manner, 1 Cor. xv. 25—27, which is a presumptive proof that the epistle to the Hebrews was either written by him, or by some person, perhaps Barnabas, or Luke, who was an associate with him, and familiarly acquainted with the apostle's style of thinking and reasoning.

† "was made a little lower than the angels," i. e. by nature, like other men, and not by the voluntary assumption of a human form: See ver. 7.

‡ To taste death for every man is to die for the benefit of all mankind, Jew and gentile. Sykes. All were admissible into that new covenant, of which the death of Christ was the ratification.

§ As the children were human beings, so their deliverer was a being of the same rank, and not an angel, or superior spirit. The words might be rendered, 'Since then the children partook in common of flesh and blood, he also completely shared in the same.' See Peirce in loc.

that through death he might destroy him who hath the power
 15 of death, that is, the devil * ; and might deliver those who,
 through fear of death, were all their lifetime subject to
 16 slavery. For indeed *Christ* helpeth not angels † ; but he
 17 helpeth the seed of Abraham. Wherefore it behoved him
 to be like ¹ his brethren in all things; that he might be a
 compassionate and faithful high-priest in things *relating to*
 God, to make reconciliation for the sins of the people ‡.
 18 For in that he himself hath suffered, having been tempted,
 he is able to assist those that are tempted.

CH. III. Wherefore, holy brethren, partakers of a heavenly
 calling², consider the Apostle and High-priest of our pro-
 2 fession, Jesus³; who was faithful to him that appointed
 him, as Moses also *was faithful* in all the household of God⁴.
 3 For this *person* was counted worthy of more glory than
 Moses, inasmuch as he who framed the household hath
 4 more honour than the household. (For every household is
 framed by some one; but he who framed all things, *is God*.)
 5 And Moses indeed *was faithful* as a servant, in all the house-
 hold of God⁵; for a testimony to those things which were
 6 to be spoken afterward: but Christ, as a Son, over the
 household of God⁵; whose household we are, if we keep the
 confidence and the glorying of *our* hope firm to the end.

¹ to be made like, N. "It was right for him in all things to be like unto his brethren." Wakefield. ² the heavenly calling, N. ³ [Christ] Jesus, R. T. and N. ⁴ See Wakefield. "the household committed to him," N. Gr. "in all his household." ⁵ See ver. 2.

* "The devil;" or, more probably, "the accusing power," i. e. the law, which passed the sentence of death without remission, and which is abolished by Christ.

† Or, "For truly it," i. e. the fear of death, or death itself, "doth not lay hold of" or seize on "angels, but of the seed of Abraham it doth lay hold." See Theol. Rep. vol. v. p. 164.

‡ The expression is remarkable: *us reconciliatus* *was* *ἀναγνους*, not to propitiate God, but to propitiate the *sins* of the people. q. d. to pacify them, to silence their invocations of condemnation. The meaning probably is, to remove all legal obstructions and disqualifications, so that those who were excluded as *sinner*s from the privileges of the old covenant might be admitted to the benefits of the new dispensation, and might be called and made *holys*. See Theol. Rep. *ibid*.

7 Wherefore, as the holy spirit saith, "To-day, if ye shall
8 hear his voice, harden not your hearts, as in the provoca-
9 tion¹, in the day of trial² in the desert: where your fathers³
10 tried me, proved me, and saw my works forty years: where-
fore I was grieved with that generation, and said, 'They
always err in heart⁴; and they have not known my ways:'
11 upon which I swear in my anger, 'They shall not enter'
12 into my rest:'" *so likewise* take heed, brethren, lest there
be in any of you an evil heart of unbelief, in falling away
13 from the living God: but exhort one another daily, while
it is called to-day: lest any of you be hardened through the
14 deceitfulness of sin. For we are made partakers of Christ,
if we retain the beginning of our confidence firm to the end;
15 while it is said, "To-day, if ye shall hear his voice, harden
16 not your hearts, as in the provocation⁶." For some, when
they had heard, provoked⁷: however, not all who came out
17 of Egypt under Moses. But with whom was *God* grieved
forty years? *was it* not with those who sinned, whose car-
18 cases fell in the desert? And to whom did he swear that
they should not enter into his rest, but to those who believ-
19 ed not? So we see that they could not enter in, because of
unbelief.

CH. IV. Let us fear therefore, lest, a promise being left of en-
tering into his rest⁸, any of you should appear to come short
2 of it. For unto us glad tidings have been proclaimed, as
well as unto them; but the word which they heard did not
profit them, not being mixed with faith in those that heard
3 it. For we that have believed enter into rest⁹, as *God*
saith; "So I swear in my anger, 'They shall not enter

¹ provocation of me, N. ² the day of trying me, N. ³ when your fathers, N.
⁴ err in their hearts, N. ⁵ Gr. if they shall enter. ⁶ See ver. 8. ⁷ pro-
voked God: N. ⁸ God's rest, N.

* The writer here represents the state of things under the gospel dispensa-
tion as a sabbath, which we enter upon and solemnize by faith in Christ. "Shall
enter into rest," N. The public version is more correct, "do enter into rest."

into my rest :³” although *his* works were finished from the
 4 foundation of the world. For *Moses* somewhere speaketh
 thus of the seventh *day*, “And God rested on the seventh
 5 day from all his works.” And in this *place it is said* again,
 6 “They shall not enter into my rest.” Since therefore it re-
 maineth that some *must* enter therein, and those to whom
 glad tidings were first proclaimed entered not in because of
 7 unbelief; *God* again limiteth a certain day, saying by Da-
 vid, “To-day,” after so long a time; as it is said, “To-day
 8 if ye shall hear his voice, harden not your hearts.” For if
 Joshua had given them rest, then *God* would not afterward
 9 have spoken of another day. There remaineth therefore a
 10 keeping of rest to the people of God. For he that hath en-
 tered into *God’s* rest, hath rested also from his own works,
 11 as *God* *did* from his. Let us earnestly endeavour¹, there-
 fore, to enter into that rest; lest any man fall after the same
 12 example of unbelief. For the word of *God* is lively² and
 powerful, and sharper than any two-edged sword, and
 pierceth [even] to the dividing asunder of soul and spirit, and
 of the joints and marrow, and is a discerner of the thoughts
 13 and intentions of the heart: nor is there any creature that
 is not manifest before it: but all things *are* naked and open-
 ed to the eyes of Him with whom we have to do³.
 14 Having therefore a great High-priest, that hath passed
 into the heavens⁴, Jesus the Son of God, let us hold fast
 15 *our* profession. For we have not a High-priest who can-
 not have compassion for our infirmities; but one who was
 tempted⁵ in all things like ourselves, *though* without sin.
 16 Let us therefore come with confidence to the throne of fa-
 vour, that we may obtain mercy, and receive favour for sea-
 CR. v. sonable help. For every high-priest taken from among
 men, is appointed for men in things *relating* to God, that he

¹ Let us endeavour, N. See Wakefield.

whom we must give account. N. m.

⁵ Or, tried, N. m.

² Or, animated, N. m.

³ Or, to

⁴ through the heavens, Wakefield.

2 may offer gifts and sacrifices for sins; being one who can
be mildly affected toward the ignorant, and those that wander
out of the way; since he himself also is compassed with
3 infirmity. And because of this *infirmity* he ought, as for
the people, so for himself also, to offer *sacrifices* for sins *.
4 And no man taketh this honour to himself, but he that is
5 called of God, as *was* Aaron. So Christ also glorified not him-
self to be made a high-priest; but *God* who said unto him,
6 “Thou art my Son, to-day I have adopted¹ thee:” as *God*
saith also in another *psalm*, “Thou art a priest for ever,
7 according to the order of Melchisedec.” And *Christ*, when,
in the days of his flesh, he had offered up prayers and sup-
plications with a strong cry, and *with* tears, to him that was
able to save him from death, and was heard for his godly
8 reverence², though he was a Son, yet learned obedience by
9 the things which he suffered; and, having been made per-
fect, became the author of eternal salvation to all that obey
10 him; having been called by³ God a High-priest according
11 to the order of Melchisedec: of whom we have many things
to say, and hard to be explained, since ye are dull of hearing.
12 For whereas, by this time, ye ought to be teachers, ye
have need that one teach you again which *are* the first ele-
ments of the oracles of God; and are become such as have
13 need of milk, and not of strong food. For every one who
partaketh of milk is unskilled in the doctrine of justification:
14 for he is a babe: but strong food belongeth to perfect men⁴,
even to those who, by use⁵, have their senses exercised to
the discernment both of good and evil.

CH. VI. Wherefore let us leave discoursing on the principles
of the doctrine of Christ, and go on to perfection; not laying
again the foundation of repentance from dead works, and

¹ Begotten thee, N. and Gr. ² Or, and was delivered from fear. ³ called
of God, N. ⁴ Or, full-grown men, ⁵ by reason of use, N.

* In what sense Christ is said to offer a sacrifice for sin for himself is ex-
plained in the note upon chap. vii. 27.

2 of faith toward God, of the doctrine of baptisms*, and of putting on of hands, and of *the* resurrection of the dead, and 3 of *the* everlasting judgement: and this will we do, if God permit.

4 For *it is* impossible † to renew those unto repentance who have been once enlightened, and have tasted the heavenly 5 gift, and have been made partakers of the holy spirit, and have tasted the good word of God, and the mighty works of 6 the succeeding age ‡, and *yet* have fallen away; since they again crucify to themselves the son of God, and expose *him* 7 to public shame. For the land which drinketh¹ in the rain that often cometh upon it, and produceth herbage² useful to those for whom it is tilled, receiveth blessing from God: 8 but that which beareth thorns and briers *is* rejected, and *is* near being cursed; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things which belong to salvation, though we thus speak. 10 For God *is* not unjust, *so as* to forget your work and the love³ which ye have shown toward his name, in that ye have 11 ministered to *the wants* of the saints, and *still* minister. But we desire that every one of you show the same earnestness, 12 to the full assurance of *your* hope unto the end: that ye be not slothful, but imitators of those who through faith and 13 patience inherit the promises. For when God made *his* promise to Abraham, because he could swear by no greater, 14 he sware by himself, saying, “Assuredly I will greatly bless 15 thee, and I will greatly multiply thee⁴.” And accordingly⁵,

¹ hath drunk, N. ² bringeth forth herbe, N. ³ and labour of love, R.T.

⁴ Gr. blessing I will bless thee, and multiplying I will multiply thee. ⁵ afterward, N.

* i. e. of christian baptism: the plural for the singular superlative. Comp. Eph. iv. 5. Sn.

† “It is highly difficult. Compare Mark x. 23. 27. It is impossible, because whatever could be said or done to that end had been said and done already.” Le Clerc on Hammond. Newcome.

‡ Or, of the age that was to come. “The miraculous powers of the Christian dispensation,” Ch. ii. b. Newcome.

where *Abraham* had waited patiently, he obtained the promise. For men indeed swear by one *that is* greater: and an oath for confirmation *is* to them an end of all gain-saying. In which *matter* God, being more abundantly willing to show unto the heirs of the promise the unchangeableness of his counsel, interposed by an oath: that by two unchangeable things, in which *it was* impossible for God to speak falsely, we may have¹ strong comfort, who have fled for refuge to lay hold on the hope set before us; which *hope* we have as a sure and steadfast anchor of the soul, and as entering into *the part* within the veil: whither *our* forerunner hath entered for us, *even* Jesus, made a high-priest for ever, according to the order of Melchisedec.

CH. VII. For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom even Abraham gave a tenth *part* of all *the spoils*, first being by interpretation king of righteousness, and then king of Salem also, which is, king of peace, without *recorded* father, without *recorded* mother, without pedigree², having neither beginning of days nor end of life³, but resembling the Son of God, continueth a priest perpetually. Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth *part* of the spoils. And indeed those that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people accord-

¹ might have, N. ² N. m. genealogy, N.

³ Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield, who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers. See his note. The short account of Melchisedec is contained in Genesis xiv. The writer runs a parallel between Melchisedec and Christ. Melchisedec was a priest, though not of a priestly family: of the termination of his priesthood we have no account: he was a king as well as a priest; and of an order superior to Aaron, who virtually paid tithes to Melchisedec in his ancestor Abraham. In all these respects Melchisedec is a type of Christ, who is a priest after the order of Melchisedec, and not after the order of Aaron.

ing to the law, that is, from their own brethren, though these
 6 are descendants of Abraham¹: but he whose pedigree is not
 from *the same stock with* them, received tithes from Abra-
 7 ham, and blessed him that had the promises. Now, with-
 8 out all contradiction, the less is blessed by the greater. And
 here men who die receive tithes; but there he *received them*,
 9 of whom it is witnessed that he liveth. And, if I may so
 speak, Levi also, who receiveth tithes, payed tithes by Abra-
 10 ham. For he was yet unborn², when Melchisedec met him.
 11 If therefore perfection were by the Levitical priesthood,
 (for under it the people received the law³;) what further
 need *was there* that another priest should rise according to
 the order of Melchisedec, and that he should not be called
 12 according to the order of Aaron? For, the priesthood being
 changed, there is⁴ of necessity a change of the law also.
 13 Now⁵ he of whom these things are spoken belongeth to
 another tribe, of which no man gave attendance at the altar.
 14 For *it is* manifest that our Lord sprang out of Judah⁶; of
 which tribe Moses spake nothing concerning *the* priesthood.
 15 And it is still far more evident; because another priest
 ariseth according to the likeness of Melchisedec, who be-
 16 came *such*⁷, not according to the law of a carnal command-
 17 ment, but according to the power of an endless⁸ life: for
*the scripture*⁹ witnesseth, "Thou *art* a priest for ever, ac-
 18 cording to the order of Melchisedec." For indeed there is
 a disannulling of the former commandment, because of its
 19 weakness and unprofitableness, (for the law made nothing
 perfect)¹⁰ but the bringing in of a better hope, by which we
 20 draw near to God. And inasmuch as *he became a priest* not
 21 without an oath: (for those were made priests without an

¹ their brethren, though these come out of the loins of Abraham, N. ² So Wakefield. He was then in the loins of his father, Gr. and N. ³ Or, for concerning it, the people received a law. See Peirce. ⁴ there is made, N. ⁵ For, Gr. N. See Wakefield. ⁶ For it *was* plain of old that our Lord was to spring, &c. Wakefield. ⁷ Or, if after the likeness of Melchisedec there arise another priest who has become such, &c. ⁸ Gr. indissoluble. ⁹ God, N. ¹⁰ N. omits the parenthesis, and places a period at the end of ver. 13.

oath; but this with an oath, by him who said to him, "The Lord sware, and will not repent, 'Thou *art* a priest for ever, according to the order of Melchisedec;'" by so much was Jesus made the surety of a better covenant. And they indeed were many priests, because they were not suffered to continue, by reason of death: but this person, because he continueth for ever, hath a priesthood which passeth not from one to another. Wherefore he is able to save also in the fullest degree those who come to God by him, since he ever liveth to interpose for them*. For such a high-priest even¹ became us, *who is* holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not, as the high-priests, daily to offer up sacrifice, first for his own sins, *and* then for those of the people: for this he did once *for all*, when he offered up himself†. For the law appointeth men high-priests that

¹ such a high-priest became us, R. T. and N.

* "to make intercession for them." N. See Sykes. "To officiate, to discharge the office of a high-priest in their behalf," Comm. and Essays, vol. ii. p. 265. The word *προσχω* is of very general import. It signifies interposing in any way, either for or against another. It is applied to Christ only twice in the New Testament, here and Rom. viii. 34. There is no reason to limit the sense to intercession, or praying for or against another. "The perpetual intercession of Christ here noted," says Mr. Lindsey, (Seq. p. 88, note) "may, perhaps, be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved." Perhaps it may mean that Christ in his exalted state is exerting his powers in some unknown way for the benefit of his church. This text gives no countenance to the custom of offering prayers to God through the intercession of Christ. The only remaining places in which the word *προσχω* occurs in the New Testament are Acts xxvii. 24. Rom. viii. 27; xi. 2.

† *This he did*, i. e. offer up sacrifice, first, for his own sins. But Christ in a moral sense was sinless. See ver. 26, and ch. iv. 15. His sins therefore were merely ceremonial; that is, being a descendant of the house of Judah, ver. 14, he was, as to the priesthood, in an unconsecrated state. And as Aaron was consecrated to his priestly office by the blood of animal sacrifices, so Christ was consecrated to his nobler office by the sacrifice of himself. This way of representing the death of Christ was adapted to conciliate the prejudices of the Hebrew Christians. Moreover, as the posterity of Aaron were successively removed by death, ver. 23, successive priests were consecrated by successive sacrifices; but Christ lives for ever, and has no successor. Also, priests under the law were subject to infirmity, and might desecrate themselves by ceremonial

have infirmity; but the word of the oath, which *was* after the law, *appointeth* the Son, who is made perfect¹ for ever.

CH. VIII. Now the sum of what has been said *is this*: We have such a high-priest, as sitteth on the right hand of the
 2 throne of the Majesty² in the heavens; a minister of the most Holy Place, and of the true tabernacle, which the Lord
 3 pitched, and not man. For every high-priest is appointed to offer gifts and sacrifices: wherefore *it is necessary* that
 4 this *High-priest* also have somewhat to offer. For if he were on earth he would not be a priest; since there are
 5 [priests] that offer gifts according to the law: who serve to the example and shadow of heavenly things, as Moses was instructed of God, when he was about to make the tabernacle. For, "See," saith God, "*that thou make all things according to the pattern which was shown thee on the*
 6 *mount.*" But now *our High-priest*³ obtained a more excellent ministry, by how much he is *the* mediator of a better
 7 covenant, which is established⁴ on better promises. For if that first *covenant* had been faultless, then no place would
 8 have been sought for *the second*. For, finding fault with those things⁵, God saith, "Behold, the days are coming⁶,

¹ "consecrated," Public Version. ² the *divine* Majesty, N. ³ Or, Christ, S. 7. N. m. ⁴ whose law hath been established, Wakefield. ⁵ Or, with them, i. e. the Jews. ⁶ the days come, N.

pollution, ver. 28; it was necessary, therefore, that they should be re-consecrated by the daily sacrifice. But Christ being incapable of ceremonial pollution, his one sacrifice was sufficient. He is now perfect for ever. But in the same sense in which Christ offered up a sacrifice for his own sins, in that very sense did he offer himself a sacrifice for the sins of the people. That is, not to appease the wrath of God for moral offences, which is an idea quite remote from the author's mind, and foreign to his argument; but, to consecrate believers, and to bring them out of an unholy into a holy state by a figurative application of the blood of Christ, as the Israelites were formerly purified and made ceremonially holy by the real sprinkling of the blood of animal victims. See ch. ix. 11—28. These observations must be carried in mind by the reader of this epistle, in order to understand the writer's language and doctrine in the ninth and tenth chapters concerning the priesthood of Christ. See Grotius and Crellius in loc. and in ch. v. ver. 3.

saith the Lord, when I will make ¹ a new covenant with the
 9 house of Israel, and with the house of Judah: not accord-
 ing to the covenant which I made with their fathers, in the
 day when I took them by the hand to lead them out of the
 land of Egypt: when they continued not in my covenant,
 10 and I regarded them not, saith the Lord: for this *is* the co-
 venant which I will make with the house of Israel after
 those days, saith the Lord: I will put my laws into their
 mind, and will write them on their hearts; and I will be to
 11 them a God, and they shall be to me a people. And they
 shall not teach every man his *fellow-citizen* ², and every man
 his brother, saying, 'K now the Lord:' for all shall know
 12 me, from the least [of them] to the greatest of them ³. For I
 will be merciful to their unrighteousness ⁴, and their sins
 13 and their iniquities I will remember no more." In that *God*
 saith, "A new covenant," he hath declared the former void ⁵.
 Now that which is declared void ⁶ and groweth old, *is* ready
 to disappear.

CH. IX. Now the first *covenant* ⁷ also had ordinances of wor-
 2 ship, and a worldly sanctuary. For the first tabernacle
 was prepared ⁸, which is called Holy; in which *was* the can-
 3 dlestick, and the table, and the shew-bread ⁹. And behind
 the second veil, the tabernacle which is called *the* Holy of
 4 Holies: having the golden censer, and the ark of the cove-
 nant covered all over ¹⁰ with gold, in which *was* the golden
 pot that had the manna, and Aaron's rod that budded, and
 5 the tables of the covenant: and above which were ¹¹ the
 cherubim of glory, shadowing the mercy-seat: of which
 6 things we cannot at present speak particularly. Now these
 things having been thus prepared, the priests enter always

¹ Or, complete, or execute. See Wakefield. ² his neighbour, R. T. ³ "of
 them" omitted in N. t. ⁴ Gr. unrighteousnesses, the plur. for sing. superla-
 tive. Sn. ⁵ he maketh the first old. N. See Schleusner. ⁶ decayeth, N.
⁷ the first tabernacle, R. T. ⁸ Or, the outer division of the tabernacle was
 fitted up. See Newcome's note. ⁹ Or, the setting forth of loaves. ¹⁰ Wake-
 field. overlaid round about, N. ¹¹ "above in the tabernacle were," &c. N.

into the first tabernacle¹, performing the services of God:
 7 but into the second the high-priest alone *entereth* once every
 year, not without blood, which he offereth for himself, and
 8 for the sins of ignorance of the people²: the holy spirit sig-
 nifying this, that the way into the most Holy Place is not
 9 yet laid open, while the first tabernacle yet standeth³: which
tabernacle is a figure for the present time, in which gifts
 and sacrifices are offered, which cannot make him that wor-
 10 shipeth perfect as concerning *his* conscience: *consisting*
 only in meats and drinks, and different washings, and carnal
 ordinances, imposed till the time of reformation.
 11 But Christ, a high-priest of the future good things, being
 come, entered once for all into the most Holy Place⁴,
 through the greater and more perfect tabernacle, not made
 12 by hands, that is, not of this *present* building; nor by the
 blood of goats and calves, but by his own blood; having ob-
 13 tained⁵ an everlasting redemption. For if the blood of
 bulls and of goats, and the ashes of a heifer sprinkling the
 14 unclean, sanctify to the cleansing of the flesh; how much
 more shall the blood of Christ, who through the everlasting
 spirit⁶ offered himself spotless to God, cleanse your con-
 science⁷ from dead works[†], that ye may serve the living
 15 God? And for this cause *Christ is the mediator of the new*
covenant; that, death having taken place for the redemp-
 tion of the transgressions under the first covenant⁷, those

¹ Or, the outer tabernacle. ² So Macknight. the errors of the people: N.

³ Or, while the outer tabernacle is still standing. ⁴ But Christ having be-
 come a high-priest of future good things, entered once into the most Holy
 Place, N. ⁵ having obtained for us, N. ⁶ "our conscience," Mm.

⁷ N. supplies the words, "by his death."

* who offered himself with a spotless mind unto God, Wakefield, who, with
 the Ethiopic, leaves out *our*, "everlasting." The Clermont and some other
 copies read *ἀγιος*, "the holy spirit," which is supported by the Coptic and the Vul-
 gate versions. The phrase "everlasting spirit" is very unusual: but if admit-
 ted as genuine, it must signify that Christ offered himself by divine appointment.

† i.e. release you from the condemning sentence of the law. Dead works
 are those, the non-performance of which exposes the delinquents to legal con-
 demnation. See ch. vi. 1.

who are called might receive the promise of the everlasting
16 inheritance. For where a covenant *is*, there is a neces-
17 sity for the death of that which establisheth the covenant *.

For a covenant is firm over *the* dead: whereas it is of no
force while that which establishes the covenant¹ liveth.
18 Wherefore neither was the first *covenant* confirmed with-
19 out blood. For when Moses had spoken to all the people
every commandment according to the law, he took the blood
of calves and of goats, with water, and scarlet wool, and
hyssop, and sprinkled both the book² and all the people,
20 saying, "This *is* the blood of the covenant which God hath
21 enjoined unto you." Moreover, in like manner he sprinkled
with blood the tabernacle also, and all the vessels of the
22 ministry. And, according to the law, almost all things are
cleansed with blood; and without *the* shedding of blood
23 there is no remission †. *It was* therefore necessary that the
patterns of things in the heavens should be cleansed by these
things; but the heavenly things themselves ‡, with better
24 sacrifices than these. For Christ hath not entered into the
most Holy Place³ made with hands, which answereth to the
true one; but into heaven itself, now to appear in the pre-
25 sence of God for us: nor *was it necessary* that he should
offer himself often⁴, as the high-priest entereth into the most

¹ "when the covenant," N. See ver. 16. ² Or, "and the book and sprinkled all the people," N.m. ³ See ver. 25. Sn. Holy, N. ⁴ See ch. vii. 27, note

* That is, of the victim by which the covenant is ratified. See Wakefield and Doddridge. The Primate's version is, "there is a necessity that the death of the covenant should be brought in." Theol. Repos. vol. i. p. 215, 216; vol. iv. p. 139—152.

† Observe here, that even inanimate things, the books, the tabernacle, the vessels, &c. are represented as in a sinful state till they obtain remission by the shedding of blood: i. e. they are ceremonially impure and unholy till they are ceremonially consecrated. See ch. vii. 27, note.

‡ The patterns of heavenly things are things under the legal dispensation; heavenly things themselves are things under the Christian dispensation, of which the former was a type. The writer alludes to the celestial pattern shown to Moses in the Mount, ch. viii. 5, which he here represents as the true tabernacle, of which Jesus is the high-priest, and in which he is gone to officiate.

26 Holy Place every year with *the* blood of others; (for then he must have suffered often since the foundation of the world;) but now he hath been manifested once at the end of
 27 the ages¹, to put away sin² by the sacrifice of himself. And as it is appointed unto men to die once, and after this the
 28 judgement; so Christ also³ was offered once to bear away the sins⁴ of many; and to those who wait for him⁵ he will appear a second time without a sin-offering⁶ to salvation.

CH. X. For the law having a shadow of future good things, and not the very image of the things, can never make those who come to *the altar* perfect by the same sacrifices which
 2 are offered⁶ year by year continually. For then would they not have ceased to be offered? because the worshippers once cleansed would have had no more consciousness of
 3 sins. But in those *sacrifices* there is a remembrance made
 4 of sins every year. For it is impossible[†] that the blood of bulls and of goats should take away sins.

5 Wherefore, when *Christ* cometh into the world, he saith, "Sacrifice and offering thou wouldest not; but a body thou
 6 hast prepared me. In burnt-offerings and *sacrifices* for sin
 7 thou hadst no pleasure. Then I said, 'Behold, I come (in the volume of the book⁷ it is written of me) to do thy will,
 8 O God.' " Above he saith⁸, "Sacrifice, and offering, and burnt-offerings, and *sacrifices* for sin, thou wouldest not, and hadst no pleasure *in them*;" (*namely those which are offered*
 9 according to the law;) then he saith, "Behold, I come to do thy will⁹." He taketh away the first, that he may esta-

¹ i. e. dispensations, N. m. q. d. the last age. Sn. ² Or, for a removal of sin.

³ R. T. omits "also." ⁴ to bear the sins, N. ⁵ Or, to those who are waiting for him to salvation. ⁶ Gr. they offer. ⁷ the *holy* book, N. ⁸ Or, saying before. ⁹ thy will, O God. R. T.

* In what sense the death of Christ is a sin-offering, see ch. vii. 27, note.

† That is, legally impossible; for the law limited the efficacy of these sacrifices to one year. After which new sacrifices were to be offered upon the annual day of atonement for sins of ignorance only, which, however free from moral turpitude, would exclude from the benefit of the Mosaic covenant, if not cancelled by the appointed sacrifices. See ch. ix. 7.

10 blish the second. By which will we have been sanctified,
through the offering of the body of Jesus Christ once *for*
all*.

11 And every priest standeth ministering daily, and offering
frequently the same sacrifices, which can never take away
12 sins†: but he¹, after he had offered one sacrifice for sins, is
13 for ever seated at the right hand of God; waiting after this
14 till his enemies be made his footstool. For by one offering
he hath made perfect for ever those that are sanctified‡.
15 Of which the holy spirit also is a witness to us: for after
16 having said before, "This is the covenant which I will
make with them after those days, saith the Lord, I will put
my laws into their hearts, and in their minds² I will write
17 them;" it then saith³, "and their sins and iniquities I will
18 remember no more." Now where remission of these is, *there*
is no more *any* offering for sin §.

19 WHEREFORE, brethren, having confidence to enter into
20 the most Holy Place through the blood of Jesus, by a new
and living way which he hath consecrated for us through

¹ this person; or, this priest, N. Mss. ² Or, on their minds. ³ God then saith, N.

* The one sacrifice of Christ, a victim of the highest value, so consecrates all who by faith in him enter into the Christian covenant, that they can never exclude themselves from its benefits by sins of ignorance, so as to need another sacrifice to re-instate them. They are sanctified by the offering of Christ once for all. See ch. ix. 7.

† that is, sins of ignorance, ix. 7. The sacrifices of the law could not take away sin, as their efficacy was limited to a year. See ver. 4.

‡ See ver. 10, and ch. vii. 28. Believers are so far consecrated by this great sacrifice, that they can never forfeit their privileges by sins of ignorance. The writer labours to reconcile the Hebrews to a suffering Messiah by these bold figurative representations of the efficacy of his death. "Our Lord," says Mr. Lindsey (Sequel, p. 88), "never called himself a high-priest, nor is he so styled by any of the writers of the New Testament except the author of this epistle; from whence we may conclude that neither Christ nor the evangelists esteemed this to be any real part of his character, or needful to be attended to by his followers."

§ "The author here finishes the argumentative part of his epistle, in which he illustrates and proves the excellence of the New Covenant when compared with the Old. The practical part follows." Newcome.

- 21 the veil *, (that is, his flesh;) and *having* a high-priest over
 22 the household of God; let us come near with a true heart,
 in full assurance of faith, having *our* hearts sprinkled from
 an evil conscience, and *our* body washed with pure water:
 23 let us hold fast the steady profession of our hope; (for he is
 24 faithful that hath promised :) and let us consider one an-
 other, that we may provoke *each other* to love and to good
 25 works †: not forsaking the assembling of ourselves toge-
 ther ¹, as the manner ² of some is; but exhorting to it ³: and
 so much the more, as ye see the day approaching.
 26 For if we sin wilfully, after we have received the know-
 ledge of the truth, there no longer remaineth *any* sacrifice
 27 for sins ‡: but a certain fearful looking for of judgement
remaineth; and *that* fiery indignation which will devour ⁴
 28 the adversaries. He who despised the law of Moses, died
 29 without mercy, under two or three witnesses. Of how much
 greater punishment, think ye, will he be deemed worthy,
 who hath trodden under foot the son of God, and hath
 counted the blood of the covenant, by which he was sancti-
 fied, an unholy thing, and hath injuriously treated the spirit
 30 of favour ⁵? For we know him that hath said, "Vengeance
belongeth to me: I will recompense;" [saith the Lord.]
 31 And again, "The Lord will avenge his people ⁶." *It is a*

¹ our association in the gospel, Wakefield. ² Or, the custom. ³ Or, en-
 couraging each other. Su. ⁴ Or, which is about to devour. ⁵ Or, offered
 an indignity to. "shown contempt of the holy spirit gratuitously shed on Chris-
 tians." Newcome. ⁶ Or, will judge his people.

* "through the blood of Jesus; that new and life-giving way which he hath
 first prepared for us *by passing* through the veil." N. See Wakefield. As the
 high-priest entered into the most holy place through the veil, so believers are
 introduced into the Christian covenant through the flesh, i. e. the person, or, in
 other words, by the instruction, the example, and the death of Christ. See Sykes.

† Mr. Simpson translates ver. 23, 24, thus: "Let us hold fast the profession
 of our hope without wavering (for he who has promised is faithful): and let us
 interest ourselves in each other, as an incitement to love and good works."

‡ See ch. vi. 4-6. The meaning is, that for wilful apostasy there is no hope;
 because, having resisted the strongest evidence, even that of miracles themselves,
 it is hardly possible that they should be reclaimed. See Newcome's note.

32 fearful thing to fall into the hands of the living God. But
 call to remembrance the former days, in which, after ye
 were enlightened, ye endured a great contest of sufferings;
 33 partly, while ye were made a spectacle by reproaches and
 afflictions; and partly, while ye became sharers¹ with those
 34 who were so treated. For ye had compassion for those who
 were in bonds², and took joyfully the spoiling of your goods;
 knowing that ye have for yourselves³ a better and an endu-
 35 ring substance⁴. Cast not away therefore your confidence,
 36 which will have great recompense of reward. For ye have
 need of patience; that, after ye have done the will of God,
 37 ye may receive *his* promise. For yet a very little while,
 and "he that is to come will come, and will not delay."
 38 Now, "the just by faith shall live⁵: but if he draw
 39 back, my soul⁶ will have no pleasure in him." But we are
 not of those who draw back to destruction; but of those
 who have faith to their own salvation †.

CH. XI. Now faith is a confidence in things hoped for, a con-
 2 viction of things not seen. For by it those of old time ob-
 3 tained a good witness. By faith we understand that the
 ages were so ordered by the word of God, that the pre-
 4 sent state of things arose not from what did then appear ‡.

¹ *compassionate* sharers, N. ² on me, in my bonds, R. T. Or, For ye even
 suffered with those who were in bonds. ³ in yourselves, R. T. ⁴ in the
 heavens. R. T. and N. ⁵ i. e. I will have, N. m.

* "the just shall live by faith: N. Hab. ii. 3, 4. See Rom. i. 17. They who
 by faith are brought into a justified state, i. e. who are admitted into the Chris-
 tian covenant, become entitled to the promise of life.

† N. m: "to the saving of the soul," Gr. and N. t. "to the deliverance of
 our lives" Wakefield. Faith under the new covenant is the condition of sal-
 vation or of deliverance from the condemning sentence of the first covenant,
 and placing believers in a justified state (see ver. 38); and giving them a title
 to the privileges of the new covenant.

‡ See Wakefield, and Sykes, who observes that *aiōnes* properly signifies ages,
 or periods of time, and that there is no instance in the New Testament where
 more than this seems to be meant by the word. Sykes's note on Heb. i. 3. In
 the present instance the author's meaning is, that "it was so contrived that
 Christ's coming into the world, which we see, was brought about by means
 which could not be seen." Sykes's note in loc. and Rosenmuller. The Primate

By faith Abel offered to God a more excellent sacrifice than Cain; by which *Abel* obtained witness that he was righteous, God witnessing of his gifts¹: and by it he, though dead, still speaketh *. By faith Enoch was translated, that he might not see death²; and was not found, because God had translated him: for before his translation he had this witness, that he pleased God. But without faith it is impossible to please *him*: for he who cometh to God must believe that *God* exists, and that *he* is a rewarder of those who diligently seek him. By faith Noah, having been warned of God concerning things not then seen, moved with godly reverence, made ready an ark for preserving³ his household: by which he condemned the world, and became heir of the justification which is by faith. By faith Abraham obeyed, when he was called to depart into the place⁴ which he was afterward to receive for an inheritance; and departed, not knowing whither he went. By faith he sojourned in the land of promise, as in a foreign land; and dwelt in tents with Isaac and Jacob, the joint-heirs of the same promise: for he was waiting for⁵ that city which hath foundations; whose framer and builder⁶ is God. By faith Sarah herself also gained strength to conceive,⁷ even when she was past age, because she thought him faithful that had promised. Wherefore even from one⁸, and him too become as dead, sprang as many as the stars of heaven in multitude, and as the innumerable sand which is by the sea-shore. All these died in faith, not having received the promises, but having seen them afar off, and having hailed them⁹, and

¹ i. e. offerings: N. m. ² Or, so that he did not see death; N. m. ³ to the preservation of, N. ⁴ into a place, N. ⁵ looked for, N. ⁶ Or, builder and ruler. See Macknight. ⁷ and brought forth, even, &c. R. T. ⁸ of one, N. ⁹ and having been persuaded of them, and having hailed them, R. T.

takes the words in the popular sense. His version is, "By faith we understand that the worlds were framed by the word of God; so that the things which are seen were not made of things which appeared."

* "Some copies read λαλειται, 'he is still spoken of,'" N. u.

having confessed that they were strangers and foreigners on
 14 the earth¹. For those who speak such things plainly de-
 15 clare that they are seeking² *their* country. And indeed if
 they had borne in mind that *country* whence they came out,
 16 they might have had opportunity of returning to it³: but
 now they desire a better *country*, that is, a heavenly.
 Wherefore God is not ashamed to be called their God: be-
 17 cause he hath prepared for them a city. By faith Abraham,
 when he was tried, offered up Isaac; and he that had re-
 18 ceived the promises⁴ offered up his only son⁵; *with refe-*
*rence*⁶ to whom it was said, "In Isaac shall thy seed be
 19 called:" having concluded that God was able to raise up
Isaac even from the dead; whence he had also in a man-
 20 ner⁷ received him. By faith Isaac blessed Jacob, and Esau,
 21 concerning things to come. By faith Jacob, when he was
 dying, blessed both the sons of Joseph; and worshiped⁸,
 22 *leaning* on the top of his staff. By faith Joseph, when he
 was ending his life, mentioned the departure of the sons of
 Israel *from Egypt*; and gave commandment concerning his
 23 bones. By faith Moses, when he was born, was hidden three
 months by his parents, because they saw *that he was* a good-
 24 ly child: and they feared not the king's commandment. By
 faith Moses, when he grew up⁹, refused to be called *the son*
 25 of Pharaoh's daughter; choosing⁹ rather to suffer cruel
 treatment with the people of God, than to enjoy the plea-
 26 sures of sin for a short time; and esteeming¹⁰ such reproach
 as the anointed *of God*† endured greater riches than the

¹ Or, strangers and pilgrims in the land. Wakefield. ² sought, N. ³ to return: N. ⁴ i. e. the extraordinary promise, plur. for sing. sup. Sn. ⁵ only-begotten son; Gr. and N. ⁶ even he, N. ⁷ worshiped God, N. ⁸ Or, after he was grown up. ⁹ and chose, N. ¹⁰ esteemed, N.

* "By Isaac's miraculous birth Abraham had, as it were, received him from the dead." Newcome.

† Gr. "the reproach of Christ," or, "of the anointed." The Israelites are called *Christs*, or anointed, i. e. a chosen and favoured people, Psalm cv. 15. Hab. i. 13. "The meaning is," says Dr. Sykes in loc., "that Moses looked upon the contempt and indignity which he underwent on account of his professing him-

treasures of Egypt¹: for he had respect to the recompense
 27 of the reward. By faith he left Egypt, and feared not the
 wrath of the king: for he remained firm, as seeing Him that
 28 is invisible. By faith he kept the passover, and the sprinkling
 of the blood; that he who destroyed the first-born
 29 might not touch them. By faith *the Israelites* passed through
 the Red sea as on dry land: which the Egyptians attempt-
 30 ed to do, and were drowned. By faith the walls of Jericho
 fell down, after they had been compassed about for seven
 31 days. By faith the harlot Rahab did not perish with those
 who believed not, when she had received the spies with
 peace.

32 And why do I still go on? for the time would fail me to
 tell of Gideon, and of Barak, and of Sampson, and of Jephthah;
 of David also, and of Samuel, and of the prophets:
 33 who through faith subdued kingdoms, wrought righteousness,
 34 obtained promises, stopped the mouths of lions, quenched
 the violence of fire, escaped the edge of the sword, out
 of weakness were made strong, became valiant in war, turned
 35 to flight the armies of other nations. Women received
 their dead by a resurrection *to this life*: but others were
 tortured, and did not accept deliverance, that they might
 36 obtain a better resurrection. And others had trial of scourgings
 37 and scourgings; and of bonds also and imprisonment: they
 were stoned, they were sawn asunder, they were pierced
 with stakes², they were slain with the sword: they went
 about in sheep-skins *and* in goat-skins, destitute, afflicted,
 38 cruelly treated, (of whom the world was not worthy,) wandering
 in deserts, and in mountains, and in dens and caves
 39 of the earth. And all these, though they obtained a good

¹ in Egypt, R. T.

² Or, impaled, N. m.

self a Jew, as much preferable to all the riches and honours of Egypt." See also Whitty in loc. Dr. Newcome's version is, "such reproach as Christ endured," which is also the interpretation of Photius, Crellius, and Mr. Lindsay, Sequel, p. 278.

40 witness through faith, *yet* received not the promise: God
 . having provided a better *thing* for us, that they might not
 be made perfect without us¹.

CH. XII. Wherefore, since we are surrounded by so great a
 cloud of witnesses, let us also lay aside every weight, and
 the sin which easily entangleth us, and let us run with pa-
 2 tience the race which is set before us, looking to Jesus the
 leader on to faith and its perfecter; who, for the joy which
 was set before him, endured the cross, and despised *its*
 shame, and is seated at the right hand of the throne of God.
 3 For consider him that endured such opposition of sinners to
 himself, lest ye be wearied, and faint in your minds.

4 Ye have not yet resisted to blood, contending against sin:
 5 and ye have forgotten the exhortation which speaketh to
 you as to sons, "My son, despise not the chastening of the
 6 Lord, nor faint when thou art rebuked by him: for whom
 the Lord loveth he correcteth, and scourgeth every son
 7 whom he receiveth." If ye endure chastisement, God deal-
 eth with you as with sons: for what son is he whom *his* fa-
 8 ther chasteneth not? But if ye be without chastisement, of
 which all *others* are partakers, then ye are spurious, and
 9 not *lawful* sons². Have we then had fathers of our flesh,
 who corrected us, and we gave *them* reverence: *and* shall
 not we much rather be in subjection to the Father of spi-
 10 rits, and live? For they indeed chastened *us* during a few
 days, as *it* seemed *fit* to them: but He for our profit, that
 11 we might be partakers of his holiness. Now no chastise-
 ment seemeth for the present to be joyous, but grievous:
 nevertheless afterward it yieldeth the peaceable fruit of
 righteousness to those who have been³ exercised by it.

12 Wherefore lift up the hands which hang down, and
 13 *strengthen* the feeble knees; and make straight paths for

¹ that these promises might not be performed before our days: that the ages
 might not be completed without our age. Sn. ² See Wakefield. bastards and
 not sons. N. ³ that are, N.

your feet, that what is lame be not turned out of the way,
 14 but rather be healed. Follow peace with all *men*; and the
 15 holiness¹ without which no man shall see the Lord: looking
 diligently lest any man fall short of the favour of God;
 lest any root of bitterness² springing up trouble *you*, and
 16 by it many be defiled; lest there *be* any fornicator, or³ any
 profane person, as Esau, who for one meal sold his birth-
 17 right. For ye know that afterward, when he desired to in-
 herit the blessing, he was rejected: for he found no place
 for change of mind *in Isaac*, though he earnestly sought it
 18 with tears. For ye are not come near to the mount which
 might be touched *, and which burned with fire, nor to
 19 blackness, and darkness, and tempest, and to the blast of
 the trumpet, and to the sound of words †; which *sound* those
 that heard, entreated that the word should not be spoken to
 20 them any more: (for they could not bear what was com-
 manded; “If even a beast touch the mountain, it shall be
 21 stoned⁵ :” and so terrible was the sight *that* Moses said,
 22 “I exceedingly fear and tremble :”) but ye are come near ‡
 to mount Sion ‡, and to the city of the living God, the hea-
 venly Jerusalem §, and to myriads of messengers *from God* ¶,

¹ and holiness, N. ² Or, bitter root, N. m. ³ lest there be any, N. ⁴ God's words; N. ⁵ “or thrust through with a dart,” R. T. See Exod. xix. 13.

* “To Sinai, the earthly material mountain; in opposition to the heavenly immaterial and intangible one mentioned ver. 22,” Newcome, the *mount* which might be felt, N. m.

† The writer describes a state present, not future: the state of believers under the gospel, as opposed to Israelites under the law.

‡ It is foretold by the prophets that the law of the Messiah shall proceed from Mount Sion. Isaiah ii. 2, 3; xxviii. 16. The writer is not representing the happy state of the virtuous in heaven, but the superior privileges of the Christian dispensation as contrasted with that of Moses. “We that are the peculiar people of God,” says Dr. Sykes (in his note upon the text), “are not brought to a dreadful mountain, where we could not hear the word spoken for storm and tempest, and thunder, and fire, as it was at Sinai: but we receive our law from Sion, which we may ascend ourselves without the terror which Moses felt.”

§ The Christian church, figuratively represented by the city of God, the heavenly Jerusalem.

¶ A myriad is ten thousand: it is used proverbially for an indefinitely large number. The Primate's version is, “to very great numbers of angels,” which

- 23 to the general assembly and congregation of the first-born * that are enrolled in heaven †, and to God the judge of all,
 24 and to righteous men that are made perfect ‡, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better ¹ than *that of* Abel.
 25 See that ye refuse not *God* who speaketh §. For if those escaped not who refused him when he uttered oracles on earth, much less *shall we escape*, if we reject him speaking
 26 from heaven: whose voice then shook the earth: but now he hath promised, saying, “Yet once more I shake ² not
 27 only the earth, but also the heaven ||.” Now this *expression*, “Yet once more,” signifieth the removing of the

¹ better things, R. T. a better thing, N. ² I will shake, Mss.

is commonly interpreted of celestial spirits. But as the writer is evidently describing the Christian church and dispensation as contrasted with the Mosaic, the connexion requires that the word angels should be understood, as in chap. i., of prophets and messengers from God. And the writer may well be supposed to allude to the abundant effusion of the holy spirit in the apostolic age, by which multitudes were divinely qualified, as messengers from God, to teach and to confirm the doctrine of the gospel.

* “Not where others are to officiate for you, as the Levites for the first-born, but where all are numbered as the people of God, and where you may all sacrifice yourselves.” Sykes.

† “among the citizens of heaven. The image of a city, ver. 22, is continued.” Newcome.

‡ “the spirits of righteous men,” Gr. and N. But the spirits of men are men themselves. See 1 Cor. ii. 11. Gal. iv. 18. 2 Tim. iv. 22; and it seemed better to omit the word in the translation, because it leads the English reader to suppose that the writer is discoursing of disembodied spirits, when he evidently means men living in the world. Righteous or just men, are men who are brought into a justified state by believing in Jesus as the Messiah: and they are said to be perfect because they are consecrated by a sacrifice which needs no repetition. Ch. x. 1. The law could not make the comers thereto perfect, but, ver. 14, by one offering Christ has for ever perfected them that are sanctified.

§ “See that ye refuse not him who speaketh.” Gr. and N. That God is the speaker intended is evident from the quotation from Hag. ii. 6, 7. See Peirce in loc. God spoke on earth when he delivered the law upon Mount Sinai: he now speaks from heaven by the gifts of the holy spirit. 1 Pet. i. 12. See Lindsey's Seq. p. 356.

|| The shaking of heaven and earth denotes convulsions in the political and moral world; and, as the writer explains it, the abolition of the Jewish dispensation, to make way for the everlasting kingdom of the Messiah. See Acts ii. 19, 20. “I shake not the earth only, but heaven also.” N.

things shaken, as of things which are made, that the things
 28 which are not shaken may remain. Wherefore, since we
 receive a kingdom which cannot be shaken, let us hold fast
 the blessing*, by which we may serve God acceptably with
 29 reverence and godly fear¹. For our God is a consuming
 fire.

CH. XIII. Let brotherly kindness continue. Be not forgetful
 2 of hospitality: for by this some have unknowingly enter-
 3 tained angels †. Remember those that are in bonds, as if
 bound with them; and those that are cruelly treated, as be-
 4 ing yourselves also in the body. Marriage is honourable²
 among all, and the bed undefiled³: but fornicators and
 5 adulterers God will judge. Let your manner⁴ of life be
 without covetousness. Be content with such things as ye
 have: for God himself hath said, "I will never leave thee,
 6 nor utterly forsake thee⁵." So that we may boldly say,
 "The Lord is mine helper, and I will not fear what man
 7 can do unto me." Remember those who preside over you,
 who⁶ spake to you the word of God: whose faith follow,
 considering the end of *their* behaviour⁷.

8 Jesus Christ ‡ is the same yesterday, and to-day, and for
 9 ever⁸. Be not carried aside⁹ by various and strange doc-
 trines: for it is a good thing that the heart be strengthened
 by the gracious gospel¹⁰, not by meats, which have not pro-
 10 fited those that have attended to them¹¹. We have an altar

¹ with piety and fear, Mss. ² Or, Let marriage be honourable, &c. Wakefield. ³ the bed is, &c. N. ⁴ Or, conduct, N. m. ⁵ nor forsake thee, N. See Wakefield. ⁶ Or, your rulers, or leaders, or guides, who, N. m. See also ver. 17, 24. ⁷ the issue of their course of life. Wakefield. ⁸ Or, Jesus Christ, the same yesterday and to-day, will also be the same for ever. ⁹ carried about, R. T. ¹⁰ Gr. favour. ¹¹ Gr. in which those that have walked have not been profited.

* the gospel with its benefits, Newcome. Or, let us give thanks, Gr. let us hold grace.

† "See Gen. xviii. xix. So among you hospitality may be attended with unexpected pleasure and reward." Newcome.

‡ "The evangelical doctrine, as delivered by Christ and his apostles." Newcome.

- of which they have no right to eat who serve the tabernacle. For the bodies of those beasts the blood of which *shed* for sin is brought into the sanctuary by the high-priest¹, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. (Let us therefore go out unto him without the camp, bearing his reproach²: for here have we no continuing city, but we seek one to come.) By him therefore let us offer up *the* sacrifice of praise to God continually, that is, the fruit of *our* lips which render thanks to his name³. But to do good, and to distribute, forget not: for with such sacrifices God is well pleased.
- Obey those who preside over you, and submit yourselves: for they watch for your benefit⁴, as those who must give account: that they may do it with joy, and not with grief: for this *would be* unprofitable to you. Pray for us: for we trust that we have a good conscience, desiring to behave ourselves well in all things. But I more especially beseech *you* to do this, that I may be shortly restored to you.
- Now the God of peace, who brought back⁵ from the dead our Lord Jesus, *who is* the great shepherd of the sheep by the blood⁶ of the everlasting covenant⁶, make you perfect in every good work⁷, that ye may do his will; working in you that which is well-pleasing in his sight, through Jesus Christ: to whom † *be* glory for ever [and ever⁸.] Amen.
- Now I beseech you, brethren, suffer the word of exhortation

¹ whose blood is brought into the sanctuary by the high-priest for sin, N.

² bearing *the cross*, his reproach: N. ³ the fruit of lips which confess his name. Wakefield. ⁴ Gr. "in behalf of your souls," which is equivalent to "in your behalf." Newcome. ⁵ Or, who raised. S. 41. N.m. ⁶ who

brought from the dead that shepherd of the sheep, *become* great by the blood of an everlasting covenant, *even* our Lord Jesus Christ. Wakefield. ⁷ Or, perfectly unite you in every good work, Sn. ⁸ Gr. ages [of ages].

* "by shedding his blood to ratify that covenant which will never be annulled. Ch. viii. 13." Newcome.

† i. e. to the God of peace.

tation: for I have written a letter to you in few words.
23 Know that our brother Timothy is set at liberty: with
24 whom, if he come shortly, I will see you. Salute all those
who preside over you, and all the saints. They of Italy
25 salute you. *The favour of God be with you all. Amen.**

* The epistle to the Hebrews is the first of those books which are distinguished by Eusebius as having been disputed in the primitive ages of Christianity, and which, therefore, are not to be received as of equal authority with the rest. This epistle, however, which contains many important observations and many wholesome truths, mingled, indeed, with some far fetched analogies and inaccurate reasonings, was probably written before the destruction of Jerusalem and the temple, for it contains no allusion to those calamitous events. But by whom it was written is uncertain. Origen says that no one can tell who was the author of it. It has been ascribed to Paul, to Barnabas, to Luke, and to Timothy: but if Origen, the most learned and inquisitive writer in the third century, could not discover the author, it is in vain for us to attempt it, and we must be content to remain in ignorance.

THE EPISTLE GENERAL OF JAMES.

CHAPTER I.

- 1 **JAMES**, a servant of God and of the Lord Jesus Christ,
to the twelve tribes which are scattered abroad, greeting.
- 2 My brethren, count it all joy¹ when ye fall into various
3 trials²; knowing that the proof of your faith worketh pa-
4 tience. And let patience have its perfect work: that ye
may be perfect and entire, wanting nothing.
- 5 Now if any of you want wisdom, let him ask of God, who
giveth to all *men* liberally, and upbraideth not; and it shall
6 be given him. But let him ask in³ faith, nothing doubting.
For he that doubteth is like a wave of the sea, moved by
7 the wind and tossed about. And let not that man think that
8 he will receive any thing from the Lord: *he is* a man of a
divided mind, unsteady in all his ways.
- 9 Now let the brother of low degree glory in that he is ex-
10 alted; but the rich, in that he is made low: for as the flower
11 of the herb he will pass away. For the sun is *no sooner* risen
with a burning heat, but it withereth the herb, and its flower
falleth, and the beauty of its appearance perisheth: so the
rich man also will fade in his ways.
- 12 Happy *is* the man that endureth trial: for, when he hath
been proved, he will receive the crown of life, which the
13 Lord hath promised to those who love him. Let no man
say, when he is tempted, "I am tempted of God:" for God

¹ Or, great joy, N. m.

² temptations, N. So ver. 12.

³ Or, with, N. m.

cannot be tempted by evils, nor doth he tempt any man.
 14 But every man is tempted, when he is ensnared and allured
 15 by his own *evil* desire. Then when desire hath conceived,
 it beareth sin: and sin, when it is finished, bringeth forth
 16 death. Do not err, my beloved brethren. Every good gift,
 17 and every perfect benefit, is from above, and cometh down
 from the Father of lights, with whom is no variableness,
 18 nor shadow of turning. Of his own will he regenerated¹
 us by the word of truth, that we might be a kind of first-
 fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift
 20 to hear, slow to speak, slow to anger. For the anger of
 man worketh not the righteousness of God².

21 Wherefore lay aside all defilement, and abundance of
 wickedness, and receive with meekness the word implanted
 22 in you, which is able to save you³. But be ye doers of the
 word; and not hearers only, deceiving your own selves.
 23 For if any be an hearer of the word, and not a doer, he is
 24 like a man beholding his natural face in a mirror: for he
 beholdeth himself, and goeth away, and immediately for-
 25 getteth what manner of man he was. But whoever looketh
 into the perfect law of freedom, and continueth in it, this
 man, being not a forgetful hearer⁴, but a doer⁵ of the work
commanded, will be happy in his deed.

26 If any man⁶ seem to be religious, and bridle not his
 tongue, but deceive his own heart, this man's religion is
 27 vain. The religion *which is* pure and undefiled before our
 God and Father is this; to take care of orphans and widows
 in their affliction, and to keep one's-self unspotted from the
 world.

CH. II. MY brethren, hold not the faith of our Lord Jesus

¹ begat, N. ² Or, the righteousness which God requireth, N. m. Or, great
 righteousness; i. e. it produces much iniquity. Sn. ³ your souls, Gr. and N.

⁴ Gr. hearer of forgetfulness. ⁵ Or, an active doer, Wakefield. ⁶ any
 man among you, R. T. and N.

2 Christ, *the Lord* of glory¹, with respect of persons. For if
 there come into your assembly² a man with a gold ring in
 gorgeous apparel, and there come in also a poor man in vile
 3 apparel; and ye regard him who weareth the gorgeous ap-
 parel, and say³, "Sit thou here in a good place;" and say
 to the poor man, "Stand thou there," or, "Sit [here]
 4 under my footstool;" have ye not [then] been partial among
 yourselves, and have ye not become judges whose thoughts
 5 are evil? Harken, my beloved brethren: hath not God
 chosen the poor of the world⁴ to be rich in faith, and heirs
 of the kingdom which he hath promised to those who love
 6 him? But ye have dishonoured the poor *man*. Do not the
 rich oppress you, and draw you before the judgement-seats?
 7 Do not they blaspheme that honourable name by which ye
 8 are called⁵? Now if ye fulfil the royal law according to the
 scripture, "Thou shalt love thy neighbour as thyself," ye
 9 do well: but if ye have respect of persons, ye commit sin,
 10 and are convicted by the law as transgressors. For whoso-
 ever shall keep the whole law, and yet offend in one *point*,
 11 he is guilty of *showing disrespect* to all^{*}. For he who said,
 "Do not commit adultery," said also, "Do not commit
 murder." Now if thou commit no adultery, and yet com-
 12 mit murder, thou becomest a transgressor of the law. So
 speak ye, and so act, as those who will be judged by the law
 13 of freedom. For he shall have pitiless judgement, that hath
 shown no pity: *but*⁶ pity glorieth over judgement.
 14 **WHAT** *doth it* profit, my brethren, if a man say that he
 15 hath faith, and have not works; can faith save him? [Now]
 if a brother or sister be naked, and destitute of daily food;

¹ Or, hold not your glorious belief in the Lord Jesus Christ, Wakefield.

² Gr. *synagogue*.

³ say to him, R. T. and N.

⁴ of this world, R. T.

⁵ Gr. which is called upon you? N. m.

⁶ and, R. T.

^{*} See Bell on the Lord's Supper, p. 101, 102. This indeed is all the writer could mean. Comp. 1 Cor. xi. 27, "He is liable to the punishment of offending *in* all," N.

16 and one of you say unto them, "Depart in peace, be ye warmed and be ye filled;" but ye give them not those things which are necessary for the body; what *doth* it profit? Thus faith also, if it have not works, is dead by itself. 17 Yea, a man will say, "Thou hast faith, and I have works: show me thy faith without ¹ [thy] works, and I will show thee my faith by [my] works." Thou believest that God is one²: thou doest well: the demons* also believe, and tremble. But art thou willing to know, O vain man, that faith without works is dead? Was not our father Abraham justified by works, when he offered up his son Isaac on the altar? Dost thou see that faith wrought with his works; 23 and *that* faith was made perfect by works? and *that* the scripture was fulfilled which saith, "Abraham believed God, and it was counted to him for righteousness:" and he was called the Friend of God? Do ye see³ that a man is justified by works [†], and not by faith only? In like manner was not Rahab the harlot also justified by works, when she received the messengers, and sent them out another way? 26 For as the body without the spirit ⁴ is dead, so faith without works is dead also.

CH. III. MY brethren, be not many teachers; knowing that we shall receive a greater condemnation. For in many things we all offend: if any offend not in word, he is a perfect man, 3 and able to bridle the whole body also. Behold, we put

¹ by thy works, Mss. ² that there is one God: N. ³ See, therefore, R.T. ⁴ Or, breath, N. m.

* human ghosts:—Mr. Farmer supposes an allusion to Job xxvi. 5, which he renders, "the giants, or the ghosts of the dead, tremble under the waters together with their host." He adds that St. James doth not appear to be delivering any new doctrine concerning demons, but rather to be arguing with the persons to whom he writes it, on their own principles. Farmer on Demoniacs, p. 211—216. 1st edition.

† "so as to receive God's continued and final favour. St. Paul's justification, Rom. iii. 28. v. l. &c. &c., is admission into the gospel-covenant. St. James declares that such as are admitted into that covenant must perfect their faith by works, ver. 22, in order to be finally justified." Newcome.

bits in the mouths of horses, that they may obey us: and we
 4 turn about their whole body. Behold, ships also, which are
 so great, and are driven by fierce winds, *yet* are turned
 about by a very small helm, whithersoever the pilot choos-
 5 eth. Thus the tongue also is a little member, and boasteth
 great things. Behold, how great a pile doth a little fire
 6 kindle! And the tongue *is* a fire, a world of iniquity¹: [so]
 is the tongue among our members, *that* it defileth the whole
 body, and setteth on fire the course of nature²; and *is itself*
 7 set on fire by hell. For every kind of beasts, and of birds,
 and of creeping things, and of things in the sea, is subdued,
 8 and hath been subdued, by mankind. But the tongue no
 man can subdue: *it is* an evil not to be restrained, full of
 9 deadly poison. Therewith we bless *our* God³ and Father;
 and therewith we curse men, that are made after the like-
 10 ness of God. Out of the same mouth proceed blessing and
 cursing. My brethren, these things ought not so to be.
 11 Doth a spring send forth out of the same place sweet and
 12 bitter *water*? Can a fig-tree, my brethren, bear olives? or
 a vine, figs? [So] neither can that *spring* which is salt yield
 sweet water⁴.
 13 Who *is* wise and knowing among you? Let him show by
 14 his works a good behaviour, with meekness of wisdom. But
 if ye have bitter envy and strife in your heart, boast not
 15 yourselves, and speak not falsely concerning the truth. This
 wisdom cometh not down from above; but *is* earthly, ani-
 16 mal, demoniacal⁵. For where envy and strife *are*, there
 17 disturbance *is*, and every evil work. But the wisdom which
 is from above is first pure, then peaceable, gentle, easy to
 be entreated, full of pity and of good fruits, without partia-

¹ the tongue is a spark, the varnisher of injustice: Wakefield. ² Gr. the wheel. "setteth on fire the wheel of life." Wakefield. ³ Lord, Mss. ⁴ no fountain can yield both salt water and fresh. R. T. ⁵ q. d. inspired by evil spirits.

18 lity, [and] without hypocrisy. And the fruit of righteousness is sown in peace by those who make peace¹.

CH. IV. Whence *come* contests² and whence *come*³ fightings among you? *come they* not hence, from your *desires of pleasures*⁴ which war in your members? Ye desire, and have not: ye kill, and earnestly covet⁵, and cannot obtain: ye fight and contend, ye have not⁶, because ye ask not. Ye ask, and receive not; because ye ask amiss, that ye may consume it on your pleasures. Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God? Whosoever therefore would be a friend to the world, is an enemy to God. Do ye think that the scripture speaketh in vain? Doth the spirit that dwelleth in us stir up to envy?⁷ Nay, it bestoweth more abundant favour. Wherefore it is said, "God resisteth the proud, but bestoweth favour on the humble." Submit yourselves therefore to God: resist the devil⁸, and he will flee from you: draw near to God, and he will draw near to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye men of divided minds: be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness: humble yourselves in the sight of the Lord, and he will exalt you.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of *the* law, and judgeth *the* law: but if thou judge *the* law, thou art not a doer of *the* law, but a judge of *it*. There is one law-giver and judge⁹, who is able to save and to destroy. But who⁹ art thou that judgest another¹⁰?

¹ is sown for the makers of peace. Wakefield. ² Or, wars, N. m. ³ R. T. and N. omit "whence come." ⁴ Or, sensual desires, N. m. ⁵ Or, and envy, N. m. ⁶ yet ye have not, R. T. and N. ⁷ Or, speaketh in vain against envy? Doth the spirit that dwelleth in us covet? Gr. desire? N. m. ⁸ The words "and judge" are omitted in R. T. ⁹ "But" is wanting in R. T. and N. ¹⁰ *thy* neighbour? Mas.

* q. d. every temptation to evil, whether from without or from within.

- 13 Come now, ye who say, "To-day or to-morrow let us
 go¹ into such a city, and continue there a year, and traffic,
 14 and acquire gain:" ye who know not what *will be* on the
 morrow. For what *is* your life? It is even a vapour, which
 appeareth for a little time, and then vanisheth away².
 15 Whereas ye ought to say, "If the Lord will, and we live,
 16 then let us³ do this, or that." But now ye glory in your
 17 boasting words⁴: all such glorying is evil. To him there-
 fore it is sin, who knoweth how to do what is right, and
 doeth it not.

CH. V. Come now, ye rich men, weep and lament for your mi-
 2 series which are coming upon you. Your store is corrupt-
 3 ed, and your garments are moth-eaten. Your gold and silver
 is rusted; and the rust of them will be for a testimony
 4 against you, and will eat your flesh like fire⁵. Ye have
 heaped up treasure in the last days. Behold, the hire of
 the labourers that have reaped your fields, which is unjust-
 ly kept back by you, crieth *against you*: and the cries of the
 reapers have entered into the ears of the Lord of hosts.
 5 Ye have lived delicately on the earth, and have rioted in
 pleasure: ye have nourished your hearts⁶, as *it were* in the
 6 day of slaughter⁷. Ye have condemned, ye have killed, the
 Righteous One, who did not resist you.

- 7 Be patient therefore, brethren, until the appearance of
 the Lord. Behold, the husbandman waiteth for the pre-
 cious fruit of the earth, and is patient for it, until he receive
 8 the early and latter rain. Be ye also patient; establish
 your hearts; for the appearance of the Lord draweth near.
 9 Murmur not against each other^{*}, brethren, lest ye be judg-

¹ we will go, R. T. ² disappeareth. N. ³ Or, then we will, Wetstein.

⁴ Or, presumptuous speeches: Or, presumption: N. m. ⁵ Or, your flesh. Ye

have treasured up as it were fire in &c. N. m. See Wakefield. ⁶ i.e. your-

selves. So ver. 8. N. m. ⁷ ye have regaled your hearts as in a day of sacri-
 fice. Wakefield.

^{*} So Wakefield. "Grieve not for one another," N. who explains it, Lament
 not heavily for the calamities of one another. This, he observes, is well con-
 nected with the preceding and following verses.

10 ed¹: behold, the judge standeth before the door. [My]
brethren, take the prophets, that have spoken in the name
of the Lord, for an example of suffering affliction, and of
11 patience. Behold, we pronounce those happy that endure
patiently. Ye have heard of the patience of Job, and have
seen what the Lord did in the end²: for [the Lord] is of
tender mercy, and full of compassion.

12 But above all things, my brethren, swear not, neither by
the heaven, nor by the earth, nor by any other oath: but
let your yes be yes; and *your* no, no; lest ye fall under
condemnation.

13 Doth any among you suffer affliction? Let him pray. Is
14 any cheerful? Let him sing praise³ to God. Is any sick
among you? Let him call to him the elders of the church;
and, when they have anointed him with oil, let them pray
15 over him in the name of the Lord: and the prayer of faith
will preserve the sick person⁴, and the Lord will raise him
up; and although he have committed sins, they will be for-
16 given him. Confess *your* offences to one another, and pray
for one another, that ye may be healed. The fervent⁴ prayer
17 of a righteous man availeth much. Elijah was a man of
like infirmities with us; and he prayed earnestly that it
might not rain, and it rained not on the land for three years
18 and six months: and he prayed again, and the heaven gave
rain, and the earth brought forth its produce:

19 Brethren, if any of you err from the truth, and one turn
20 him back to it; let him know, that he who turneth a sinner
back from the error of his way saveth a soul[†] from death,
and covereth *his* multitude of sins. ‡

¹ condemned: R. T. and N. ² Gr, the end of the Lord. ³ Or, hymns, N. m.

⁴ Or, inwrought, i. e. inspired,

* The writer here alludes to the miraculous power of the apostolic age.

† i. e. a man, a person, N. m.

‡ This excellent epistle is one of those the genuineness of which was disputed in the primitive church. But it is not unworthy of the apostle to whom it is generally ascribed,

THE FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

- 1** **PETER**, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia,
2 and Bithynia; elect¹, according to the foreknowledge of God the Father, through the sanctification of the spirit, to obedience, and *to the sprinkling of the blood of Jesus Christ*: favour and peace be multiplied to you.
- 3** Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the
4 dead; *even* to an inheritance incorruptible and undefiled,
5 and unfading², reserved in heaven for you, who are kept by the power of God, through *your* faith, to salvation ready
6 to be revealed in the last time: wherein ye greatly rejoice, though now for a short time (if need be) ye be grieved by
7 various trials; that the proof of your faith, which is *a* much more precious *proof* than that of gold, which perisheth though proved by fire, may be found to praise, and honour,
8 and glory, at the manifestation of Jesus Christ; whom, though ye have not known him, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with glad-
9 ness unspeakable, and full of glory; being to receive the
10 end of your faith, *even* the salvation of *your* souls³. Of which salvation the prophets, who prophesied concerning the favour of *God which was to come* unto you, inquired and

¹ i. e. chosen. N.m. ² "to an incorruptible, and undefiled, and unfading inheritance," N. ³ i. e. yourselves. N.m.

- 11 searched diligently; searching what *time*, or what kind of time, the spirit of Christ * which was in them signified, when it witnessed beforehand the sufferings of Christ, and the
- 12 glories which were to follow: to whom it was revealed, that they ministered not to themselves, but to you[†], the things which have now been told you by those that have preached the gospel to you through the holy spirit sent down from heaven; which things *the* angels desire to look into †.
- 13 Wherefore gird up the loins of your mind, be sober, and fully hope for the gracious gift *which will* be given you at the
- 14 manifestation of Jesus Christ; as obedient children[‡]; *not* fashioning yourselves according to *your* former desires in
- 15 your ignorance: but according as he that hath called you
- 16 is holy, be ye also holy in all *your* behaviour: because it is
- 17 written, "Be ye holy; for I am holy." And if ye call on the Father, who without respect of persons judgeth according to every one's work, pass the time of your sojourning
- 18 here in fear: knowing that ye were not redeemed ‡ with corruptible things, *as with* silver and gold, from your vain
- 19 behaviour delivered down by your fathers; but with the precious blood of Christ, as of a spotless and unblemished
- 20 lamb: who was foreknown* indeed before the foundation of the world, but was manifested in these last times for your
- 21 sake, who by him believe in God that raised him from the dead, and gave him glory; so that your faith and hope are
- 22 in God. Having *therefore* purified your souls by obeying the truth [through the spirit] to unfeigned brotherly-kind-

* *us*, N. and R. T. † Gr. children of obedience. ‡ Or, fore-appointed, N. M.

* i. e. the spirit which prophesied concerning Christ. See Lindsey's Seq. p. 281. the spirit of an "anointed one," or "prophet." So.

† Perhaps the meaning of the apostle may be, that the messengers who are now employed to promulgate this glorious doctrine cannot fully comprehend its import, and are desirous of improving their acquaintance with it. See Eph. iii. 18, 19.

‡ i. e. delivered from your former state of heathenism, prejudice, and vice, by the gospel, which was ratified with the blood of Christ.

ness, *see that ye* love one another with a pure heart fervently: having been born again, not from corruptible seed but from incorruptible, by that word of God which liveth and remaineth¹. For "all flesh *is* as the herb, and all its glory² as the flower of the herb: the herb withereth, and [its] flower falleth off: but the word of the Lord remaineth for ever:" and this is the word which is preached to you by the gospel.

CH. II. Wherefore lay aside all maliciousness, and all guile, and hypocrisies, and envies, and all evil-speakings, and, as new-born babes, earnestly desire the sincere spiritual milk, that ye may grow thereby to salvation³: since ye have tasted that the Lord *is* kind. Coming to whom *as to* a living stone, rejected indeed by men, but elect *and* honourable with God, ye also as living stones, being built up, are a spiritual temple, *and* an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore⁴ it is contained in the scripture, "Behold, I lay in Sion a chief corner-stone, elect, honourable: and he that believeth on him⁵ shall not be ashamed." To you therefore who believe, *he is* honourable⁶: but to those who disbelieve, "that stone which the builders rejected is become the head of the corner," and "a stone of stumbling, and a rock of offence," *even to those* who stumble at the word; disbelieving *that* to which they were even appointed. But ye *are* an elect generation, a royal priesthood, a holy nation, a purchased people; that ye may show forth⁷ the virtues of him who hath called you out of darkness into his wonderful light: who in time past *were* not a people^{*}, but *are now the* people of God: who had not obtained mercy, but now have obtained mercy.

¹ for ever. N. and R. T. ² all the glory of man, R. T. ³ "to salvation" wanting in R. T. ⁴ Wherefore also, R. T. ⁵ Or, therein, N. m. ⁶ Or, is the honour: Or, it is honourable. Gr. an honour. N. m. ⁷ Or, declare: or, proclaim, N. m.

* "This language is applicable to gentiles only. See also ch. i. 18. iv. 3." Newcome.

- 11 Beloved, I beseech *you* as strangers and sojourners, to abstain from carnal desires, which war against the soul;
 12 having your behaviour good among the gentiles: that, in whatsoever they speak against you as evil-doers, because of *your* good works which they have seen, they may glorify
 13 God in the day of visitation. Submit yourselves [therefore] to every appointment of man for the sake of the Lord:
 14 whether *it be* to the king¹, as supreme; or to governors, as to them that are sent by him for the punishment of those
 15 who do evil, and for the praise of those who do well. For so is the will of God, that *by* well-doing ye put to silence
 16 the ignorance of inconsiderate men: *as* free, and not using *your* freedom for a cloke of wickedness, but as *the* servants
 17 of God. Honour all *men*: love the brotherhood: fear God: honour the king.
 18 Servants²; *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* well-pleasing³, if a man for conscience toward God
 20 endure grief, suffering wrongfully. For what glory *is it*, if, when ye are beaten for your faults, ye shall bear it patiently? But if, when ye do well and suffer, ye shall bear it patiently, this *is* well-pleasing to God. For to this ye were
 21 called⁴: because even Christ suffered for you⁵, leaving you an example, that ye should follow his steps: who did no sin, nor was guile found in his mouth; who, when he was
 23 reviled, reviled not again; when he suffered, threatened not: but committed *himself* to him that judgeth righteously:
 24 and himself bare our sins in his own body on the cross⁶, that we should die to sins, and live to righteousness: by
 25 whose stripes ye have been healed. For ye were as sheep

¹ i. e. the emperor, N. m. So ver. 17. ² Gr. Domestics. ³ Or, worthy of reward.—Luke vi. 33. Wakefield. N. m. ⁴ ye have been called: N. ⁵ “for us,” Mm.

⁶ Gr. tree, N. m. i. e. he removed them and carried them away: so Christ is said, Matt. viii. 17, “to bear our sicknesses,” when he healed them by his miraculous power.

going astray; but ye are now turned to the shepherd and guardian¹ of your souls.

CH. III. In like manner, ye wives, *be* subject to your own husbands; that, if any believe not the word, they also, without *preaching* the word, may be won by the behaviour of
 2 *their* wives; having seen your chaste behaviour *joined* with
 3 reverence. Let not whose ornament be that outward one, of plaiting the hair, and of wearing gold, or of putting on
 4 apparel; but *let it be* the hidden person² of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which³ in
 5 the sight of God is of great price. For thus the holy women also, who trusted in God, formerly adorned themselves,
 6 being subject to their own husbands; as Sarah obeyed Abraham, calling him *her* lord⁴: and ye are her children while ye do well, and are not afraid with any terror.

7 In like manner, ye husbands, dwell together *with your wives* according to prudence, giving honour to the woman as to the more infirm person⁵, and as being joint-heirs *with her* of the gift of life; that your prayers be not hindered.

8 Finally, *be* all of the same mind, *be* compassionate, *be* full of brotherly kindness, *be* tenderly affectioned, *be* humble-minded⁶: not rendering evil for evil, or reviling for reviling; but, on the contrary, uttering blessings: [know-
 9 ing] that ye are hereunto called⁷, that ye may inherit
 10 a blessing. "For he that wisheth to love life, and to see good days, let him refrain [his] tongue from evil; and
 11 [his] lips, that they speak no guile. Let him avoid evil,
 12 and do good; let him seek peace and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are*
 13 open to their prayers: but the face of the Lord *is* against those who do evil." And who *is* he that will hurt you,
 14 if ye be imitators⁸ of that which is good? But if ye even suffer for the sake of righteousness, happy *are ye*: and be

¹ So N. m. overseer, N. Or, bishop. ² Gr. hidden man. ³ which *spirit*, N.

⁴ Or, her master: N. m. ⁵ Gr. vessel, N. m. ⁶ be courteous, R. T. ⁷ Or, for ye are hereunto called, Mss. N. m. ⁸ zealous of, &c. R. T. and N.

15 not struck with fear of them, nor be ye troubled; but sanctify the Lord God in your hearts. [And] *be* always ready to *make* a defence, with meekness and reverence, to every man that asketh you a reason ¹ of the hope which is in you: 16 having a good conscience; that, in whatsoever they speak against you as evil-doers, they may be ashamed who slanderously accuse your good behaviour in Christ. For *it is* better that ye suffer, if the will of God be so, when ye do 17 well, than when ye do evil. For even Christ suffered once for sins *, the righteous for the unrighteous, that he might bring us to God; being put to death indeed in the flesh, but 18 restored to life by the spirit: by which, after he was gone, 19 he preached to the spirits in prison †; who formerly disbelieved ‡, when the long-suffering of God earnestly waited[§] in the days of Noah, while the ark was preparing, wherein 20 few (that is, eight) persons were saved by water. And what answereth to this, *even* baptism, now saveth us also, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection 21 of Jesus Christ; who is gone into heaven, and is on the right hand of God; messengers and authorities and powers having been made subject unto him ||.

¹ Or, an account, N. m. * when once the long-suffering of God waited, R. T.

* Christ suffered for sin, not by bearing the punishment due to sin, but to introduce and ratify a dispensation by which the idolatrous heathen would be admitted into covenant with God. See Heb. vii. 27, and the note there.

† i. e. By the holy spirit, which after his ascension (see ver. 22) he communicated to his apostles, he preached to spirits, i. e. to persons in prison, to idolatrous heathen, the slaves of ignorance and vice: he thus proclaimed liberty to the captives; Isaiah xlii. 6, 7; xlix. 9. The Primate's version is, "by which also he went and preached to the spirits *now* in prison." See Mr. Lindsey's Sequel, p. 285, 286.

‡ He preached, not to the same individual persons, but to men like them, in the same circumstances, to the race of the gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different. Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same spirit of God. Lindsey, *ibid.* p. 288.

§ i. e. the water supporting the ark. "through the water." N.

|| q. d. All prophets and authorised teachers, and those who were called

- CH. IV.** Since therefore Christ hath suffered for us in the flesh, arm yourselves also with the same mind; (for he that hath
 2 suffered [in] the flesh, hath ceased from sin *;) that ye may not live the rest of *your* time in the flesh, *according* to the
 3 desires of men, but *according* to the will of God. For the time past [of *our* life] may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, *in*
evil desires, *in* excess of wine, *in* revellings, *in* banquetings,
 4 and *in* wicked¹ idolatries: and they think it strange² that ye run not with them herein to the same excess of dissolute-
 5 ness, speaking evil of *you*: but they will give account to
 6 him that is prepared to judge the living and the dead. For the gospel hath been therefore preached to those also that were dead *in* sins, that they might be judged according to men in the flesh, but live according to God in the spirit.
 7 Now the end of all things is near: be ye therefore sober,
 8 and watch unto prayer. And above all things have fervent love among yourselves: for love will cover³ a multitude of
 9 sins. Use hospitality one to another without murmurings.
 10 According as every man hath received the free gift *of the spirit*, so minister it one to another, as good stewards of the
 11 manifold favour of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God supplieth: that God may be glorified in all things through Jesus Christ; to whom belongeth praise and dominion for ever and ever. Amen.
 12 Beloved, think it not strange that a fiery persecution⁴ among you cometh to pass for your trial, as though some

¹ Gr. lawless. ² Or, are surprised, N. m. ³ covereth, Mss. and N. ⁴ Or, be not surprised at the fiery persecution among you, which cometh &c. ver. 4. N. m.

with spiritual gifts and miraculous powers. Christ in his exalted state was empowered to send out messengers and ministers with authority to preach the gospel, and to furnish them with the gifts and powers of the holy spirit to ensure success. See also Simpson's Essays, p. 364. "Angels," N.

* q. d. he that has suffered persecution for the faith has renounced heathenism and its vices.

13 strange thing befel you: but be glad, inasmuch as ye share the sufferings of Christ; that, when his glory shall be manifested, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*: for the spirit of glory, and of power¹, and of God, resteth upon you. [On their part he is evil-spoken of, but on your part he is glorified.] For let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy meddler in other men's affairs. But if *any man suffer* as a christian, let him not be ashamed; but let him glorify God on this account². For the time *is come* that judgement must begin from the household of God: and if it begin from us, what will the end be of those who believe not the gospel of God? And if the righteous be scarcely preserved, where will the ungodly and the sinner appear? Wherefore let those also, who suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as to a faithful creator.

CH. v. The elders that are among you I exhort, that as a fellow-elder, and a witness of the sufferings of Christ, and an heir³ also of the glory which will be manifested; feed the flock of God which *is* among you, being overseers of it⁴, not by constraint, but willingly; nor for base gain, but with a ready mind; nor as domineering⁵ over those allotted to you, but as being examples to the flock. And when the chief Shepherd shall appear, ye shall receive an unfading crown of glory.

5 Likewise, ye younger, be subject to the elder. Yea, all *of you* be subject one to another, and be clothed with humility⁶: for "God resisteth the proud; but bestoweth favour on the humble."

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: having cast all

¹ "and of power" wanting in R. T. ² in this, or for this name, *Ms.* ³ Gr. a partaker. ⁴ taking the care [or charge] of it. S. 74. N. m. ⁵ having dominion, N. ⁶ humility of mind: N. See Wakefield.

your anxiety upon Him, inasmuch as He careth for you.

8 Be sober, be watchful: your adversary¹ the false accuser² walketh about as a roaring lion, seeking whom he may devour: whom resist, steadfast in the faith; knowing that the same sufferings are undergone³ by your brethren *who are* in the world.

10 Now the God of all favour, who hath called us to his everlasting glory by Christ Jesus, himself prepare you; he will support, strengthen, stablish,⁴ *you*, after ye have suffered a short time. To him *be* glory and dominion for ever and ever⁵. Amen.

12 By Silvanus, a faithful brother to you, as I suppose⁶, I have written in few *words*; exhorting *you*, and testifying that this is the true gracious gospel of God in which ye stand. The church^{*} which is at Babylon, elect together with *you*, saluteth you: and *so doth* Mark, my son. Salute ye one another with a kiss of love. Peace *be* with you all that are in Christ⁷ [Jesus].⁷

¹ because your adversary, R. T. and N. ² devil, N. your slanderous adversary, Wakefield. ³ Gr. accomplished. ⁴ prepare, support, strengthen, stablish you, R. T. and N. himself will prepare, Mss. Or, perfectly unite, Sn. ⁵ Gr. ages of ages. ⁶ Or, as I judge. ⁷ Amen. R. T. and N.

* "Dr. Mill supplies *you*, and supposes that Peter's wife may be meant," Newcome.

THE SECOND EPISTLE GENERAL

O F P E T E R *.

CHAPTER I.

1 **S**IMON Peter, a servant and an apostle of Jesus Christ,
to those that have obtained like precious faith with us,
through the justification of our God¹, and of our Saviour
2 Jesus Christ: favour and peace be multiplied to you, through
3 the knowledge of God, and of Jesus our Lord; according
as his divine power hath given us all things *relating* to life
and godliness, through the knowledge of him that hath call-
4 ed us by his glory and virtue²: by which very great and
precious promises are given unto us, that by these ye might
be partakers of a divine nature, having escaped the corrup-
5 tion which is in the world through *evil* desire. And, to this
end, use all *your* diligence, and add to your faith fortitude,
6 and to fortitude knowledge, and to knowledge temperance,
7 and to temperance patience, and to patience godliness, and
to godliness brotherly-kindness, and to brotherly-kindness
8 love. For when these things are in you, and abound, they
make *you that ye shall* not be barren and unfruitful in the

¹ "through the method of justifying as provided by our God, &c." Newcome.

² Or, glorious virtue. Or, glorious power. By his own glory and virtue: *Mss.*

* This epistle is placed by Eusebius amongst those books of the New Testament, the genuineness of which was disputed in the primitive ages. Of these Dr. Lardner says, "they should be allowed to be publicly read in Christian assemblies for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine." Lardner's *Hist. of the Apostles*, vol. i. ch. ii. Some have thought the first and third chapters genuine, but from the difference of style have doubted of the second.

- 9 knowledge of our Lord Jesus Christ. But he that hath not these things is blind, closing his eyes, and hath forgotten his former purification from his sins¹.
- 10 Wherefore, brethren, more earnestly endeavour to make your calling and election sure: for, if ye do these things,
- 11 ye will never fall: for thus an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly ministered unto you.
- 12 Wherefore I will not be negligent to remind you always of these things: though ye know them, and be established
- 13 in the present truth. Yet I think it right, as long as I am
- 14 in this tabernacle, to stir you up, by reminding you; knowing that shortly I must put off *this* my tabernacle, even as
- 15 our Lord Jesus Christ declared to me. So I will endeavour² that ye may always be able, after my decease, to make mention of these things.
- 16 For we did not follow cunningly devised fables, when we made known to you the power and appearance³ of the Lord
- 17 Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when such a voice came to him from the excellent glory, "This is my
- 18 beloved son, in whom I am well-pleased." And this voice we heard, which came from heaven, when we were with him on the holy mountain.
- 19 We have also the word of prophecy more confirmed; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day-star rise in
- 20 your hearts: knowing this first, that no prophecy of scripture giveth its own solution⁴. For prophecy came not at any time by the will of man; but holy men of God spake as *they were* moved by the holy spirit.

¹ Or, purification from his former sins. ² Or, So I will always endeavour, &c. N.m. ³ Or, powerful appearance, N.m. ⁴ Or, interpretation. See Wakefield. It is not obvious of itself, but is explained by its accomplishment. "Is of private utterance." N.

CH. II. But there were false prophets also among the Jewish people; as there will be false teachers also among you, who will privily¹ bring in destructive heresies², even denying the sovereign Lord who bought them³; bringing on themselves swift destruction. And many will follow their impurities⁴; on account of⁴ whom the way of truth will be evil⁵ spoken of. And through covetousness they will make a gain of you by their feigned words: but their judgement, long since foretold, now lingereth not, and their destruction slumbereth not.

4 For if God spared not the angels who sinned[†], but cast them down to hell, and delivered them up to chains of darkness to be reserved for judgement; and spared not the old world, but saved Noah, a preacher of righteousness, the eighth person preserved, when he brought the flood on the 6 world of ungodly men; and turned the cities of Sodom and Gomorrah into ashes, and condemned them with an utter overthrow, making them an example to those who should of 7 terward be ungodly; but delivered righteous Lot, who was 8 grieved by the impure behaviour of lawless⁵ men; (for that righteous man, while he dwelt among them seeing and hear-

¹ Or, craftily, N. m. ² Gr. heresies of destruction, N. m. ³ their pernicious ways; R. T. ⁴ because of, N. ⁵ wicked, N.

* Dr. Whitby interprets this of God the Father, who only is called *Deus* in the New Testament. See Deut. xxxii. 6; 1 Cor. vi. 20; referred to by Whitby. See also Exod. xv. 16. Who provided means for their deliverance from idolatry and vice.

† Or, if God spared not the messengers who had sinned, i. e. the spies who were sent to explore the land of Canaan, &c. See Simpson's Essays, p. 206, &c. But, if the common interpretation be admitted, it will not establish the popular doctrine concerning fallen angels. For, 1. The epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the epistle. 3. By those who admit the genuineness of the epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book, and the apostle might not mean to give authority to the doctrine, but to argue with his readers upon known and allowed principles. See Sherlock's Discourses, and Benson and Doddridge's Introductions to this epistle. The epistle of Jude is supposed to allude to, or to quote from, the same apocryphal work.

ing, tormented his righteous soul from day to day with their
 9 unlawful deeds;) then the Lord knoweth how to deliver those
 that are godly out of trial, and to reserve those that are un-
 10 righteous to the day of judgement to be punished: but chiefly
 those who walk after the flesh with polluted desires¹, and
 despise dominion. Presumptuous, and self-willed, they are
 11 not afraid to blaspheme dignities: whereas angels, that are
 greater in power and might², bring not a blaspheming accu-
 12 sation against them [before the Lord]. But these, as brute
 creatures, led by nature, made to be taken and destroyed,
 blaspheming in things of which they are ignorant, will be
 13 destroyed in their corruption of themselves; and will receive
 the reward of unrighteousness, accounting³ it pleasure to riot
 in the day-time; blemishes⁴ and spots, rioting in their love-
 14 feasts, while they banquet with you; having eyes full of
 adultery, and which cannot cease from sin; alluring the un-
 15 stable⁵; having a heart exercised in covetousness⁶; cursed
 children; who have forsaken the right path, and gone astray,
 and followed the way of Balaam the son of Beor⁷, who loved
 16 the reward of unrighteousness, but received a rebuke for his
 transgression: the dumb beast⁸ speaking with man's voice,
 17 forbad the madness of the prophet. These are as wells with-
 out water, and as vapours⁹ driven away by a storm; to whom
 18 the blackness of darkness is reserved [for ever]. For when
 they speak very great swelling words of falsehood, they al-
 lure by carnal desires and impurities¹⁰, those that had nearly
 19 escaped¹¹ from such as live in error. While they promise
 them freedom, they themselves are the slaves of corruption:
 for by whatever a man is overcome, by that he is enslaved
 20 also. For if, when they have escaped the pollutions of the

¹ Gr. in the desire of pollution. ² See the note on ver. 4. Compare also Jude, ver. 9. ³ as counting, N. ⁴ as being blemishes, N. ⁵ Gr. unstable souls. ⁶ Or, in over-reaching. ⁷ Gr. Bosor. ⁸ ass, N. beast of burden, Gr. ⁹ Or, clouds, R. T. and N. ¹⁰ through the desires of the impure flesh, N. by impurities, R. T. ¹¹ clean escaped, R. T. Public Version.

world through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them, and overcome, their
 21 *last state is worse than their first. For it had been better for them not to have known the way of righteousness, than when they have known it, to turn from the holy commandment de-*
 22 *livered to them. But it hath happened to them according to the true proverb, "The dog hath returned to what himself cast up; and the sow that had washed herself, to her wallowing in the mire."*

CH. III. This second epistle, beloved, I now write unto you; in
 both which I stir up your pure understanding by reminding
 2 you; that ye may remember the words formerly spoken by
 the holy prophets, and the commandment of us the apostles
 3 of our Lord and Saviour: knowing this first, that great
 scoffers¹ will come in the last days, walking after their own
 4 evil desires, and saying, "Where is the promise of his ap-
 pearance? for, since the fathers fell asleep, all things con-
 5 tinue as they were from the beginning of the creation." For
 of this they are wilfully ignorant, that the heavens were
 made of old by the word of God, and the earth also, which
 6 standeth out of the water and in the water²: which things
 being so, the world that then was, having been overflowed
 7 with water, was destroyed. But the heavens and the earth
 which are now, are reserved by his word³, and kept for
 fire against the day of judgement, and of the destruction of
 8 ungodly men. But, beloved, be not ignorant of this one
 thing: that one day is with the Lord as a thousand years,
 9 and a thousand years as one day. The Lord is not slow
 concerning his promise, as some count slowness; but is
 long-suffering toward us⁴, not willing that any should pe-
 10 rish, but willing that all should come to repentance⁵. But

¹ Gr. scoffers with scoffing. that scoffers, R. T.

² Or, that of old were heaven and an earth, compacted out of water, and by means of water, by the word of God. See Wakefield.

³ by the same word, R. T.

⁴ Or, you, Ms.

⁵ Or, willing that none should perish, but that &c. N. m.

- the day of the Lord will come as a thief¹; in which the heavens will pass away with a great noise, and the elements will be greatly heated and dissolved, the earth also
 11 and the works on it will be burned up. Since therefore all these things will be dissolved, what kind of persons
 12 ought ye to be in *all* holy behaviour and godliness; looking for and earnestly desiring² the coming of the day of God, in which the heavens will be set on fire^{*} and will be dissolved, and the elements will be greatly heated and will
 13 melt? Nevertheless, according to his promise, we look for new heavens, and a new earth, in which righteousness will dwell.
 14 Wherefore, beloved, since ye look for these things, endeavour to be found by him in peace, spotless and unre-
 15 proveable: and account *that* the long-suffering of our Lord is salvation: as our beloved brother Paul also, according
 16 to the wisdom given him, hath written unto you: as in all *his* epistles also, speaking in them of these things: in

¹ a thief in the night; R. T. ² "Some point thus—what kind of persons ought ye to be? *Ye ought in all* holy behaviour and godliness to look for and earnestly desire, &c." Newcome.

^{*} This in a literal sense is impossible, because the heavens are incombustible. Nor is it reasonable to believe that an event so little countenanced by natural appearances as that of the destruction of the earth by a general conflagration, is the subject of a divine prediction. It is well known that in the language of prophecy great political changes and revolutions are foretold under the symbol of terrible convulsions in the natural world. In this language our Lord foretells the approaching desolation of Jerusalem, Matt. xxiv. 29. And in language precisely similar, borrowed indeed from the prophet Joel, the apostle Peter himself, Acts ii. 31, describes the calamities of the Jewish nation which were then impending. It can hardly admit of a doubt that the sublime language of this context is to be interpreted in a similar manner. The 13th verse is a quotation from Isaiah lxv. 17, where the new heavens and the new earth are universally understood to signify the gospel dispensation. Consequently, "the heavens and the earth which are now," ver. 7, must necessarily signify the Jewish dispensation, or the then moral state of the world, which must pass away to make room for the promulgation of the Christian religion. But this revolution cannot take place without producing great changes and convulsions in the political world, which, in prophetic language, is expressed by the heavens being on fire, the elements melting, and the earth with the works on it being burned up.

which *things* some are hard to be understood, which the un-learned and unsteadfast wrest, as *they do* the other scriptures also, to their own destruction. Since, therefore, beloved, ye know *these things* before, beware lest ye be led away with the error of the wicked¹, and fall from your own steadfastness. But grow in *the* favour and knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever². Amen.

¹ Gr. lawless. ² Gr. to the day of eternity.

THE FIRST EPISTLE GENERAL

O F J O H N.

CHAPTER I.

- 1 **C**ONCERNING * the Word of Life †, him, who was from the beginning ‡, whom we have heard, -whom we have seen with our eyes, whom we have looked upon, and
2 our hands have handled¹; (for the Life § was manifested, and we have seen, and bear witness, and declare unto you that Everlasting Life which was with the Father, and was
3 manifested unto us;) him whom² we have seen and heard,

¹ The Primate's version is: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled, as concerning the Word of life." * that which, Gr. and Newcome.

* This version of the three first verses of this chapter was proposed by the venerable Theophilus Lindsey, in his Second Address to the Students at Oxford and Cambridge, p. 302. It is to the unwearied and successful labours of this pious and learned person, whose life and doctrine have exhibited the most perfect model in modern times of the purity and simplicity of apostolical christianity, in conjunction with those of his able coadjutors, Jebb, Priestley, Wakefield, and others, that the christian world is indebted for that clear and discriminating light which has of late years been diffused over the obscurities of the sacred scriptures, and which promises, at no very distant period, to purify the Christian religion from those numerous and enormous corruptions which have so long disfigured its doctrines and impeded its progress.

† *The Word of Life*, i. e. Jesus Christ, who is called the Word, Luke i. 2; John i. 1; and the Word of God, Rev. xix. 13. He was the divinely inspired teacher of the doctrine of a future life. The attentive reader will observe the resemblance between the introduction to the Epistle and that to the Gospel of John, which mutually illustrate and explain each other, and are a presumptive proof that both were written by the same author.

‡ Not from the beginning of time, but from the beginning of our Saviour's ministry. Lindsey, *ibid.* p. 303. See John i. 1, 2, and the notes there.

§ Life, and in the next clause, Everlasting Life.—Christ is so called as the great Teacher of everlasting life.

we declare unto you¹, that ye also may have fellowship with us; and indeed our fellowship *is* with the Father, and
4 with his son Jesus Christ. And these things we write unto you, that your joy may be completed².

5 Now this is the declaration³ which we have heard from him, and make known unto you; that God is light, and in
6 him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we speak falsely, and con-
7 form not to the truth⁴: but if we walk in the light, as he is in the light, *God and* we have fellowship with each other, and the blood of Jesus Christ his Son cleanseth us from all
8 sin⁵. If we say that we have no sin, we deceive ourselves,
9 and the truth is not in us. If we confess our sins, *God is* faithful and just to forgive⁵ us *our* sins, and to cleanse
10 us from all unrighteousness. If we say that we have not sinned, we make him false, and his word is not in us.

CH. II. My children, I write these things unto you, that ye may not sin. Yet if any man sin, we have an advocate with
2 the Father, Jesus Christ the righteous[†]: and he is the propitiation for our sins; and not for ours only, but also for the whole world[‡].

3 And we hereby know that we know him, if we keep his
4 commandments. He who saith, "I know him," and keep-

¹ The following is Mr. Wakefield's version: "What was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning the doctrine of life: (for this Life showed itself, and we saw it, and bear testimony, and declare unto you this Eternal Life, which was with the Father, and showed itself unto us) what we saw and heard we declare unto you." ² may be full. N. ³ promise, Mss. ⁴ Gr. do not the truth. ⁵ *God is so faithful and just as to forgive, N.*

* The blood, that is, the doctrine of Jesus confirmed by his death. See John vi. 53—56.

† Or, a righteous advocate with the Father, even Jesus Christ. Wakefield. The word *παράκλητος*, advocate, is of very general import: q. d. Christ is the medium of reconciliation. See Schleusner. A guide to the Father. Sn.

‡ for the sins of, &c. N. *ἱλασμος*, the act of pacifying an offended party. Schleusner. Christ is a propitiation, as by his gospel he brings sinners to repentance, and thus averts the divine displeasure.

eth not his commandments, speaketh falsely, and the truth
 5 is not in him. But whosoever keepeth his word, of a truth
 the love of God is perfected in him: hereby we know that
 6 we are in him. He who saith that he abideth in him, ought
 himself so to walk as He walked.

7 Beloved¹, I write not a new commandment unto you, but
 an old commandment which ye had from the beginning:
 the old commandment is the word which ye have heard
 8 [from the beginning]. Again, a new commandment I write
 unto you: which thing is true in Him and in you *also*:
 for the darkness is passed away², and the true light now
 9 shineth. "He who saith that he is in the light, and hateth
 10 his brother, is in darkness until now. He who loveth his
 brother, abideth in the light, and he hath no cause of stum-
 11 bling. But he who hateth his brother, is in darkness, and
 walketh in darkness, and knoweth not whither he goeth,
 because darkness hath blinded his eyes."

12 I write unto you, *my* children, because your sins are
 13 forgiven you on account of his name³. [I write unto you,
 fathers, because ye have known him *that was* from the be-
 ginning. I write unto you, young men, because ye have
 overcome the evil*. I write unto you, *my* children, be-
 14 cause ye have known the Father.] I write unto you, fa-
 thers, because ye have known him *that was* from the begin-
 ning. I write unto you, young men, because ye are strong,
 and the word of God abideth in you, and ye have overcome
 15 the evil. Love not the world, nor the things *which are* in
 the world. If any man love the world, the love of the Fa-
 16 ther is not in him. For all that *is* in the world, (the de-
 sire of the flesh, and the desire of the eyes, and the pride

¹ Brethren, R. T.

² Or, is passing away.

³ through his name. N.

* q. d. you have subdued vicious habits and inclinations. Or, you have triumphed over persecution. Newcome adds the evil *One*: but Mr. Simpson observes that there is no need to suppose a personification.

17 of life,) is not of the Father, but is of the world. And the world passeth away, and the desire of it : but he that doeth the will of God abideth for ever.

18 *My* children, it is the last time : and as ye have heard that antichrist will come, so even now there are many antichrists ; by which we know that it is the last time. They went out from us, but they were not of us : for if they had been of us, they would have remained with us : but *this hath come to pass* to make it manifest that all are not of us¹.

20 But ye have an unction² from the Holy One, and know all things. I write not unto you because ye know not the truth : but because ye know it, and that no falsehood is from the truth. Who speaketh falsely, but he who denieth that Jesus is the Christ ? He is antichrist who denieth the Father and the Son. Whosoever denieth the Son, hath not the Father : but he that acknowledgeth the Son, hath the Father also³. Let that [therefore] abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. And this is the promise which he promised us⁴, *even* everlasting life. These things I write unto you concerning those who *would* deceive you. But the unction which ye have received from him abideth in you, and ye need not that any one teach you : but as that unction² teacheth you of all things, and is true, and is not falsehood, even as it hath taught you, abide in him. And now, *my* children, abide in him ; that, when he shall be manifested, we may have confidence, and may not be ashamed before him at his appearance. If ye know that he is righteous, be assured that every one who doeth righteousness is born of him.

CH. III. Behold what great love the Father hath bestowed on

¹ Or, they are made manifest ; for all are not of us. Or, *they went out*, that they might be manifested, that all are not of us. ² Or, anointing. his unction, *Mss.* ³ " he that acknowledgeth &c." wanting in R. T. ⁴ which the Son hath promised us, N.

us, that we should be called children of God: the world therefore knoweth us not, because it knew him not.

- 2 Beloved, now we are *the* children of God, and it hath not yet been manifested what we shall be: [but] we know that, when he shall be manifested, we shall be like him;
 3 for we shall see him as he is. And every man who placeth this hope in him, purifieth himself, *even* as *Christ* is pure.
 4 Whosoever committeth sin, transgresseth the law also:
 5 for sin is a transgression of the law. And ye know that *Christ* was manifested to take away [our] sins: and in him
 6 is no sin. Whosoever abideth in him, sinneth not: who-
 7 soever sinneth, hath not seen him, nor known him. *My*
 8 ousness is righteous, as *Christ* is righteous: he who com-
 mitteth sin, is of the devil*; for the devil hath sinned
 from the beginning: for this purpose the Son of God was
 manifested, that he might destroy the works of the devil.
 9 Whosoever is born of God, doth not commit sin; for his
 seed abideth in him: and he cannot sin, because he is born
 10 of God. In this the children of God are manifest, and the
 children of the devil: whosoever doeth not righteousness,
 11 is not of God; nor he who loveth not his brother. For
 this is the charge¹ which ye heard from the beginning, that
 12 we love one another. Not as Cain, *who* was of that evil
*One*², and slew his brother. And why did he slay him?
 Because his own works were evil, and his brother's righte-
 13 ous. Wonder not, [my] brethren, if the world hate you.
 14 We know that we have passed over from death to life, be-
 cause we love the brethren. He who loveth not *his* bro-
 15 ther abideth in death. Whosoever hateth his brother is a
 murderer: and ye know that no murderer hath everlast-

¹ Or, commandment. * Or, of the evil, i. e. a son of wickedness. Sn.

² not a real, but a hypothetical and fictitious being: the principle of evil personified: the supposed cause of evil. Hence called the evil One. Ch. ii. 13, 14. See Simpson's Essays, p. 152.

16 ing life abiding in him. Hereby we know love¹, because
 Christ laid down his life for us: and we ought to lay down
 17 our lives for the brethren. But whosoever hath the good
 things of the world, and seeth his brother in need², and
 shutteth up his bowels of compassion from him, how abideth
 18 the love of God in him? [My] children, let us not love in
 19 word, and in tongue, but in deed and in truth. And here-
 by we know that we are of the truth, and shall assure³ our
 20 hearts before him. For if our heart condemn us, God is
 21 greater than our heart, and knoweth all things. Beloved,
 if our heart condemn us not, then we have confidence to-
 22 ward God: and whatsoever we ask, we receive of him, be-
 cause we keep his commandments, and do those things
 23 which are pleasing in his sight. And this is his command-
 ment, that we should believe in the name of his Son Jesus
 Christ, and should love one another, as he hath given us
 24 commandment. And he that keepeth his commandments
 abideth in Him, and He in him. And hereby we know that
 he abideth in us, by the spirit which he hath given us.
 CH. IV. Beloved, believe not every spirit, but try the spirits
 whether they be of God: because many false prophets are
 2 gone out into the world. Hereby ye know the spirit of
 God: every spirit which confesseth that Jesus Christ is
 3 come in the flesh⁴, is of God. And every spirit which con-
 fesseth not Jesus⁴, is not of God. And this is that spirit of
 antichrist, of which ye have heard that it should come; and
 4 it is in the world now already. Ye are of God, my chil-
 dren, and have overcome them: for he that is in you is
 5 greater than he that is in the world. They are of the
 world: therefore they speak of the world, and the world

¹ Or, Hereby we have understood what love is. ² Gr. having need. ³ Or, persuade, N. m. ⁴ that Jesus Christ is come in the flesh, R. T.

* That is, that Jesus Christ was a real man, in opposition to the Gnostics and Docetæ, who taught that Christ was a man only in appearance. See Dr. Priestley in loc.

6 heareth them. We are of God. He that knoweth God,
 heareth us : he that is not of God, heareth us not. Hereby
 we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another : for love is of God :
 and every one that loveth is born of God, and knoweth
 8 God. He that loveth not, hath not known God ; for God
 9 is love. Herein the love of God was manifested toward
 us ; that God sent his only¹ Son into the world, that we
 10 might live through him. Herein is love ; not that we loved
 God, but that He loved us, and sent his Son *to be* a propi-
 11 tiation for our sins *. Beloved, if God so loved us, we also
 12 ought to love one another. No man hath seen God at any
 time. If we love one another, God abideth in us, and the
 13 love of him is perfected in us. Hereby we know that we
 abide in him, and He in us, because he hath given us of
 14 his spirit. And we have seen, and we bear witness, that
 the Father sent the Son *to be the Saviour* of the world.

15 Whosoever shall confess that Jesus is the Son of God,
 16 God abideth in him, and he in God. And we have known
 and believed the love which God hath to us. God is love :
 and he that abideth in love, abideth in God, and God in
 17 him. Hereby love is perfected among us : to the end that
 we may have confidence in the day of judgement : because
 18 as He is, so are we in this world. There is no fear in love :
 but perfect love casteth out fear : because fear hath tor-
 ment : wherefore he that feareth is not made perfect in
 19 love. We love [Him,] because He first loved us. If a
 20 man say, " I love God," and hate his brother, he speaketh
 falsely : for how can he who loveth not his brother, whom
 21 he hath seen, love God², whom he hath not seen ? And we

¹ Gr. only-begotten. See John i. 16. 18. * for he who loveth not his brother, whom he hath seen, how can he love God, N.

² i. e. to be the medium of the reconciliation of sinners by his gospel. See ch. ii. 2.

have this commandment from Him, that he who loveth God, love his brother also.

CH. v. Whosoever believeth that Jesus is the Christ, is born of God : and whosoever loveth the Father, loveth the Son also¹. Hereby we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments : and his commandments are not burthensome². For whatsoever³ is born of God, overcometh the world : and this is the victory which overcometh the world, *even* our faith. Who is he that overcometh the world, but he who believeth that Jesus is the Son of God ? This is he who came with water and blood, *even* Jesus Christ : not with water only, but with water and blood. And it is the spirit which beareth testimony ; for the spirit is truth *. For there are

¹ and whosoever loveth him that begat, loveth him also that is begotten by him. N. and Gr. ² grievous. N. ³ Or, whosoever, N. m.¹

* The received text reads, " For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth." N. B. 1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapasensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted as spurious in many editions of the New Testament since the Reformation :—in the two first of Erasmus, in those of Aldus, Colinaeus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in small types, or included in brackets : but between the years 1566 and 1580 it began to be printed as it now stands ; by whose authority, is not known. See Travis's Letters to Gibbon, and Porson's to Travis. Also, Griesbach's excellent Dissertation on the Text at the end of his second volume. Abp. Newcome omits the text, and the Bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. ii. p. 90, note.

three who bear testimony, the spirit, and the water, and
 9 the blood; and these three agree in one. If we receive the
 testimony of men, the testimony of God is greater: for this
 is the testimony of God, which he hath testified of his Son.
 10 He who believeth on the Son of God, hath the testimony
 in himself: he who believeth not God, maketh him false¹,
 because he believeth not the testimony which God hath
 11 testified of his Son. And this is the testimony, that God
 hath given to us everlasting life; and this life is through
 12 his Son. He that hath the Son, hath life; and he that hath
 13 not the Son of God, hath not life. These things I write
 unto you, that ye may know that ye have everlasting life,
 who believe in the name of the Son of God².
 14 And this is the confidence which we have in him; that
 if we ask any thing according to his will, he heareth us.
 15 And if we know that he heareth us, whatsoever we ask,
 we know that we have the petitions which we ask of him.
 16 If any man see his brother sin a sin *which* is not unto
 death, he shall ask, and shall obtain life for him³: for
 them, *I say*, who sin not unto death⁴. There is a sin
 unto death: I do not say that he shall request for it⁵:
 17 all unrighteousness is sin: and there is a sin not unto
 18 death. We know that whosoever is born of God sinneth
 not: but he that is born of God keepeth⁶ himself, and
 19 evil⁶ toucheth him not. We know that we are of God;
 20 and the whole world lieth in evil. And we know that

¹ Or, a liar. ² These things I write unto you who believe in the name of
 the Son of God, that ye may know that ye have eternal life, and that ye may
 believe in the name of the Son of God. R. T. ³ Or, and God will give him
 life: N. m. ⁴ Or, petition concerning this. ⁵ guardeth, S. 74. ⁶ the
 evil One, N.

* Sin and disease were considered as so inseparably connected according to
 the Jewish philosophy, that, perhaps, the apostle might mean nothing more by
 the advice which he here gives, than to recommend prayer for the sick where
 the disease was curable, and to dissuade from unbecoming importunity where
 the malady was evidently incurable, and fatal. See John ix. 2, 34; Matt. ix.
 1-8. See Dr. Priestley in loc.

the Son of God is come, and hath given us an understanding, that we may know Him that is true: and we are in Him that is true, through his Son Jesus Christ. This is
 21 the true God *, and everlasting life. *My children, keep yourselves from idols.* ¹

¹ Amen. R. T.

* q. d. "By him that is true I mean the true God, and the Giver of everlasting life. See John xii. 50; xvii. 3. Grot. and Whitby's Last Thoughts, 2d edit. p. 86. Or, This is the true God, and *this Jesus Christ* is everlasting life. Ch. i. 9. That *he*, sometimes refers to the remote antecedent, see Acts ii. 22, 23; vii. 18, 19; 2 John 7." Newcome's note.

THE SECOND EPISTLE

OF JOHN*.

- 1 **T**HE elder to the elect lady and her children, whom I
love in truth ; (and not I only, but all those likewise who
2 know the truth ;) because of the truth which abideth in us,
3 and *which* will be with us for ever : favour, mercy, and
peace be with you, from God the Father and from [the
Lord] Jesus Christ the Son of the Father, in truth and love.
4 I rejoiced greatly, that I found *some* of thy children
walking in the truth, according as we have received com-
5 mandment from the Father. And now I beseech thee, lady,
not as writing to thee a new commandment, but that which
6 we had from the beginning, that we love one another. And
this is love, that we walk according to his commandments.
This is the commandment ; as ye have heard from the be-
7 ginning, to the intent that ye should walk in it. For many
deceivers have entered¹ into the world, who confess not
that Jesus Christ *is* come in the flesh †. Such an one is a
8 deceiver, and an antichrist. Take heed to yourselves ; that
we² lose not those things which we have done, but that
9 we receive a full reward. Whosoever transgresseth, and
abideth not in the doctrine of Christ, hath not God. He that
abideth in the doctrine of Christ, hath both the Father and

¹ Or, gone forth, Mss. ² that ye lose not—ye have done—ye receive, Mss.

* The second and third epistles of John are placed by Eusebius amongst the books whose genuineness had been called in question : but this was probably owing to their brevity, and to their being addressed to particular persons. For, as Dr. Priestley observes, " both the subjects and the language are so much the same with those of the former epistle, that there cannot be a doubt of their having the same author."

† i. e. that he is not a real man ; alluding to the errors of the Docetæ.

10 the Son. If any one come unto you, and bring not this doctrine, receive him not into *your* house, nor greet him. For he who greeteth him, is a partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink : for I hope to come unto you, and
13 speak face to face¹, that our² joy may be full. The children of thy elect sister salute thee.³

¹ Gr. mouth to mouth.

² Or, your, *Mss.*

³ *Amen. R. T.*

THE THIRD EPISTLE

OF JOHN.

- 1 **T**HE elder to the beloved Gaius, whom I love in truth.
2 Beloved, I wish that thou mayest prosper in all things,
3 and be in health, *even* as thy soul prospereth. For I rejoiced greatly, when the brethren came and bare testimony of the truth which is in thee, according as thou walkest in
4 truth ¹. I have no greater joy than *in* these things, to hear that my children walk in truth ¹.
5 Beloved, thou doest faithfully², whatsoever thou doest
6 to the brethren and to strangers; who have borne testimony of thy love before the church: whom if thou conduct on their journey in a manner worthy of God, thou
7 wilt do well. For³ they went forth for the name of God⁴,
8 taking nothing from the gentiles. We ought therefore to receive such; that we may be fellow-labourers for *the* truth.
9 I would have written to the church⁵: but Diotrephes, who loveth to have the pre-eminence among them, receiveth
10 us not. Wherefore, if I come, I will call to remembrance his deeds which he doeth, tattling against us with evil words: and, not content herewith, he receiveth not the brethren himself, and forbiddeth those that would, and
11 casteth *them* out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good, is of God: *but* he that doeth evil, hath not seen God.
12 Demetrius hath a good testimony from all *men*, and from

¹ in the truth. N.

² Or, as becometh a believer, N. m.

³ Because, N.

⁴ for his name, R. T.

⁵ Or, congregation: N. m.

the truth itself: and we also bear *him* testimony; and ye know that our testimony is true.

- 13 I had many things to write; yet I will not write to thee
14 with ink and pen¹: but I hope that I shall shortly see thee,
when we shall speak face to face². Peace *be* to thee. *Our*
friends salute thee. Salute the friends by name.

¹ Gr. reed.

² Gr. mouth to mouth.

THE GENERAL EPISTLE

O F J U D E *.

- 1 **JUDE**, a servant of Jesus Christ, and brother of James,
to the called *brethren* who have been sanctified by God the
Father †, and preserved in the *faith* of Jesus Christ ‡ :
2 mercy, and peace, and love, be multiplied unto you.
3 Beloved, while I gave all diligence to write unto you of
the common salvation, it became necessary for me to write
unto you, and exhort you, that ye should earnestly contend
4 for the faith which was once delivered to the saints. For
some men have crept in privily, who were before, of old,
set forth¹ for this condemnation, ungodly men, turning the
favour of our God into lasciviousness, and denying the only
5 Sovereign², and our Lord Jesus Christ. Now I desire to

¹ Or, described, or written of, N. m.

² the only Sovereign God, R. T.

* This epistle is one of those books the genuineness of which was disputed in the primitive ages, and which therefore, as Dr. Lardner well observes, "ought not to be alleged as affording alone sufficient proof of any doctrine." Grotius ascribes it to a bishop of Jerusalem in the reign of Adrian: but it is commonly believed to have been written by Judas, otherwise called Lebbens, and Thaddeus, the son of Alpheus, the brother of James the less, and first-cousin to our Lord. The design of the epistle is to guard his readers against the errors and the crimes of the Gnostics. He is thought to have made quotations from the same apocryphal work which is referred to in the second epistle of Peter, which epistle Dr. Benson conjectures to have been consulted by him while he was writing his own. The epistle of Jude has as little evidence, either external or internal, in its favour, as any book of the New Testament.

† sanctified, i. e. separated or set apart to God. *Brethren that are sanctified in the knowledge of God the Father, N.*

‡ Or, by, Or, to Jesus Christ; i. e. who adhere to his doctrine notwithstanding the many corrupters of it. See Newcome's note.

remind you *even*¹ [you,] who once knew this, that the Lord having saved *his* people out of the land of Egypt, afterward
 6 destroyed those who believed not. And the angels who kept not their first state *, but left their own habitation, he hath reserved in eternal chains, under darkness, to the judge-
 7 ment of the great day. *Even* as Sodom and Gomorrah, and the cities about them which in like manner with them gave themselves over to uncleanness, and went after abominable desires², are set forth for an example, suffering the
 8 vengeance of everlasting fire †. In like manner also these dreamers defile the flesh, set at nought dominion, and blaspheme dignities. Yet Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring³ against him a blaspheming accusation ‡,
 10 but said, "The Lord rebuke thee." But these blaspheme what they understand not: but what they know naturally, as brute creatures, in these things they corrupt themselves.
 11 Alas for them! because they have gone in the way of Cain, and rushed after the error of Balaam for reward, and de-
 12 stroyed themselves by gainsaying like Korah. These are blemishes in your love-feasts, when they banquet with you,

¹ "you *even*" omitted by N. ² Or, followed unnatural passions, Gr. other flesh, N.m. ³ Or, suffered not himself to bring. Did not presume to bring. Wakefield.

* Or, "the messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness (punished them with judicial blindness of mind) unto the judgement of a great day, i. e. when they were destroyed by a plague." Alluding to the falsehood and punishment of the spies. Numbers xiv. See Simpson's Essays, p. 210. This may be thought by some a far fetched interpretation. Perhaps the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him, without meaning to vouch for the fact. He might introduce it merely to illustrate his argument. At any rate, a fact so important is not to be admitted upon such precarious evidence.—Or, "high state," N.m.

† "Everlasting in its effects; the cities having been finally destroyed." Newcome.

‡ "This was probably taken from the apocryphal book before mentioned. We may be instructed by the moral, without admitting the fact. Some suppose a reference to Zech. iii, 1—3." Newcome.

- feeding themselves without restraint¹: clouds² without water, carried aside³ by winds; trees whose fruit withereth,
- 13 barren, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom the blackness of darkness is reserved for ever.
- 14 Now Enoch, the seventh from Adam, prophesied to these also, saying *, “Behold, the Lord cometh with ten thousand⁴ sands of his saints⁵, to execute judgement upon all, and to convict all the ungodly [among them] of all their ungodly deeds which they have committed, and of all the hard *speeches* which ungodly sinners have spoken against him.”
- 16 These are murmurers, complainers, walking after their own *evil* desires: and their mouth speaketh very swelling *words*, and they respect *the persons of men* for the sake of gain.
- 17 But, beloved, remember ye the words⁶ which have been spoken before by the apostles of our Lord Jesus Christ;
- 18 how they told you that there should be scoffers in the last
- 19 time, walking after their own ungodly desires. These are they who separate [themselves], animal, not having the spirit.
- 20 But ye, beloved, building up yourselves in your most
- 21 holy faith, praying through the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to everlasting life. And on some have pity,
- 22 making⁷ a difference: and save others [with fear], snatching *them* out of the fire; hating even the vest⁸ defiled by the flesh.
- 24 Now unto him that is able to keep you from falling⁹, and to present *you* spotless before his glory with exceeding joy,

¹ N. m. fear: N. ² *they are as clouds—as trees—as waves—as stars.* N.

³ carried about, R. T. ⁴ Gr. with his holy myriads, N. m. ⁵ Or, But as for you, beloved, remember the words. See S. 31. N. m. ⁶ Or, And some rebuke, making &c. Mss. N. m. ⁷ Or, garment. ⁸ free from falling, N.

* This is another quotation from some ancient apocryphal book, for the authenticity of which, however, the writer is not to be supposed to vouch. See Dr. Benson in loc.

25 to the only God, our Saviour¹, through Jesus Christ our Lord*, *be* glory [and] majesty, dominion and power, *as* before all time†, so now, and throughout all ages. Amen.

¹ Or, to God alone, our Saviour. To the only wise God, R.T.

* The words "through Jesus Christ our Lord" are omitted in the received text and by Newcome. They are introduced in Griesbach, 2d edit., upon the authority of the Alexandrine, Vatican, and Ephrem Mss. and many ancient versions.

† The words "before all time" are wanting in R. T. and N., but introduced by Griesbach, 2d. edit., upon the same authorities as in the preceding note. q. d. "As it was in the beginning, is now, and ever shall be."

THE REVELATION.^{1*}

CHAPTER I.

- 1** **THE** Revelation of Jesus Christ which God gave him, that he might show to his servants things which must shortly come to pass; and he sent and signified *it* by his angel²
2 to his servant John: who hath *thus* testified of the word of God, and of the testimony *given* to Jesus Christ, *even* what-
3 ever things he saw. Happy *is* he that readeth, and those that hear, the words of this prophecy, and keep³ the things written in it: for the time is near.
4 John to the seven churches which are in Asia: favour *be*

¹ of St. John the Divine, R.T. ² Or, messenger. ³ Or, observe: or, perform, N.m.

* The Apocalypse or Revelation of St. John, is one of those books, the genuineness and authority of which, as Eusebius informs us, was, by some, called in question. It has, however, been almost universally received in modern times. As a book of prophecy, the evidence of its divine authority must chiefly rest upon the perceived accomplishment of the predictions which it contains: so that it may be regarded as in a considerable degree independent of external evidence. In this, however, in the estimation of many learned men, it is far from being deficient. Sir Isaac Newton says, (*Observ. on Apoc.* p. 249.) "I do not find any other book of the New Testament so strongly attested, or commented upon so early as this" Dr. Priestley (*Notes*, vol. iv. p. 573,) says, he thinks it impossible for any intelligent and candid person to peruse it without being convinced that, "considering the age in which it appeared, none but a person divinely inspired could have written it." See also Mr. Towers's observations and extracts respecting the authenticity of the Apocalypse, in his learned *Illustrations of Prophecy*, vol. i. ch. iii. Mr. Evanson has even endeavoured to prove that the apostle Paul alludes and thus bears testimony to the authenticity of this book in some of his epistles. See Evanson's *Reflections upon the State of Religion*, p. 39—42. Some learned men, however, who have even admitted the divine authority of the Apocalypse, have expressed a doubt whether this book was written by John the apostle and evangelist. The arguments of Dionysius, a disciple of Origen, and an eminently learned and pious bishop of Alexandria, in the third century, are contained in a large extract from a treatise of Dionysius in the seventh book of Eusebius's *Ecclesiastical History*. They are thus abridged by Dr. Lardner: "Dionysius's objections are five in number,

to you, and peace, from *him* that is, and that was, and that is to come; and from the seven spirits which [are] before
 5 his throne; and from Jesus Christ *who is* the faithful witness, the first-born from the dead, and the prince of the kings of the earth.

To him that loveth us¹, and hath washed us from our sins
 6 by his own blood, and hath made us a kingdom of priests² to his God and Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he will come with clouds; and every eye will see him, and *those* also who pierced him: and all the tribes of the earth will lament because of him. Even so, Amen.

8 "I am Alpha and Omega," saith the Lord God³, that is, and was, and that is to come, the Almighty.

9 I John your brother⁴ and companion in the affliction, and kingdom, and patience of Jesus Christ, was in the island

¹ that hath loved, R. T. ² kings and priests, R. T. and N. ³ "I am Alpha and Omega, the beginning and the ending, saith the Lord," R. T. ⁴ who am also your brother, R. T.

1. That the evangelist John has not named himself, either in his gospel or in his catholic epistle, but the writer of the Revelation names himself more than once. 2. That though the writer of the Revelation calls himself John, he has not shown us that he is the apostle of that name. 3. That the Revelation doth not mention the catholic epistle, nor that epistle the Revelation. 4. That there is a great agreement in sentiment, expression, and manner, between St. John's gospel and epistle, but the Revelation is quite different in all these respects, without any resemblance or similitude. 5. That the Greek of the gospel and epistle is pure and correct, but that of the Revelation has barbarisms and solecisms. Dionysius's own opinion is, that the Revelation was written by some holy and inspired person named John, but who that John was he does not know: he might be John the Elder, said to have resided for some time at Ephesus in Asia." Dr. Lardner, having examined the arguments of Dionysius at large, and stated the opinions of other learned men, concludes with his usual candour, "I must acknowledge that the Revelation, when compared with the apostle's unquestioned writings, has an unlikeness not easy to be accounted for." Lardner's Works, vol. iii. p. 130. The principal authors who have attempted the interpretation of this difficult prophecy are Joseph Mede, Sir Isaac Newton, Waple, Daubuz, Vitringa, Lowman, Bp. Newton. See also Mr. Town's Illustrat. of Prophecy, Abp. Newcome's and Dr. Priestley's Notes upon the Scriptures, and Mr. Evanson's Reflections upon the State of Religion in Christendom in the 19th Century.

which is called Patmos, for the word of God, and for *my*
 10 testimony to Jesus [Christ]. I was in the spirit on the
 Lord's day; and heard behind me a loud voice, as of a
 11 trumpet, saying, "What¹ thou seest, write in a book, and
 send *it* to the seven churches²; to Ephesus, and to Smyrna,
 and to Pergamus, and to Thyatira, and to Sardis, and to
 12 Philadelphia, and to Laodicea." And I turned to see
whence the voice *came*³ which spake to me: and, when I
 13 had turned, I saw seven golden candlesticks⁴; and in the
 midst of the [seven] candlesticks, *one* like *the* Son of man,
 clothed with a garment down to the feet, and girt about *his*
 14 breast with a golden girdle. And his head and *his* hair *were*
 white, as white wool, *or* snow: and his eyes *were* as a flame
 15 of fire; and his feet like fine brass, as if they had been puri-
 fied in a furnace; and his voice as the sound of many wa-
 16 ters. And he had in his right hand seven stars: and out of
 his mouth went a sharp two-edged sword: and his counte-
 17 nance *was* as the sun shineth in his strength. And, when I
 saw him, I fell at his feet as dead. And he put his right
hand upon me, saying⁵, "Fear not: I am the first, and the
 18 last; and he that lived, and became dead; and, behold, I
 live for ever and ever⁶, and have the keys of death and of
 19 the grave⁷. Write therefore the things which thou hast
 seen, and the things which *now* are, and the things which
 20 will be hereafter. *As* to the mystery of the seven stars
 which thou sawest in my right hand, and *as* to the seven
 golden candlesticks; the seven stars are *the* angels^{*} of the

¹ I am Alpha and Omega, the first, and the last, and what &c. R. T. These words are wanting in the Alexandrine and Ephrem Mss. and in the Coptic, Æthiopic, and other versions; and are omitted in the editions of Griesbach and Newcome. ² to the churches in Asia; R. T. ³ "So Le Clerc and L'Enfant and Beausobre translate. Or, discover," N. m. ⁴ lampstands, N. wherever the word occurs. ⁵ unto me, R. T. and N. ⁶ Amen, R. T. ⁷ Gr. Hades. q. d. the invisible state.

^{*} Generally understood to be the elders or bishops of the seven churches. The word signifies messengers, which is Mr. Wakefield's translation.

seven churches, and the seven candlesticks¹ are *the* seven churches².

CH. II. "To the angel of the church at Ephesus write³:

'These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden
2 candlesticks: I know thy works, and thy labour, and thy patience, and that thou canst not bear those that are evil: and thou hast tried those who say [that they are] apostles,
3 and are not; and hast found them false: and hast patience, and hast borne *much* for the sake of my name, and hast not
4 fainted⁴. Nevertheless I have *somewhat* against thee, because thou hast let go⁵ thy first love. Remember therefore whence thou art fallen, and repent, and do *thy* first works: or else I will come to thee [quickly], and will remove thy
6 candlestick out of its place, unless thou repent. But this praise thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.' He that hath an ear, let him hear what the spirit saith to the churches. To him that overcometh I will give to eat of the tree of life which is in the paradise of my God⁶.

8 "And to the angel of the church at Smyrna write: 'These things saith the first and the last, who was dead, and lived
9 *again*: I know thy [works, and] affliction, and poverty, (yet thou art rich,) and the blasphemy of those who say that they are Jews, and are not, but *are the* synagogue of Satan⁷.
10 Fear none of those things which thou art about to suffer. Behold, the accuser⁷ is about to cast some of you into prison, that ye may be proved; and ye will have affliction for ten days. Be thou faithful unto death, and I will give thee

¹ which thou sawest, R. T. ² Or, congregations. Sn. ³ thou hast laboured, and hast not fainted. R. T. ⁴ omitted, N. ⁵ in the midst of the paradise of God. R. T. ⁶ Jewish adversaries to the gospel. See ch. iii. 9. ⁷ devil, N. See Wakefield.

* Mr. Evanson, who maintains the divine authority of the rest of the Apocalypse, rejects the epistles to the seven churches as spurious. *Dissonance*, p. 284—286.

- 11 the crown of life.' He that hath an ear, let him hear what the spirit saith to the churches. He that overcometh shall not be hurt by the second death.
- 12 "And to the angel of the church at Pergamus write: 'These things saith he that hath the sharp two-edged
- 13 sword: I know thy works, and where thou dwellest, *even* where the throne of Satan is¹: and yet thou holdest fast my name, and didst not deny faith in me, [even] in those days wherein Antipas *was* my faithful witness, who was slain
- 14 among you, where Satan² dwelleth. Nevertheless I have a few things against thee, because thou hast there such as hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the sons of Israel, that they might eat things offered to idols, and might commit fornication,
- 15 So hast thou also such as hold the doctrine of the Nicolaitans³ in like manner. Repent therefore; or else I will come to thee quickly, and will war against them with the sword
- 16 of my mouth.' He that hath an ear, let him hear what the spirit saith to the churches. To him that overcometh I will give⁴ of the hidden manna⁵: and will give him a white stone, and on the stone a new name written, which no man knoweth but he who receiveth it.
- 18 "And to the angel of the church at Thyatira write: 'These things saith the Son of God, who hath his eyes as a
- 19 flame of fire, and whose feet *are* like fine brass: I know thy works, and love, and service, and faith, and patience,
- 20 and thy last works⁶, *which are* better than the first. Nevertheless I have *somewhat* against thee⁷, because thou sufferest thy wife Jezebel, who calleth herself a prophetess, and teacheth and seduceth⁸ my servants to commit fornication, and eat things offered to idols. And I have given her

¹ The chief seat of opposition and persecution. ² The hostile and persecuting power. ³ which I hate, R. T. ⁴ to eat, R. T. and N. ⁵ Or, of the manna which is laid up; W. ⁶ and thy works, and the last, R. T. ⁷ I have a few things against thee, R. T. ⁸ thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce, &c. R. T.

time to repent: and she will not repent¹ of her fornication.
 22 Behold, I *will* cast her on a bed of sickness, and those who
 commit adultery with her into great affliction, unless they
 23 repent of her deeds². And I will kill her children by the
 pestilence; and all the churches shall know that I search
the reins and *the* hearts, and will give unto every one of you
 24 according to your works. But to you I say, *even* to the rest
 at Thyatira, as many as receive not this doctrine, and as
 have not known the deep things of Satan, as they speak³;
 25 I will put on you none other burthen. But what ye have,
 26 hold fast till I come. And he that overcometh, and per-
 formeth my works to the end, to him I will give power⁴
 27 over the nations; and he shall rule them with a rod of iron;
 as the vessels of a potter they shall be broken in pieces;
 28 even as I have received from my Father. And I will give
 29 him the morning-star.⁵ He that hath an ear, let him hear
 what the spirit saith to the churches.

CH. III. "And to the angel of the church at Sardis write:
 'These things saith he that hath the seven spirits of God,
 and the seven stars: I know thy works, that thou hast the
 2 appearance of being alive⁶, and yet art dead. Be watch-
 ful, and strengthen the things which remain, which are
 ready to die⁷: for I have not found thy works perfect before
 3 my God⁸. Remember therefore how thou hast received
 [and heard, and keep *those things*,] and repent. If there-
 fore thou shalt not watch, I will come on thee as a thief,
 and thou shalt not know what hour I will come on thee.
 4 Yet thou hast a few persons in Sardis⁹, that have not de-
 filed their garments: and they shall walk with me in white;
 5 for they are worthy. He that overcometh shall be clothed

¹ she hath not repented, R. T. ² of their deeds. R. T. ³ Or, authority.

⁴ Or, "the name of living," N. m. ⁵ Or, about to die. ⁶ before God. R. T.

⁷ even in Sardis, R. T.

⁸ i. e. the deep things of Satan as they are justly called. Newcome. viz. the mysteries of Gnosticism, which were hostile to the doctrine of Christ, and which were called by the Gnostics, the deep things of God. See Wetstein.

- in white raiment; and I will by no means blot out his name from the book of life, but I will confess his name before my
6 Father, and before his angels.' He that hath an ear, let him hear what the spirit saith to the churches.
- 7 " And to the angel of the church at Philadelphia write :
' These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shutteth,
8 and that shutteth and none openeth : I know thy works : behold I have set before thee an open door, which¹ none can shut : for thou hast *but* little power, and yet hast kept
9 my word, and hast not denied my name. Behold, I will cause those of the synagogue of Satan * (who say that they are Jews, and are not, but speak falsely, behold I will make them) to come, and do obeisance before thy feet, and know
10 that I have loved thee. Because thou hast kept my commandment concerning patience, I also will keep thee from the hour of trial, which is about to come on all the world,
11 to try those who dwell upon the earth. I shall come quickly² : hold fast what thou hast, that no man take thy crown
12 *from thee*. Him that overcometh, I will make a pillar in the temple of my God, and he shall go out no more : and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which will come down out of heaven from my God ; and *I will write upon*
13 *him* my new name.' He that hath an ear, let him hear what the spirit saith to the churches.
- 14 " And to the angel of the church at Laodicea³ write :
' These things saith the Amen⁴, the faithful and true witness, the chief of the creation of God † : I know thy works,

¹ and none, R. T. ² Behold, I shall come quickly: R. T. ³ of the Laodiceans, R. T. ⁴ the Truth, N.

* Satan, the principle of opposition, personified. The synagogue of Satan are Jewish adversaries to the gospel.

† Or, the beginning of the creation of God. The first-born of the new creation, being the first who was raised from the dead. See Col. i. 15. 18.

that thou art neither cold nor hot: I would that thou wert
 16 cold or hot. So *then* because thou art lukewarm, and nei-
 ther hot nor cold, I will soon cast thee out of my mouth.
 17 Because thou sayest, I am rich, and grown wealthy, and
 have need of nothing; and knowest not that thou art
 18 wretched, and pitiable, and poor, and blind, and naked; I
 counsel thee to buy of me gold purified in the fire, that thou
 mayest grow wealthy; and white raiment, that thou mayest
 be clothed, and *that* the shame of thy nakedness may not
 appear: and to anoint thine eyes with eye-salve, that thou
 19 mayest see. As many as I love, I rebuke and chasten: be
 20 zealous therefore, and repent. Behold, I stand at the door
 and knock: if any one hear my voice, and open the door, I
 will come in to him, and will sup with him, and he *shall sup*
 21 with me. To him that overcometh I will grant to sit with
 me on my throne; *even* as I also overcame, and sit with
 22 my father on his throne.* He that hath an ear, let him hear
 what the spirit saith to the churches."

CH. IV. AFTER these things I looked, and, behold, a door *was*
 opened in heaven: and the first voice which I heard *was* as
 it were of a trumpet talking with me, *and* saying, "Come
 up hither, and I will show thee things which must be here-
 2 after." [And] immediately I was in the spirit: and, behold,
 a throne was placed in heaven, and *one* sat on the throne*.
 3 [And he who sat] *was* in appearance like a jasper and a
 sardius: and a rainbow *was* round about the throne in ap-

* "We are not to imagine," says Doddridge, "that the person sitting on the throne, [or the Lamb,] or the twenty-four elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. I think it—probable that all which passed was in the imagination of St. John." This observation is very just and important. The whole scenery of this vision passed in the imagination of St. John; and we can no more argue the real external existence of such beings as angels and devils are commonly conceived to be, from their appearance in this vision, than we can infer the real existence of a lamb with seven eyes, or a dragon with seven heads. All these visionary characters are alike symbolical of the means by which events, whether good or evil, are brought to pass under the direction of divine Providence.

4 pearance like an emerald. And round about the throne *were*
 twenty-four thrones: and upon the thrones¹ twenty-four
 elders sitting, clothed in white raiment; and on their heads
 5 crowns of gold. And out of the throne proceed lightnings,
 and voices, and thunderings. And seven lamps of fire *were*
 burning before his throne²; which are the seven spirits of
 6 God. And *there was* before the throne as it were a laver³ of
 glass like crystal: and in the midst of the throne, and round
 about the throne, *were* four living creatures full of eyes be-
 7 fore and behind. And the first living creature *was* like a lion,
 and the second living creature like a steer, and the third liv-
 ing creature had the face of a man⁴, and the fourth living
 8 creature *was* like a flying eagle. And the four living creatures
 had each of them six wings, *which were* full of eyes round
 about and within: and they rest not day and night, saying,
 "Holy, holy, holy, Lord God Almighty, that was, and is, and
 9 is to come." And when those living creatures give glory, and
 honour, and thanks, to Him who sat on the throne, who
 10 liveth for ever and ever, the twenty-four elders fall down
 before Him who sat on the throne, and worship Him who
 liveth for ever and ever, and cast their crowns before the
 11 throne, saying, "Thou art worthy, O Lord, to receive
 glory, and honour, and power: for thou hast created all
 things, and by thy will they were⁵, and were created."

CH. V. And I saw in the right hand of Him who sat on the
 throne a book, written within and without⁶, sealed with
 2 seven seals. And I saw a strong angel proclaiming with a
 loud voice, "Who [is] worthy to open the book, and to
 3 loose the seals of it?" And none in heaven above⁷, or on
 the earth, or under the earth, was able to open the book,
 4 and to look therein. And I wept much because none was

¹ I saw, R. T. and N. ² the throne, R. T. and N. ³ Gr. sea. ⁴ a face as a
 man, R. T. and N. ⁵ Or, are, Mss. and R. T. Or, on account of thy will
 they exist and were created. ⁶ Gr. on the back. ⁷ "above" wanting in
 R. T. and N.

5 found worthy to open the book¹, and to look therein. Then one of the elders saith to me, "Weep not: behold, the lion² of the tribe of Judah, the root of David, hath prevailed *so as* to open the book, and the seven seals of it³." And I beheld⁴, in the midst between the throne and the four living creatures, and in the midst between the elders, a lamb standing, as if it had been slain, having seven horns, and seven eyes; which are the seven spirits of God sent forth into all the earth. And he came and took [the book] out of the right hand of him who sat upon the throne. And when he had taken the book, the four living creatures, and the twenty-four elders, fell down before the lamb, having every one of them harps, and golden phials⁵ full of incense⁶, which are the prayers of the saints. And they sang⁷ a new song, saying, "Thou art worthy to take the book, and to open the seals of it: for thou wast slain, and hast bought us to God by thy blood, out of every tribe, and language, and people, and nation; whom thou hast made kings and priests to our God; and they shall reign on the earth⁸." And I looked, and I heard the voice of many angels round about the throne, and *round about* the living creatures and the elders; (and the number of them was ten thousands of ten thousands⁹, and thousands of thousands;) saying with a loud voice, "Worthy is the lamb that was slain to receive power, and wealth, and wisdom, and might, and honour, and glory, and blessing." And every creature that [is] in heaven, and on the earth, and under the earth, and [those that] are on the sea, and all things that are in them, I heard, saying, "Blessing, and honour, and glory, and dominion, be unto Him that sitteth upon the throne, and unto the lamb,

¹ to open and to read the book, R. T. ² "who is," R. T. ³ and to loose the seven seals of it. R. T. ⁴ and lo! R. T. and N. ⁵ bowls, N. ⁶ odours, N. ⁷ Gr. sing. ⁸ thou hast made us kings &c.: and we shall reign, R. T. ⁹ Gr. myriads of myriads.

14 for ever and ever¹." And the four living creatures said, "Amen." And the elders² fell down and worshiped *.

CH. VI. And I saw when the lamb opened one of the seven³ seals; and I heard, as *it were* the sound⁴ of thunder, the first of the four living creatures saying, "Come and see."

2 [And I looked,] and, behold, a white horse: and he that sat thereon had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

3 And when *the lamb* had opened the second seal, I heard 4 the second living creature saying, "Come⁵." And another horse, *that was* red, went forth; and *power* was given to him who sat thereon to take peace [from] the earth, [and] that *men* should kill one another: and a great sword was given to him.

5 And when *the lamb* had opened the third seal, I heard the third living creature saying, "Come and see⁶." [And I looked,] and, behold, a black horse: and he who sat on him 6 had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures, saying, "A small measure of wheat for a denarius, and three small measures of barley for a denarius: but hurt thou not the oil and the wine."

7 And when *the lamb* had opened the fourth seal, I heard 8 the fourth⁷ living creature saying, "Come and see." [And

¹ Gr. ages of ages. ² "the twenty-four elders," R. T. ³ "seven" wanting in R. T. ⁴ "sound" wanting in R. T. ⁵ Come and see. R. T. ⁶ "and see" wanting in N.; and so *var.* 7. ⁷ I heard the voice of the fourth, R. T.

* Him that liveth for ever and ever: or, ages of ages. R. T. and N. This homage paid to a symbolical representation of Christ in a visionary scene, by symbolical persons represented as visibly present with him, cannot justify the actual worship of Christ, when he is not visible, and in direct opposition to his own express precept, Luke xi. 1, 2; John iv. 23, 24. Least of all can it be concluded, as Mr. Lindsey well observes, (*Seq.* p. 98,) "that equal honour and worship are to be given to Christ and to God, from their being thus joined in the same act of worship. Because if so, it will follow that equal honour and worship is to be given to David and to God; for it is expressly said (1 Chron. xxix. 20.) that all the congregation bowed down their heads and worshipped the Lord and the king."

I looked,] and, behold, a pale horse; and his name who sat thereon *was* Death, and the grave¹ followed him. And power² was given him³ over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence⁴, and by the wild beasts of the earth.

9 And when *the lamb* had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word
10 of God, and for the testimony which they had borne. And they cried with a loud voice, saying, "How long, O sovereign Lord, holy and true, wilt thou not judge and avenge
11 our blood on those who dwell upon the earth?" And a white robe was given⁵ to *every one* of them: and they were told to rest yet *for a time*⁶, till *the number* of their fellow-servants also and of their brethren, who were about to be killed as they *were*, should be filled up.

12 And I looked when *the lamb* had opened the sixth seal, and there was⁷ a great earthquake⁸; and the sun became black as sackcloth of hair, and the whole moon⁹ became as
13 blood; and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs when it is shaken by a mighty wind.
14 And the heaven departed as a parchment when it is rolled together; and every mountain and island were moved out
15 of their places. And the kings of the earth, and the great men, and the commanders, and the rich, and the strong, and every slave, and [every] freeman, hid themselves in the
16 dens and in the rocks of the mountains; and say to the mountains and rocks, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the anger
17 of the lamb: for the great day of his anger is come; and who is able to stand?"

CH. VII. And after these things I saw four angels standing on

¹ Gr. and N. Hades; i. e. the unseen world. Or, the grave. N. m. ² Or, authority. ³ given them, R. T. ⁴ Gr. death. ⁵ white robes were given to each, R. T. ⁶ for a little time, R. T. ⁷ and, behold, there was, &c. R. T. ⁸ Or, shaking; N. m. ⁹ the moon, R. T.

the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on
 2 the sea, nor on any tree. And I saw another angel coming up from the east¹, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was
 3 given to hurt the earth and the sea, saying, " Hurt not the earth, nor the sea, nor the trees, till we have sealed the ser-
 4 vants of our God on their foreheads." And I heard the number of those who were sealed: *and there were* sealed a hundred *and* forty-four thousand, of all the tribes of the sons
 5 of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben [were sealed] twelve thousand. Of the tribe of Gad [were sealed] twelve thousand.
 6 Of the tribe of Asher [were sealed] twelve thousand. Of the tribe of Naphtali [were sealed] twelve thousand. Of
 7 the tribe of Manasseh [were sealed] twelve thousand. Of the tribe of Simeon [were sealed] twelve thousand. Of the tribe of Levi [were sealed] twelve thousand. Of the
 8 tribe of Issachar [were sealed] twelve thousand. Of the tribe of Zebulun [were sealed] twelve thousand. Of the tribe of Joseph [were sealed] twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
 9 After these things I looked, and, behold, a great multitude, which none could number, of all nations, and tribes, and peoples², and languages, standing before the throne and before the lamb, clothed with white robes, and palm-
 10 branches in their hands: and they cry³ with a loud voice, saying, "*Our salvation be ascribed to our God who sitteth*
 11 *upon the throne, and to the lamb.*" And all the angels stood round about the throne, and *about* the elders, and *about* the four beasts, and fell on their faces before the
 12 throne, and worshiped God, saying, " Amen: blessing, and glory, and wisdom, and thanksgiving, and honour,

¹ Gr. rising of the sun. ² people, N. ³ "crying," R. T.

and power, and might, be to our God for ever and ever¹. Amen."

- 13 And one of the elders spake, saying unto me, "Who are these that are clothed in white robes, and whence came they?" And I said to him, "O my lord², thou knowest." Then he said to me, "These are they who came out of great affliction, and have washed their robes, and made
14 [them³] bright in the blood of the lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne will dwell among
15 them⁴. They will hunger no more, nor will they thirst any
16 more; nor will the sun strike on them, or any heat. For the lamb that is toward the midst of the throne will be their shepherd⁵, and will lead them to fountains of waters of life⁶: and God will wipe away all tears from their eyes."

- CH. VIII. And when *the lamb* had opened the seventh seal, there was silence in heaven about *the space of* half an hour.
2 And I saw the seven angels who stand before God: and to
3 them were given seven trumpets. And another angel came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer *it*, with the prayers of all the saints, upon the golden altar which *was*
4 before the throne. And the smoke of the incense went up before God from the hand of the angel, together with the
5 prayers of the saints. And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.
6 AND the seven angels that had the seven trumpets prepared themselves to sound *them*. And the first⁷ sounded his trumpet, and there was hail and fire mingled with blood, and they were cast upon the earth; and the third part of

¹ Gr. ages of ages. ² O Lord, or Sir, thou knowest. R. T. ³ their robes, R. T. ⁴ over them. N. ⁵ will feed them, N. ⁶ living springs of water: R. T. and N. ⁷ the first angel, R. T. and N.

the earth was burnt up¹, and the third part of the trees was burnt up, and every green herb was burnt up.

- 8 And the second angel sounded his trumpet; and as it were a great mountain burning [with fire] was cast into
9 the sea: and the third part of the sea became blood; and the third part of the creatures [which were] in the sea, and had life, died; and the third part of the ships was destroyed.
- 10 And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of waters;
11 and the name of the star was called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.
- 13 And I looked, and heard an eagle² flying in mid-heaven, and saying with a loud voice, "Woe, woe, woe, is to the inhabitants of the earth, because of the other blasts of the trumpet of the three angels who are about to sound."

CH. IX. And the fifth angel sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was given
2 the key of the entrance of the abyss³. And he opened the entrance⁴ of the abyss, and a smoke arose out of the entrance, as the smoke of a great furnace; and the sun and
3 the air were darkened by the smoke of the entrance. And out of the smoke locusts came upon the earth; and to them was given power, as the scorpions of the earth have power.
4 And it was commanded them that they should not hurt the herb of the earth, nor any green thing, nor any tree; but *only* those men that had not the seal of God on their fore-

¹ "the third part of the earth was burnt up," omitted in R. T. ² an angel, R. T. ³ "deep pit." N. So ver. 2. and 11. ⁴ Gr. the well of the abyss, N. m.

5 heads. And it was given to *the locusts* that they should not
 kill them, but that they should be tormented five months:
 and their torment *was* as the torment of a scorpion, when it
 6 stingeth ¹ a man. And in those days men will seek death,
 and will not find it; and will desire to die, and death will
 7 flee from them. And the shapes of the locusts *were* like
 horses prepared for war; and on their heads *were* as golden
 8 crowns ², and their faces *were* as the faces of men. And they
 had hair as the hair of women: and their teeth *were* as *the*
 9 *teeth* of lions. And they had breast-plates as iron breast-
 plates; and the sound of their wings was as the sound of
 10 chariots *with* many horses rushing to battle. And they had
 tails like scorpions, and stings were in their tails: and their
 11 authority ³ *was* to hurt men five months. And they had a
 king over them, the angel of the abyss; whose name in the
 Hebrew *tongue* is Abaddon, but in the Greek *tongue* he
 12 hath the name Apollyon, *that is, The Destroyer*. One woe
 is past: behold, two woes more come afterward.
 13 And the sixth angel sounded his trumpet; and I heard a
 voice from the four horns ⁴ of the golden altar which *was*
 14 before God, saying to the sixth angel that had the trumpet,
 “Loose the four angels that are bound at the great river
 15 Euphrates.” And the four angels were loosed, who were
 prepared for an hour, and a day, and a month, and a year,
 16 to kill the third part of men. And the number of the armies
 of the horsemen *was* ⁵ twenty-thousands of ten-thousands:
 17 ⁶ I heard the number of them. And afterward I saw the
 horses in the vision, and those who sat on them, having
 breast-plates of fire, and of jacinth, and of brimstone: and
 the heads of the horses *were* as the heads of lions; and out
 18 of their mouths issued fire, and smoke, and brimstone. By
 these three scourges ⁷ the third part of men was killed, by

¹ Gr. striketh. ² crowns like gold, R. T. ³ power, N. ⁴ Or, one
 voice from the four horns, &c. ⁵ Gr. two myriads of myriads. ⁶ and,
 R. T. for, N. ⁷ R, T. omits “scourges”.

the fire, and the smoke, and the brimstone, which issue
 19 out of their mouths. For the power of the horses¹ was
 in their mouth, and in their tails: for their tails *were* like
 20 serpents, and had heads, and with them they hurt. And
 the rest of the men, who were not killed by these scourges,
 repented not of the works of their hands; so as not to wor-
 ship demons: and idols of gold and of silver, and of brass,
 and of stone, and of wood, which can neither see, nor hear,
 21 nor walk: nor repented they of their murders, nor of their
 sorceries², nor of their fornication, nor of their thefts.

CH. X. And I saw another mighty³ angel coming down from
 heaven, arrayed with a cloud: and a rainbow *was* over his⁴
 head, and his face *was* as the sun, and his feet as pillars of
 2 fire: and having⁵ in his hand a little book open: and he
 set his right foot upon the sea, and *his* left *foot* upon the
 3 land; and cried with a loud voice, as *when* a lion roareth:
 and, when he had cried, seven thunders uttered their voices.
 4 And when the seven thunders had uttered⁶, I was about to
 write: and I heard a voice from heaven, saying⁷, Seal up
 those things which the seven thunders uttered, and write
 5 them not. And the angel whom I saw standing upon the
 sea, and upon the land, lifted up his right hand⁸ to heaven,
 6 and swore by Him who liveth for ever and ever, who cre-
 ated heaven and the things which are therein, and the earth
 and the things which are therein, and the sea and the things
 7 which are therein, that the time would not be yet^{*}; but in
 the days of the blast of the seventh angel, when he shall
 sound his trumpet, and the mystery of God hath been
 finished, as he hath proclaimed the glad tidings to his ser-

¹ For their power is in their mouth; R. T. which rejects "and in their tails."

² Or, poisonings, N. m. ³ strong, N. ⁴ "his" wanting in R. T. ⁵ "he
 had," R. T. and N. ⁶ "their voices," R. T. and N. ⁷ saying to me, R. T.

⁸ "his hand," R. T.

* that there should be no longer delay; Wakefield.

8 wants the prophets. And the voice which I heard from heaven spake to me again, and said, "Go, *and* take the little book which is open in the hand of the angel who standeth
9 upon the sea and upon the land." And I went to the angel, desiring him to give me ¹ the little book. Then he saith unto me, "Take *it*, and eat it; and it will make thy belly
10 bitter, but it will be sweet in thy mouth as honey." And I took the little book out of the angel's hand, and ate it: and in my mouth it was sweet as honey; but as soon as I had
11 eaten it, my belly was made bitter. Then he saith unto me, "Thou must again prophesy to many people ², and nations, and languages, and kings."

CH. XI. And a reed was given me like a rod: *the angel saying*³, "Rise, and measure the temple of God, and the altar,
2 and *compute* those who worship in it. But the court which is without the temple leave out, and measure it not; for it is given to the gentiles: and they will tread the holy city
3 under foot forty-two months. And I will grant to my two witnesses that they shall prophesy a thousand two hundred *and*
4 sixty days, clothed in sackcloth. These are two olive-trees, and two candlesticks ⁴, placed before the Lord of the earth ⁵.
5 And if any one purpose to hurt them, fire will proceed out of their mouth, and will devour their enemies; and if any man purpose to hurt them, he must be killed in this man-
6 ner. These will have power to shut heaven, that it rain not *in* the days of their prophecy: and they *will* have power over the waters, to turn them into blood, and to smite the
7 earth with every scourge, as often as they will. And when they shall have finished their testimony, the beast which will ascend out of the abyss ⁶ will make war against them,
8 and overcome them, and kill them. And their carcases *will lie* in the street of the great city, which is called, spiritually,

¹ saying to him, Give me, R.T.

² Or, concerning many people, &c. ³ and the angel stood, saying, R. T.

⁴ lampstands, N.

⁵ the God of the earth.

R. T. ⁶ "deep," N.

- Sodom, and Egypt, where, indeed¹, their lord² was crucified. And they of the people, and tribes, and languages, and nations, will see their carcases three days and a half, and will not suffer their carcases to be put into a tomb³.
- 10 And those who dwell upon the earth will rejoice over them, and be glad, and send gifts one to another; because these two prophets tormented those who dwelt on the earth."
- 11 And after the three days and a half the breath of life⁴ from God entered into them, and they stood on their feet; and
- 12 great fear fell on those who saw them. And they heard⁵ a great voice from heaven, saying unto them, "Come up hither." And they went up to heaven in a cloud; and their
- 13 enemies beheld them. And in that hour⁶ was a great earthquake, and the tenth part of the city fell, and by the earthquake seven thousand men⁷ were killed; and the rest were
- 14 affrighted, and gave glory to the God of heaven. The second woe is past; behold, the third woe cometh quickly.
- 15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of this world is become⁸ *the kingdom* of our Lord, and of his Christ⁹;
- 16 who shall reign for ever and ever¹⁰." And the twenty-four elders, who sat before God on their thrones, fell on their
- 17 faces, and worshiped God, saying, "We thank thee, O Lord God Almighty, that art and wast¹¹, because thou hast
- 18 taken to thee thy great power, and hast reigned. And the nations were angry, and thine anger is come, and the time of the dead that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great;
- 19 and shouldest destroy those who destroy the earth." And the temple of God was opened in heaven, and the ark of the

¹ and where, N. ² our Lord, R. T. ³ tombs, R. T. ⁴ spirit of life, N. ⁵ "I heard," Mss. and N. ⁶ Gr. at that time. ⁷ Gr. names of men. ⁸ The kingdoms of this world are become, R. T. ⁹ Or, anointed. ¹⁰ Gr. ages of ages. ¹¹ and art to come, R. T.

covenant of the Lord¹ was seen in his temple; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CH. XII. Now a great wonder appeared in heaven: a woman clad with the sun, and the moon *was* under her feet, and
 2 upon her head a crown of twelve stars: and she was with child, and cried out, being in travail, and in great pain to
 3 bring forth. And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and ten
 4 horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she brought forth, he might
 5 devour her child. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child
 6 was caught up to God, and to his throne. And the woman fled into the desert, where she had a place prepared of God, that she should be fed there a thousand two hundred and sixty days.

7 And there was war in heaven: Michael and his angels warred against the dragon; and the dragon warred, and
 8 his angels, but he² prevailed not, nor was their place found
 9 any more in heaven. For the great dragon was cast out, that old serpent, called the devil and Satan, who deceiveth the whole world; he was cast out upon the earth, and his
 10 angels were cast out with him³. And I heard a loud voice saying in heaven, "Now is come salvation and might, and the kingdom of our God, and the authority³ of his Christ: for the accuser of our brethren is cast down, that accused

¹ the ark of his covenant, R. T. and N. ² "they," R. T. and N. ³ power, N.

* "All this is a visionary scene, presented to the mind of St. John. See the note on ch. iv. ver. 2. The meaning of the allegory seems to be, that, after a contest in the Roman empire, the champions of the christian cause prevailed; heathenism, or the religion of the empire, was abolished; and the christian emperor Constantine gave a civil establishment to christianity." Newcome.

11 them before our God day and night. But they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives, *but exposed them to*
 12 death. Rejoice therefore, ye heavens, and ye that dwell in them. Alas for the earth, and for the sea¹! because the devil is come down unto you, having great wrath, knowing
 13 that he hath *but* a short time." And when the dragon saw that he was cast *out* upon the earth, he pursued the woman
 14 who brought forth the male *child*. And to the woman were given two wings of the great eagle², that she might fly into the desert, to her place, where she is *to be* fed for a time
 15 and times and half a time, from before the serpent. And the serpent cast out of his mouth, after the woman, water *as it were* a river, that he might cause her to be carried
 16 away by the river. But the earth helped the woman, and the earth opened its mouth, and drank up the river which
 17 the dragon cast out of his mouth. And the dragon was angry with the woman, and departed to make war with the rest of her offspring, who kept the commandments of God, and maintained the testimony of Jesus³.

CH. XIII. Then I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns, and seven heads; and upon his horns ten crowns, and upon his heads
 2 names⁴ of blasphemy. And the beast which I saw was like a leopard, and his feet were as *those* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his
 3 own power, and his own throne, and great authority. And *I saw*⁵ one of his heads wounded, as it were to death; but his deadly stroke was healed: and all the world wondered
 4 *and followed* after the beast. And *men* worshiped the dragon, because he had given authority to the beast⁶: and they worshiped the beast, saying, "Who is like the beast? and⁷

¹ Alas for the inhabitants of the earth, and the sea! R. T. ² a great eagle, N.

³ of Jesus Christ, R. T. ⁴ the name, R. T. ⁵ "I saw" not wanting in R. T.

⁶ which had given authority, R. T. power, N. ⁷ "and" wanting in R. T.

- 5 who is able to make war with him?" And there was given to the beast a mouth speaking great things, and blasphemies; and authority¹ was given him [to continue²] forty-
 6 two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, [and] those
 7 who dwell in heaven. And it was given him to make war with the saints, and to overcome them: and authority¹ was given him over every tribe, and people, and language, and
 8 nation. And all that dwelt on the earth worshiped him, whose name was not written from the foundation of the
 9 world, in the book of life of the lamb that was slain. If
 10 any man have an ear, let him hear. If any lead into captivity, he shall go into captivity: If any shall kill with the sword, he must be killed with the sword. Here is the patience and the faith of the saints.
- 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon.
 12 And he exerciseth all the authority¹ of the first beast in his presence, and causeth the earth, and those who dwell in it, to worship the first beast, whose deadly wound was healed.
 13 And he doeth great miracles; so that *he maketh* fire to come down from heaven on the earth in the presence of men.
 14 And he deceiveth those who dwell on the earth by *means of* those miracles which it was given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast which had the
 15 wound by a sword and yet lived. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would
 16 not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and slaves, to receive³ *from him* a mark on their right
 17 hand, or on their foreheads: [and] that no man might

¹ power, N. ² Or, "to act," "to make war;" R. T. ³ Gr. *that men* should give them, N. m.

be able to buy or sell, but he that had the mark, *even* the
18 name of the beast, or the number of his name. Here is
wisdom. Let him that hath understanding count the num-
ber of the beast: for it is the number of a man; and his
number *is* six hundred *and* sixty-six.

CH. XIV. And I looked, and, behold, the lamb stood on mount
Sion, and with him a hundred *and* forty-four thousand per-
sons, having his own name¹ and his Father's name written
2 on their foreheads. And I heard a sound from heaven, as
the sound of many waters, and as the sound of a great thun-
der: and the sound which I heard *was* as *that* of harpers²
3 playing³ on their harps: and they sang⁴ a new song before
the throne, and before the four living creatures, and the
elders: and none could learn that song, but the hundred
and forty-four thousand, that were bought from the earth.
4 These are they that were not defiled with women: for they
are virgins: these are they who follow the lamb whitherso-
ever he goeth: these were bought from among men, *as the*
5 first fruits to God, and to the lamb. And in their mouth
was found no falsehood: for they are spotless⁵.
6 And I saw [another] angel flying in mid-heaven, having
an everlasting gospel⁶ to proclaim unto those who dwell on
the earth, and unto every nation, and tribe, and language,
7 and people, saying with a loud voice, "Fear God, and
give glory to him; for the hour of his judgement is come:
and worship Him who made heaven, and earth, and the
8 sea, and *the* springs of waters." And another angel follow-
ed, saying, "The great Babylon⁷ is fallen, is fallen; [be-
cause] she made all nations drink of the wine of the fury of
9 her fornication⁸." And another⁹ a third angel followed them,
saying with a loud voice, "If any one worship the beast

¹ "his own name and" omitted in R. T. ² "I heard the sound of," R. T.

³ Gr. harping. ⁴ "as it were," R. T. and N. ⁵ was found no guile: for
they are spotless before the throne of God. R. T. ⁶ the everlasting gospel, N.

⁷ the great city, Babylon, R. T. ⁸ Or, of her furious fornication. N. m.

⁹ "another" rejected by R. T.

- and his image, and receive the mark of the beast on his fore-
 10 head, or on his hand; he shall drink of the wine of the fury
 of God, which is prepared¹ without mixture in the cup of
 his anger; and he shall be tormented with fire and brim-
 stone in the presence of the holy angels, and in the presence
 11 of the lamb: and the smoke of their torment shall go up for
 ever and ever*: and they shall have no rest day or night
 who worship the beast and his image, and if any one receive
 12 the mark of his name." Here is the patience of the saints,
 who keep² the commandments of God, and faith in Jesus.
 13 And I heard a voice from heaven, saying³, "Write: happy
 are the dead who die in the Lord henceforth: Yes, saith
 the Spirit; they rest from their labours: and their works
 follow them⁴."
 14 And I looked, and, behold, a white cloud, and upon the
 cloud *one* sitting, like a son of man⁵, having on his head a
 15 golden crown, and in his hand a sharp sickle. And another
 angel came out of the temple⁶, crying with a loud voice to
 him who sat on the cloud, "Put in thy sickle, and reap:
 for the time is come⁷ to reap; for the harvest of the earth is
 16 ripe." And he that sat on the cloud applied his sickle to

¹ Gr. mixed. ² Here are they who keep, R. T. ³ saying unto me, R. T.
⁴ Or, go with them. ⁵ the Son of man, N. ⁶ Or, heaven, Mm. ⁷ "for
 thee," R. T.

* It would be very unreasonable to infer the gloomy doctrine of eternal misery from the loose and figurative language of a prophetic vision, in opposition to the plainest dictates of reason and justice, and to the whole tenor of divine revelation. But if any one is disposed to lay undue stress upon this text, it may be sufficient to remark, that it is not here asserted that the *torment* continues, but that the *smoke* of it ascends for ever and ever. The smoke of a pile in which a criminal has been consumed may continue to ascend long after the wretched victim has ceased to suffer. And a memorial of the punishment which has been inflicted on vice may remain long after vice itself has been utterly exterminated. After all, as the prophecy relates wholly to states of things in the present world, the punishments threatened ought, in all reason, to be understood of temporal punishments, and not of the sufferings of a future life. So in Jude, ver. 7, Sodom and Gomorrah are represented as suffering the vengeance of eternal fire, i. e. of a temporal calamity, a fire which completely destroyed them.

17 the earth; and the earth was reaped. And another angel
came out of the temple which *was* in heaven, he also hav-
18 ing a sharp sickle. And another angel came out from the
altar, who had authority over the fire thereof ¹, and called
with a loud cry to him that had the sharp sickle, saying,
“Put in thy sharp sickle, and cut the clusters of the vine of
19 the earth; for its ² grapes are fully ripe.” And the angel
applied his sickle to the earth, and cut off the clusters of the
vine of the earth, and cast them ³ into the great wine-press
20 of the wrath of God. And the wine-press was trodden, out
of the city; and blood came out of the wine-press up to the
bridles of the horses, for the space of a thousand *and* six
hundred furlongs.

CH. xv. And I saw another sign in heaven, great and wonder-
ful; seven angels having the seven last scourges: for by
2 them the wrath of God was finished ⁴. And I saw as it were
a laver of glass ⁵ mingled with fire; and those that had got-
ten the victory over the beast ⁶, and over his image ⁷, and
over the number of his name, standing by the laver of glass ⁸,
3 having *the* harps of God. And they sang the song of Moses
the servant of God, and the song of the lamb, saying, “Great
and wonderful *are* thy works, O Lord God Almighty;
righteous and true *are* thy ways, O King of the nations ⁹.
4 Who shall not fear [thee,] O Lord, and glorify thy name?
for *thou* only *art* holy: for all the nations shall come
and worship before thee; for thy righteous acts are made
manifest.”

5 And after that I looked ⁹, and the temple of the taber-
6 nacle of the testimony in heaven was opened: and the se-
ven angels, who had the seven scourges, came out [of the

¹ power over fire, N. See Wakefield. ² vines of the earth; for their, N.

³ and cut the vines of the earth, and cast *the clusters*, N. ⁴ filled up. N.

⁵ Or, sea of crystal, Wakefield. ⁶ Or, who were pure from, or uncorrupt-

ed by, the beast, &c. See Schleusner. ⁷ R.T. adds, and over his mark.

⁸ King of saints, R. T. O King eternal, N. The Mss. vary. ⁹ I looked,

and behold, R. T.

temple,] clothed in pure white¹ linen, and girded about
 7 their breasts with golden girdles. And one of the four living
 creatures gave the seven angels seven golden phials²
 8 full of the wrath of God who liveth for ever and ever³. And
 the temple was filled with smoke from the glory of God,
 and from his power; and none was able to enter into the
 temple, till the seven scourges of the seven angels were
 CH. XVI. finished. And I heard a loud voice [out of the tem-
 ple,] saying to the seven angels, "Go, and pour out the
 seven⁴ phials of the wrath of God upon the earth."

2 And the first went and poured out his phial upon the
 earth; and a bad and noisome ulcer fell upon the men that
 had the mark of the beast, and upon those that worshipped
 his image.

3 And the second [angel] poured out his phial upon the sea;
 and it became blood like *that* of a dead man: and every living
 creature⁵ died in the sea.

4 And the third *angel*⁶ poured out his phial upon the rivers
 5 and springs of waters; and they became blood. And I heard
 the angel of the waters saying; "Thou art righteous,
 who art, and who wast, the holy *One*⁷, because thou hast thus
 6 executed judgement; for they have shed the blood of saints
 and of prophets, and thou hast given them blood to drink:
 7 of *which* they are worthy⁸." And I heard a voice out of
 the altar⁹, saying, "Yea, Lord God Almighty, true and
 righteous *are* thy judgements."

8 And the fourth *angel* poured out his phial upon the sun;
 9 and it was given him to burn mankind¹⁰ with fire. And

¹ pure and white, R. T. ² bowls, N. *φύλας*.—In every instance where this word occurs, the Primate translates it *bowl*. ³ Gr. ages of ages. ⁴ "seven" wanting in R. T. ⁵ Gr. soul of life. "living," R. T. ⁶ R. T. has angel, where it is wanting in the improved text, and is supplied by the Primate, ver. 4, 8, 10, 12, 17. ⁷ Thou art righteous, O Lord, R. T. ⁸ "that art, and wast, and that art holy," N. Or, thou Holy One, N. m. Beza in one Ms. found, & *requiesces, who shalt be*, which the public version follows. ⁹ for they are worthy. R. T. ¹⁰ I heard another out of the altar, R. T. ¹¹ to blast men, N. See Wakefield.

mankind were burned¹ with great heat; and yet the men² blasphemed the name of God, that had power over these scourges; and repented not *so as* to give him glory.

10 And the fifth *angel* poured out his phial upon the throne of the beast: and his kingdom became darkened: and *men*
11 gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their ulcers; and yet repented not of their deeds.

12 And the sixth *angel* poured out his phial upon the great river Euphrates; and its water was dried up, that the way
13 of the kings from the east³ might be prepared. And I saw three unclean spirits like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the
14 mouth of the false prophet. For they are spirits⁴ of demons, working miracles⁵, [which go forth] to the kings of the whole world⁶, to gather them to the battle of that great day
15 of the Almighty God. ("Behold, I come as a thief. Happy is he that watcheth, and keepeth his garments, lest he walk
16 naked, and expose⁷ his shame.") And⁸ the *spirits* gathered the *kings* together into a place, called in the Hebrew tongue Armageddon*.

17 And the seventh *angel* poured out his phial into the air; and a loud voice came from the temple [of heaven], *even*
18 from the throne, saying, "It is accomplished." And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were
19 upon the earth, so great *and* mighty an earthquake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered

¹ men were blasted, N. ² "the men" wanting in R. T. ³ Gr. from the rising of the sun. ⁴ the spirits, N. ⁵ Or, making signals, &c. ⁶ the kings of the earth, and of the whole world, R. T. ⁷ Wakefield. *men* see, N. ⁸ See Symonds 11.

* "that is, the mountain of Megiddo; a city famous for slaughter, Judg. v. 19; 2 Kings ix. 27; for the defeat of King Josiah, 2 Kings xxiii. 29; and for great mourning, Zech. xii. 11." Newcome.

before God, so that he gave her the cup of the wine of the
 20 fierceness of his anger. And every island fled away; and
 21 the mountains were not found. And there fell upon men a
 great hail out of heaven, *every stone* as it were the weight
 of a talent: and men blasphemed God because of the
 scourge of the hail; for the scourge of it was very great.

CH. XVII. Then one of the seven angels, that had the seven
 phials, came and talked to me, saying¹, "Come hither, I
 will show thee the judgement of the great harlot, who sit-
 2 teth upon the many waters; with whom the kings of the
 earth have committed fornication; and the inhabitants of the
 earth have been made drunk with the wine of her fornic-
 3 tion²." So he carried me away in the spirit into a desert³:
 and I saw a woman sitting on a scarlet beast, which was
 full of names of blasphemy, and had seven heads, and ten
 4 horns. And the woman was clothed in purple and scarlet,
 and adorned with gold and precious stones and pearls, and
 had in her hand a golden cup full of abominations and the
 5 filthiness of her fornications; and upon her forehead a name
 written, MYSTERY, THE GREAT BABYLON, THE MOTHER
 OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.
 6 And I saw the woman drunk with the blood of the saints,
 and with the blood of the witnesses to Jesus: and when I
 7 saw her, I wondered with great wonder. And the angel
 said unto me, "Why didst thou wonder? I will tell thee
 the mystery of the woman, and of the beast which carrieth
 8 her, which hath the seven heads, and the ten horns. The
 beast which thou sawest, was, and is not; and is about to
 come up out of the abyss⁴, and to go into destruction: and
 those who dwell on the earth (whose names were not writ-
 ten in the book of life from the foundation of the world)
 will wonder when they behold the beast, which was, and is
 9 not, and will appear again⁵. Here is the mind which hath

¹ saying to me, R. T. ² "fornication of the earth." Mm. ³ the desert, N.
⁴ "deep," N. ⁵ and yet is. R. T.

wisdom. The seven heads are seven mountains, on which
 10 the woman sitteth; and they are seven kings: five are
 fallen, *and* one is, *and* the other is not yet come: and
 11 when he doth come, he must continue a short time. And
 the beast, which was, and is not, even he is the eighth, and
 12 is *as one* of the seven¹, and will go to destruction. And the
 ten horns, which thou sawest, are ten kings that have not
 yet received a kingdom; but *will* receive authority² as kings
 13 at the same time with the beast. These *will* have one mind,
 and *will* give their authority³ and strength to the beast.
 14 These will make war with the lamb, and the lamb will over-
 come them: for he is Lord of lords, and King of kings; and
 15 those that are with him *are* called, elect, and faithful." Then
the angel saith unto me, "The waters which thou sawest,
 where the harlot sitteth, are people, and multitudes, and
 16 nations, and languages. And the ten horns which thou
 sawest, and the beast³, will hate the harlot, and will make
 her desolate and naked, and will eat her flesh, and burn her
 17 with fire. For God hath put in their hearts to do his will,
 and to agree, and give their kingdom to the beast, until the
 18 words of God shall be fulfilled. And the woman whom
 thou sawest, is that great city which hath dominion over
 the kings of the earth."

CH. XVIII. And after these things I saw another⁴ angel com-
 ing down from heaven, who had great authority²; and the
 2 earth was enlightened with his glory. And he cried⁵ with
 a strong voice, saying, "The great Babylon is fallen, is
 fallen; and is become a⁶ dwelling-place of demons, and a⁶
 haunt of every unclean spirit, and a⁶ haunt of every un-
 3 clean and hateful bird. For all the nations have drunk of
 the wine of the fury of her fornication: and the kings of the
 earth have committed fornication with her, and the mer-

¹ Or, is after, or succeeds the seven. Comm. and Em. vol. ii. p. 212. ² power, N.

³ upon the beast, R. T. ⁴ "another" wanting in R. T. ⁵ he cried mightily

with a strong voice, R. T. ⁶ the, N.

chants of the earth have been made rich through the abundance of her luxury." And I heard another voice from heaven, saying, "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her scourges: for her sins have reached to heaven¹; and God hath remembered her iniquities. Render to her as she also hath rendered²; and repay her double, according to her works: in the cup which she hath mixed, mix to her double. By how much she hath glorified herself, and lived luxuriously, so much torment and mourning give her: for she saith in her heart, 'I sit as a queen, and am not a widow, and shall not see mourning.' Therefore her scourges shall come in one day, pestilence³, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God who hath judged her⁴. And the kings of the earth that have committed fornication and lived luxuriously with her, shall bewail themselves⁵, and lament for her, when they see the smoke of her burning; standing afar off for the fear of her torment, and saying, 'Alas, alas, O great city Babylon, O mighty city! for in one hour thy judgement is come.' And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all sweet-smelling wood⁶, and all ivory vessels, and all vessels of most precious wood and of brass and of iron and of marble; and cinnamon, and amomum⁷, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and persons of men⁸. And the fruits which thy soul desired are departed from thee, and

¹ have followed her to heaven; R. T. ² rendered to you; R. T. ³ Gr. death, ch. vi. 8. ⁴ who judgeth her. R. T. ⁵ "bewail her," R. T. and N. ⁶ Or, aromatic. Gr. thyne, N. m. ⁷ "amomum," omitted in R. T.

⁸ Or, "bodies of men, q. d. relics of saints. Gough's Serm. p. 414, note a." N.

all things which were delicate and sumptuous are perished from thee¹, and thou shalt by no means obtain them any
 15 more. The merchants of these things, that were made rich by her, shall stand afar off, for the fear of her torment,
 16 weeping and mourning, [and] saying, 'Alas, alas, that great city, which was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and
 17 pearls! For in one hour so great wealth is laid waste.' And every pilot, and every one who saileth to the place², and mariners³, and as many as use the sea, stood afar off,
 18 and cried out, when they saw the smoke of her burning,
 19 and said, 'What *city was* like this great city!' And they cast dust on their heads, and cried out, weeping and mourning, and said, 'Alas, alas, that great city, whereby all that had ships on the sea were made rich through her costliness!
 20 for in one hour she is laid waste.' Rejoice over her, thou heaven, and ye saints and ye apostles⁴ and prophets; for God hath avenged you on her⁵."
 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus shall that great city Babylon be thrown down with force, and shall by no
 22 means be found any more. And the sound of harpers, and of musicians, and of pipers, and of trumpeters, shall by no means be heard any more in thee; and no artist of any kind shall be found in thee hereafter⁶; and the sound of a mill-
 23 stone shall by no means be heard any more in thee; and the light of a lamp shall by no means shine any more in thee: and the voice of the bridegroom and of the bride shall by no means be heard any more in thee: for thy merchants were the great men of the earth; for by thy sorceries all the nations were deceived. And in her hath been
 24

¹ are departed from thee, R. T. ² all the company in ships, R. T. ³ the mariners, N. ⁴ thou heaven and ye holy apostles, R. T. ⁵ Gr. judged your judgements. ⁶ and the artificer of every art shall by no means be found any more in thee, N. See Wakefield.

found the blood of prophets, and of saints, and of all that were slain upon the earth."

- CH. XIX. After these things I heard as it were a loud voice of a great multitude in heaven, saying, "Hallelujah¹: *now* is the salvation, and the glory², and the power of our God³:
 2 for true and righteous *are* his judgements: for he hath judged the great harlot, who corrupted the earth with her fornication; and hath avenged the blood of his servants at
 3 her hand." (And again they said, "' Hallelujah':") and
 4 her smoke goeth up for ever and ever⁴." And the twenty-four elders, and the four living creatures, fell down and worshiped God who sat on the throne, saying, "Amen,
 5 Hallelujah¹." And a voice came out of the throne, saying, "Praise our God, all ye his servants; and ye who fear him,
 6 both small and great." And I heard, as *it were* the voice of a great multitude, and as *it were* the sound of many waters, and as *it were* the sound of mighty thunders, saying,
 7 "Hallelujah¹: for our Lord God⁵ Almighty reigneth. Let us be glad and rejoice, and give glory to him: for the marriage of the lamb is come, and his wife hath made herself
 8 ready." And it was given her, that she should be clothed in fine linen, white and pure: for fine linen is the righteous
 9 acts of the saints. Then one⁶ saith unto me, "Write; Happy *are* those that are invited to the marriage-supper of the lamb." He saith also unto me, "These are the true
 10 words of God." Then I fell before his feet to worship⁷ him. But he saith unto me, "See *thou do it* not: I am a fellow-servant with thee, and with thy brethren who bear testimony to Jesus: (worship God:) for the spirit of this prophecy⁸ is the testimony to Jesus."
 11 And I saw heaven opened, and, behold, a white horse:

¹ Praise ye Jehovah, N. and so ver. 3, 4, 6. "And" after, R. T. ² and the glory, and the honour, and the power, R. T. ³ salvation &c. be to the Lord our God, R. T. ⁴ Gr. ages of ages. ⁵ the Lord God, R. T. ⁶ Or, the angel, N. m. ⁷ Or, do obeisance to: see ch. iii. 9. ⁸ So Wakefield, the spirit of prophecy, N.

- and he who sat upon him *was* called Faithful and True ;
 12 and with righteousness he judgeth, and maketh war. And
 his eyes *were* [as] a flame of fire, and on his head were
 many crowns : and he had a name written which none know-
 13 eth but he himself : and he *was* clothed with a mantle dipt
 in blood : and his name is called, THE WORD OF GOD.
 14 And the armies which were in heaven followed him on
 15 white horses, clothed in fine linen, white *and* pure. And
 out of his mouth went a sharp two-edged sword ¹, that with
 it he might smite the nations : and he shall rule them with
 a rod of iron : and he shall tread the wine-press of the fierce
 16 anger² of Almighty God. And he had on his mantle, and
 on his thigh, a name written, KING OF KINGS AND LORD
 OF LORDS.
 17 And I saw an angel standing in the sun ; and he cried
 with a loud voice, saying to all the fowls which fly in mid-
 heaven, "Come *and* gather yourselves together to the great
 18 banquet of God³ ; that ye may eat the flesh of kings, and
 the flesh of commanders, and the flesh of mighty men, and
 the flesh of horses and of those who sit on them, and the
 flesh of all *men*, both free and slaves, both small and great."⁴
 19 And I saw the beast, and the kings of the earth, and their
 armies gathered together, to make war against him who sat
 20 on the horse, and against his army. And the beast was
 taken⁵, and the false prophet that was with him, that wrought
 miracles before him, with which he deceived those that had
 taken the mark of the beast, and those that worshiped his
 image. These two were cast alive into a lake of fire burn-
 21 ing with brimstone. And the rest were slain with the sword
 of him who sat on the horse, which *sword* proceeded out of
 his mouth : and all the fowls were filled with their flesh.
 CH. XX. And I saw an angel coming down from heaven, that
 had the key of the abyss⁵, and a great chain in his hand,

¹ a sharp sword, R. T. and N. ² Gr. of the fierceness of the anger. "of the
 fierceness and anger," N. and R. T. ³ the banquet of the great God, R. T. Gr.
 supper. ⁴ Or, seized. ⁵ "deep pit," N. and so ver. 3.

- 2 And he laid hold on the dragon, that old serpent, who is the
 3 devil and Satan; and bound him a thousand years; and cast
 him into the abyss, and shut *him* up, and set a seal on him,
 that he might deceive the nations no more, till the thousand
 years should be finished: [and] after that he must be loosed
 a little time *.
- 4 And I saw thrones, and those who¹ sat upon them,
 and judgement was given to them: and I *saw* the souls of
 those that had been beheaded for *their* testimony to Je-
 sus, and for the word of God, and those that had not wor-
 shipped the beast or his image, nor had received *his* mark
 on *their* foreheads or on their hands: and they lived
 5 *again*, and reigned with Christ the thousand² years. But
 the rest of the dead lived not *again*, until the thousand
 6 years were finished. This *is* the first resurrection. Happy
 and holy *is* he that hath part in the first resurrection:
 on such the second death hath no power†; but they
 shall be priests of God and of Christ, and shall reign
 7 with *Christ* a thousand years. And when the thousand years
 are finished, Satan will be loosed out of his prison; and will
 8 go forth to deceive the nations, which are in the four parts
 of the earth, Gog and Magog, to gather them together for
 9 battle: whose number *will be* as the sand of the sea. And
 they went up over the breadth of the earth, and surrounded
 the camp of the saints, and the beloved city: and fire came
 10 down from God out of heaven, and devoured them. And

¹ Or, and some sat, N. m. ² a thousand, N.

* "The binding and the shutting up of Satan denote the weakness and restraint of the comparatively few unconverted to Christianity; and, as *Danbur* expresses it, that the kingdom of Christ shall enjoy peace and purity of religion." *Newcome's* note. The reader will remember that the whole of this is a visionary scene which passed in the imagination of the writer; and by no means implies the real existence of any such monster or being as the dragon, the old serpent, the devil and Satan, which are only names to express and to personify the hostile idolatrous and persecuting power.

† This seems to imply that there will also be a resurrection for those over whom the second death hath power: that is, that the wicked themselves may be ultimately restored to virtue and happiness.

the devil who deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet were: and they will be tormented day and night, for ever and ever*.

- 11 And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away, and no
- 12 place was found for them. And I saw the dead, small and great, standing before the throne¹: and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of the things written
- 13 in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades² gave up the dead which were in them: and they were judged
- 14 every one according to his works. And death and Hades were cast into the lake of fire. This is the second death,
- 15 *even* the lake of fire³. And whosoever was not found written in the book of life, was cast into the lake of fire.

CH. XXI. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

- 2 And I saw⁴ the holy city, *the new Jerusalem*, coming down out of heaven from God, prepared as a bride adorned for

¹ before God: R. T. ² i. e. the unseen state. Or, the grave, see ch. i. 18.

³ "*even* the lake of fire." are omitted in R. T. and N. ⁴ I, John, saw &c. R. T.

* Gr. ages of ages. This text has also been alleged, but with little reason, in favour of what has justly been called the *heart-withering* doctrine of eternal torments. See ch. xiv. 11, and the note there. The persons who are here said to be tormented for ever and ever, are not real, but figurative, and symbolical persons, the devil, the beast, and the false prophet. The place therefore, the kind, and the duration of their torment, must also be figurative. The meaning seems to be, that all the corruptions of the Christian religion, as well as all heathen idolatry and the spirit of persecution, shall be totally and for ever exterminated. And pure and undecayed Christianity, in its spirit and in its power, shall every where prevail, and produce universal peace and harmony and happiness. This is the true advent of Christ. And to the promise of his speedy appearance for these glorious purposes, what benevolent heart can refuse to adopt the response of the prophet, 'Amen. Come, Lord Jesus!' chap. xxii. 20.

3 her husband. And I heard a loud voice out of heaven,
 saying, "Behold, the tabernacle of God *is* with men, and
 he will dwell with them, and they will be his people, and
 4 God himself will be¹ with them, [*and be their God*]: and he
 will wipe away² all tears from their eyes; and death will
 be no more; and sorrow, and lamentation, and pain will be
 5 no more: for the former things are passed away." And
 He who sat upon the throne, said, "Behold, I make all
 things new." And he saith [unto me,] "Write: for these
 6 words are worthy of belief and true." And he said unto
 me, "It is accomplished. I am Alpha and Omega, the be-
 ginning and the end. To him that is thirsty I will give
drink without cost from the fountain of the water of life³.
 7 He that overcometh shall inherit these things⁴: and I will
 8 be his God, and he shall be my son. But the fearful, and
 unbelieving, and sinners⁵, and abominable, and murderers,
 and fornicators, and sorcerers⁶, and idolaters, and all liars,
 shall have their part in the lake which burneth with fire
 and brimstone: which is the second death."
 9 And one of the seven angels, that had the seven phials⁷
 full of the seven last scourges, came⁸ and talked to me,
 saying, "Come hither; I will show thee the bride, the wife
 10 of the lamb." And he carried me away in spirit to a great
 and high mountain, and showed me the holy city Jerusalem⁹,
 coming down out of heaven from God, having the glory of
 11 God: *and its light was* like a most precious stone, as a
 12 jasper-stone *when* clear as crystal: *and* having a great and
 high wall, *and* having twelve gates, and at the gates twelve
 angels, and names written on *the gates*, which are *the names*
 13 of the twelve tribes of the sons of Israel: on the east, three
 gates; and on the north, three gates; and on the south,

¹ and God will be their God: R. T.

² and God will wipe away, R. T.

³ Or, of living water, N. m.

⁴ all things: R. T.

⁵ R. T. omits "and

sinners." ⁶ Or, poisoners, N. m.

⁷ bowls, N.

⁸ to me, R. T.

⁹ that

great city, the holy Jerusalem, R. T.

14 three gates; and on the west, three gates. And the wall
of the city had twelve foundations, and on them twelve
15 names¹ of the twelve apostles of the lamb. And he who
talked to me had *for* a measure² a golden reed, to measure
16 the city, and its gates, and its wall. Now the city lay square,
and its length *was* as much [as] the breadth. And he mea-
sured the city with the reed, twelve thousand furlongs.
The length, and the breadth, and the height of it, were
17 equal. And he measured its wall, a hundred *and* forty-four
cubits, according to the measure of a man, which is the
18 angel's *measure*. And the building of its wall was of jasper :
19 and the city *was* pure gold, *and* like clear glass. And the
foundations of the wall of the city *were* adorned with every
precious stone. The first foundation *was* jasper; the se-
cond, sapphire; the third, chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chry-
solithe; the eighth, beryl; the ninth, topaz; the tenth,
chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
21 And the twelve gates *were* twelve pearls: every gate was
of one pearl: and the street of the city *was* pure gold, like
22 transparent glass. And I saw in it no temple: for the
23 Lord God Almighty, and the lamb, are its temple. And
the city had no need of the sun, or of the moon, to shine
in it: for the glory of God enlightened it, and the lamb
24 *was* its lamp. And the nations³ shall walk in its light:
and the kings of the earth *shall* bring into it their glory [and
25 honour]. And its gates shall not be shut by day: for there
26 shall be no night there. And *men* shall bring into it⁴ the
27 glory and the honour of the nations. And nothing shall enter
into it which defileth⁵, or which worketh abomination, or

¹ and on them the names, R. T. ² "for a measure" omitted in R. T. ³ the nations of those who are saved, R. T. ⁴ Or, And the glory and the honour of the nations shall be brought into it, N. m. ⁵ Gr. any thing that is common.

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uttereth a lie : but those *only* that are written in the lamb's book of life.

CH. XXII. Then he showed ¹ me a river² of water of life³ clear as crystal, proceeding out of the throne of God, and of the
2 lamb. In the midst, between the breadth of *the city* and the river *which ran* on each side, *was* the tree of life, which
bare twelve *kinds of* fruits, and yielded its fruit every month : and the leaves of the tree *were* for the healing of
3 the nations. And there shall be no more curse of any kind⁴ :
4 but the throne of God and of the lamb shall be in it ; and his servants shall worship him, and shall see his face ; and his
5 name *shall be* on their foreheads. And night shall be no [more⁵] ; nor need of lamp, nor of light of the sun ; for the Lord God will shine upon them⁶ ; and they shall reign for ever and ever⁷.

6 Then he said unto me, " These words *are* worthy of belief and true : and, the Lord God of the spirits of the prophets⁸ hath sent his angel to show his servants the things
7 which must shortly come to pass. ' For, behold⁹, I will come quickly : happy *is* he who keepeth the words of the prophecy of this book.' "

8 And I John heard and saw these things. And when I had heard and seen, I fell down to worship¹⁰ before the
9 feet of the angel who showed me these things. Then he saith unto me, " See *thou do it* not : I am a fellow-servant^{*} with thee, and with thy brethren the prophets, and with

¹ *the angel* showed, N. See ver. 6. ² a pure river, R. T. ³ Or, living water, N. m. See ver. 17. ⁴ no curse any more, N. ⁵ And night shall not be there ; R. T. and N. and they have not need, R. T. ⁶ Or will enlighten them, R. T. and N. ⁷ Gr. ages of ages. ⁸ of the holy prophets, R. T. ⁹ ' behold,' saith Jesus. These words, and *the angel*, ver. 6. are added by the Primate, but without any authority from the text. ¹⁰ See ch. xix. 10.

* for I am a fellow-servant, R. T. Observe, that if Jesus is the speaker in ver. 7, he is also the speaker here.

- those who keep the words of this book : worship God.”
- 10 Then he saith unto me, “ Seal not the words of the prophecy of this book : the time is near¹. He that is unrighteous, let him be unrighteous still ; and he that is polluted, let him be polluted still ; and he that is righteous, let him do righteousness still² : and he that is holy, let him be holy still.”
- 12 “ ‘ Behold³, I will come quickly : and my reward *will be* with me, to give unto every man according as his work shall be. I *am* Alpha and Omega, the first and the last, the beginning and the end⁴. Happy are they that do his commandments⁵, that they may have right to the tree of life, and may enter by the gates into the city. Without *are* dogs, and sorcerers⁶, and fornicators, and murtherers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel⁶ to testify unto you these things in the churches. I am the root and the offspring of David †, and the bright morning-star. And the spirit and the bride say, Come. And let him that is athirst, come : whosoever will, let him take the water of life without cost.
- 18 “ ‘ I testify to every man that heareth the words of the prophecy of this book : If any one shall add to the things, God will add to him the scourges which are written in this
- 19 book : and if any one shall take away from the words of the

¹ for the time is near. R. T. ² let him be righteous still, R. T. ³ Behold, saith Jesus, N. See ver. 7. “ and ” behold, R. T. ⁴ God’s commandments, N. ⁵ Or, poisoners, N. m. ⁶ Or, I Jesus have sent this messenger of mine, i. e. John. See Wakefield.

* The dispensation of the gospel, which was introduced and confirmed by Christ, is complete in all its parts, and will be conducted throughout by Christ, i. e. by his instrumentality, or according to his declarations: for prophets are said to do those things which they are authorized to foretell. See Rev. xi. 6.

† The root in this place must mean a branch from the root or stock of David. Dr. Priestley. See Isaiah xi. 1. 10.

- book of this prophecy, God will take away his part of the tree of life', and of the holy city, which are written of in
 20 this book. He who testifieth these things, saith, Surely, I will come quickly.' Amen². Come, Lord Jesus."
 21 The favour of the Lord Jesus Christ *be* with all the holy³.

¹ out of the book of life, R. T.

² Amen, yea, or even so, come. R. T.

³ with you all. Amen. R. T. and N. of "our" Lord, R. T.

THE END.



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ADDENDA.

- Luke i. 35. shall be called *the* Son of God. N.
- John i. 12. to them he gave power to become children of God. N.
- iii. 13. Now no man goeth up to heaven, but he who came down from heaven, *even* the Son of man, who was in heaven. N.
- Rom. ix. 5. of whom ~~as~~ concerning the flesh Christ came. N.
- 2 Cor. viii. 9. that though he was rich, yet for your sakes he became poor. N.
- Heb. xii. 25, 26. who refused him that uttered the oracles of God on earth, much more we *shall not escape*, if we reject him who ~~was~~ from heaven.
- Rev. i. 2. "and of" whatever things. R. T.
4. from "him." R. T.
9. and "in the" kingdom. R. T.
19. R. T. rejects "therefore."
- ii. 16. R. T. rejects "therefore."
19. "thy" love. N.
20. R. T. rejects "thy."
- iii. 4. R. T. rejects "yet."
16. cold nor hot. R. T.
- iv. 3. R. T. receives "was."
4. "they had crowns." R. T.
6. R. T. rejects "as it were."
- vi. 8. "followeth." R. T. and N.
- ix. 4. R. T. retains "only." Also "and," ver. 11.
18. "by" the smoke and "by" the brimstone, R. T. and N.
- xii. 5. to God and his throne. R. T.
- xiii. 7. R. T. rejects "and people."
8. "whose name." R. T.
13. R. T. retains "he maketh."
- xx. 10. "both," rejected by R. T.
- xxi. 13. "and," wanting three times in R. T.
- xxii. 15. "But" without. R. T.
17. "and" whosoever will. R. T.
18. "For" I testify. R. T.
19. "and from the things which are written." R. T.

ERRATUM.

In page 593, last line, *for* raised, *read* raised.

Decl. Ham. 1. Pamplon Lectures improved. 1819
Pag. 74 bc.
Encyclopes of the Life of Richard Walton, Bishop of La
Pag. vii Matth. first Ch. — Jones and Lardner. — 408 & 409
Magee 1. Scripture doctrine of atonement
App. pag. 492 in not. to Pag. 49
Id. ib. Proof of authenticity p. 49 & 5
Dr. Marsh 12 Lett.

Pag. xv

Peshito - valuable - see

Kennicot State of the Hebr. text. vol. ii p.

De Rossi var. lect. vet Test Proleg. p.

Datke opus. collect. • Rosco p. 171

Wotton Proleg. p. 13.

Laurence Diss. upon the Agos p. 67-

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Eichorn Einl. in das alte Test.

Tom. i. p. 441. &c

J. D. Michaelis Einl. N. T. 858

carpsov. ent. fact. p. u c. v p. 621

Walton app. Bibl. and Bibl.

Pag. xviii. Mill. d. Proleg. xii. p. 389-401
Pag. xix. Michaelis opinion — Bengel's wit
Pag. xix. Critical conjecture

Est vero, dicebat Angelus Polichanus, hoc mihi videtur
quasi institutum corrigendum codicum, ut nihil
prohibitionibus exemplaribus matrem, sed ea quoque ad
qua haud dubie cognoscere poterit esse; at scilicet
culum faciam, an ex ipsis quoque male coherentibus
literis veram lectionem conjectare aut commis
sionem
Nov: de Franc. So

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"that Basil (of arch-bishop Newcome,
"consequently, by far the most faithful
"translation, of the original Scriptures, which
"hitherto been put in to the hands of the
"Reader

*** we consider the authors as having
a very essential service to all, who are
unprejudiced minds, with to lay the foun-
tation of their faith in the words of
and his Apostles.

Ann. Reg. of 1818 page 3

Let him study the holy Scriptures, and expect
the N. T. therein are the words of God
It had God for its author - Salvation
its end, and truth without any mixture
of error for its matter

(J. Locke's Lett. to R. King. 25 Aug.

Locke's works C. 10 p. 4

The best way of understanding the Term
of the N. T. is, to read it affiduously
gently - Id. ib. p. 310

its Divine origin, contained in one sus-
tant history, and finer strain of
can be collected from all other
over language they may be written
signmouth. of Sir W. Jones P. 374

died in the womb.

absolutely - many proofs from
first may be produced.

processes - often in a good sense.
when - improperly administered, re-
even by Calvinists - examples in
d, in Rotterdam at the time of
Peiades.

de - its nature

He is lost

J. D. Michaelis Ein. II p. 1035
ib. pag. 1003 ad 2 Pet. iv 15.

The Dutch Translation





